

1651

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A
COMMENTARY
OR
EXPOSITION

Upon the BOOKS of

Ezra, Nehemiah, Est-
her, Job and Psalms.

WHEREIN

The *TEXT* is Explained, some *Controversies*
are Discussed, sundry *Cases of Conscience* are
Cleared, and many Remarkable Matters hinted, that
had by former *Interpreters* been pretermitted.

In all which divers other *Texts of Scripture*, which occasio-
nally occurre, are fully Opened, and the whole so
intermixed with pertinent *Histories*, as will yield both
pleasure and profit to the *Judicious Reader*.

By *JOHN TRAPP*, M. A. once of *Christ-church in Oxford*, now Pastour
of *Weston upon Avon in Gloucestershire*.

LUKE 24. 44, 45.

*And he said unto them, These are the words which I spake unto you while I was yet with you, that
all things must be fulfilled, which were written in the Law of Moles, and in the Prophets, and
in the Psalmes concerning me.*

Then opened he their understanding, that they might understand the Scripture.

L O N D O N,

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To the Worshipful his much Honoured Friend,
EDWARD LEIGH
of RUSHIL-HALL in Stafford-shire,
Esquire,
Master of ARTS, of both
UNIVERSITIES

HONOURED SIR,

BEfides the much help, I confesse, (and not now the first time *) to have had from your learned Lucubrations already extant, those many real Courtesies lately done me (a meer stranger) in mine eldest sonne, (whom you have freely beneficed, and fairely encouraged,) call hard upon me for a grateful acknowledgement. And forasmuch (as like another *Nicias*,) you are known to be *φιλοβιβλος* Yea, (as that renowned *Richard de Bury*) *Extatico quodam librorum amore potentèr abreptus*, so that you may well say, as that Emperour once did of himself, *Quidam equis, hi avibus, nonnulli feris delectantur*, *Ego vero inde usque à pueritià librorum cupiditate arsi*. I cannot bethink me of a fitter Patron then your worthy self, nor yet of a better Present then this of a Book; beseeching you to own it and honour it with your kinde acceptance, as a token of my true respects, and a testimony of my cordial thankfulness. I need not here, for an Apologie, tell you Sir, what *Seneca* saith, *There's no Book so bad, but some Commodities may be gotten by it*. Let it be (for me) a praise proper to *Hippocrates*, that in his *Aphorismes*, there is *ὁ δὲ πικρὸν ὁ δὲ κατὰ πόρον*. Let *Scaliger* say of *Virgil*, (and *Lipsius* as much of *Tacitus*) *E cuius ore nil tenere excidit*. *Aristoteles* Rhetorick, saith one, is sufficient

* See my Notes on the New Test p. 111.

Stobaeus Serm. 117.

Hi suis episc. Dunelmensis. An. Dom. 1333.

Julian ep. ad Eulicium.

cient to make both a Scholar and an honest man. His Politicks Tully calleth *Aureum flumen orationis*, for the purity of the stile, and preciousnesse of the matter. *Averroes* admireth and extollet him above measure, in whatsoever he hath written. And yet others, no lesse judicious, deem that his deep Theoremes of Philosophy, as they make men learned, so seldom better, and oftentimes worse, meer *Atheists*. Sure it is, that compared with the holy Scriptures, they are but *straminea candela*, a rush-candle, that yieldeth but a small light, and is quickly out. To the Law therefore, and to the Testimony, saith that Evangelical Prophet, (that is, to the Old Testament and the New, as some sense it) *If any speak not according to this Word, it is because there is no light in them*: As if any, either by speaking or writing bring the least light to these sacred Oracles, (*Quæ & latent & lucent*) They are not to be defrauded of their due commendation. This you have done (worthy Sir) in all your Theological Treatises (which are *auro contra non cari*) Your elaborate Annotations on the New Testament especially. On the Old Testament also we hope to see you shortly; and are so far from censuring you for thrusting your Sickle into our Harvest, that we all highly accept and applaud your learned Labours; heartily wishing you length of days, and help from Heaven, for the completing of so good a work. *Deus præcepit nobis, ut discamus non argutias Platonis, nec versutias Aristotelis, sed doctrinam Filii Dei.* Hereunto therefore we do humbly crave and call for your utmost furtherance, which shall be nothing at all to your hinderance at the last: for beside the reward of eternal life, assured you by Christ our *Egyptiæ*, *Scientiarum ea vis est ac natura, ut quo plus doceas, ac alteri de tuo largiare, eo ditior ac doctior fias*; there is no losse in laying out your talent. Your much desired Commentaries, now in the Presse, (as is reported) and which you are yet further preparing for the publike, will be most welcom to the world; and I wish they may take as well as did *Aretius* his *Examen Theologicum*, printed twelve times in three yeares. As for these, or any other of mine, let them veil, and strike sale to yours, whereever they meet them, and let me be ever reckoned, among many others,

SIR,

An Admirer of your indefatigable industry and rare abilities,

JOHN TRAPP.

Welford, Sept. 8.

1656.



Viro Ornatissimo, Affini amantiſſimo doctiſſimoque, D^r JOHANNI TRAPPO.



Imirum solvenda fides. At quomodo carmen Panxerit exaret cui vena, & Musula muta est? Qui Conforte tori (quâ non præstantior unquam, Et quâ ter fueram quatuor per lustra beatus.) Ereptâ, Niobes possim nunc esse maritus, Expetes ut lata canam? Lapidescere cepi (Proh dolor!) infelix. At felicissimus idem, Quod sic Uxori Monumentum fco sepultæ.

Ut præstem promissa tamen (quæ debita dicunt, Et solvi par esse,) ciens in carmina Musam, Exigis. An Lapis emittat, charissime, vocem? Imò, ais, hoc usu venit ut Monumenta loquantur. Vicisti, experiar. Doleo tantum esse dolorem Ut calamum impediât cupientem promere laudes Et meritis se implere tuis. Tu voce disertâ Me propè confectum reficis, prohibesque sepulcro. Tu mea damna doles, & tanquam propria defles. Mæque, mihi ereptæ, quæ te sic jure colebat, Dum recolis raros mores, solaris abunde.

Sic facis & Scriptis. O quæ mihi Pharmaca præbent Quæ prius edideras, quæis Sacra Oracula pandis, Et quibus ut grandi Thesauro Ecclesia gaudet! Dicere sunt ea visa, Hinc lucem & Pocula Sacra Hinc pete qui impensè luges, mentemque serena, Ecce profundemur solatia summa jacenti. Hæc quaque quæ celeri video jam subdita Prelo, Ut mihi prævideo pariter Medicamina, cunctis Sic & Symmystis gratissima credo futura. Altera jam Pentas facilem se præbet, & offert Quas modò condiderat dias diuissima gazas.

A3

Gesta

Gestat & Ornamenta quibus non antea fulsit.
 Cultior incedis solito divine Sacerdos,
 Tuque acris Princeps, & infidissime custos
 Virginis egregie, quæ utroque misella Parente
 Orba, in te Patruale utrumque (ô sancta!) parentem
 Repperit. Ostentant vestri nunc quanta libelli!
 Jobe, tua sumpsit sibi jam nova corona Moses,
 Quod tibi fors præsens melior sit sorte priori.
 Mulcet inaudita mentes dulcedine Psalter.
 Jam nil triste sonat Testudo Regia: at ode
 Quæ modo lugubris jacuit nunc læta triumphat,
 Arte tuâ hæc facile præstas, clarissime Trappe.
 Cui, vite eximiam sobole cœlesti que beato,
 Nestoreos exopto annos, illamque salutem
 Quæ mihi dum vixi fuit, at cum Conjuge (vite
 Quæ mihi vita fuit) dulci sum Conjuge fugit.

Barfordiæ Aug. 28.
 1656.

Tuus, Siquis Sim.

THO. DUGARDUS.

AN



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Chap. I.



A COMMENTARY OR EXPOSITION Upon the BOOK of EZRA.

CHAP. I

Verse 1. Now in the first year of Cyrus King of Persia,]

Ver. 1. **N**ow Heb. And; for the former History, recorded in the Chronicles, is continued by Ezra that ready Scribe, and perfect in the Law, Chap. 7. 6. Yet not so prompt or perfect can I deeme him, as that he should, by memory, restore the Bible that was burnt, together with the Temple, by the Babylonians. And yet that was the opinion of many Ancients, grounded upon some passages in that Apocryphal Esdras. We reade also of one Iohannes Gatrius Ciphaltanus, who, out of the vaine confidence of his learning and

memory, was wont to give out, that if the Holy Scripture should be lost out of the world, he would not doubt (by Gods grace) to restore it whole again. Of Crammer indeed (a far better man, and a profounder Divine) it is storied, that he had got most of the New Testament by heart. And of Beza, that being above eighty years of age, he could say perfectly without book, any Greek Chapter in Saint Pauls Epistles.

In the first year] Heb. In the one year. The Hebrews oft use One for First. So do also the Apostles in Greek, Matth. 28. 1. John 20. 1, 19. 1 Cor. 16. 2. Rev. 6. 1. One, being the first number; neither was it without a mystery that Pythagoras bade his Scholars ever to have respect, eis uovada: as Moses also his, saying, Hear O Israel, the Lord our God is one Lord, Deut. 6. 4.

Of Cyrus] Heb. Coresh, so named by God above an hundred years before he was born; Ifay 40. 28. and so honoured by the Persians (as the founder of their Monarchy) that they liked the better of all that were Hawk-mofed, like unto him. The Persian word signifieth a Lord, or great Prince, as Hen. Stephanus noteth: and thence the Greeks have their Κυς, Authority, Κυς, Lord: and We our word Sir, as some will have it. Plutarch in Artaxerxes faith, that the Persians call the Sunne Cyrus. And it may very well be so, for the Hebrews also call the Sunne שמש Cheres, from its glittering brightnesse.

King of Persia] So he had bene above twenty years before this, and done many great exploits: but this was the first year of his Empire, of his Cofmocratic, of the Monarchy translated

Irena. Teru. Clem. Alex. Hieron. Aug. Euseb. Alsted. Chr. pag. 267. Acts & Mo.

M. Leigh. not, on Jo. 5. 39.

See the lik. Josiab, 1 K. 13. 3. Peachm.

translated from the Babylonians to the Persians. The greatest Kingdoms have their times and their turns, their rise and their ruine, when they shall live by fame onely. *Persia*, having oft changed her Masters since *Cyrus*, remaineth a flourishing Kingdome to this day; but wholly *Mahometan*. Which abominable superstition the *Turks* received from them, when in the year 1030. they won that Countrey under their Sultan *Tangrolipix*. Where it is hard to say (saith mine Author) whether nation lost more, the Persians by the losse of so great a Kingdome, or the *Turks* by embracing so great a vanity. To this day they acknowledge the Persians better Mahometans then themselves, which maketh the *Turks* farre better fouldiers upon the Christian then upon the Persian.

That the Word of the Lord] For, it was He that spake by the mouth of his holy Prophets, *Luke* 1. 70. and his word cannot be broken, *John* 10. 35. for he is the God of *Amen*, as the Prophet *David* somewhere calleth him; and all his promises are the issue of a most faithful and right Will void of all insincerity and falshood, *Prov* 8. 8.

By the mouth of Jeremy] That admirable Preacher (as *Keckerman* calleth him) that most eminent Prophet (as another) with whose writings, about this very restauration, *Daniel* consulted, and thereence collected, that the time was come, *Dan* 9. 2. which put him upon that heavenly prayer: for he knew that Gods promises must be put in suit; and it was to him that the Angel afterwards said, *I came for thy word*, *Dan* 10. 14. God will come, according to his promise, but he will have his peoples prayers lead him. This liberty here granted to the Jewes, after so long captivity, was the fruit of many prayers, founded upon the promise, *Ier* 25. 12. and 29. 10.

Might be fulfilled] As indeed it was exactly by the death of *Belshazzar* slaine by *Cyrus*, who succeeded him, *Dan* 5. 30. In that night was *Belshazzar* slaine, because then exactly the seventy years were ended. So, for the same reason it is noted, *Exod* 12. 40, 41. that at midnight the first-borne of *Egypt* were slaine, because just then the four hundred or four hundred and thirty years foretold were expired. So punctual is God in keeping his word. It is not here, as with men, *A day breaketh no square*, &c. for he never faileth at his time.

The Lord stirred up the spirit] It was the mighty and immediate work of God (in whose hand are the hearts of all, both Kings and Captives, Lords and Lofels) to bring this wife and great Prince, in the very first entrance into his Monarchy, before things were fully settled, to dismiss so great and so united a people (in respect of their custome and religion) and so given to insurrection (as was generally held) into their owne Countrey, with such a faire and full Patent. This was the Lords owne work, and it was justly marvellous in the eyes of his people; who could hardly believe their owne eyes, but were for a while, like them that dream. Then was their mouth filled with laughter, and their tongue with singing, &c. *Psal* 126. 1, 2. Then was the great power and goodness of God, in stirring up *Cyrus* to do this, acknowledged. Then also was the Kings clemency and courtesie no lesse cried up and magnified then was that of *Flaminius* the Roman General at *Athens*, where for delivering them from servitude, he was little lesse then deified: Or, that of our Queene *Elizabeth*, who for her merciful returning home certaine *Italians* that were taken prisoners in the eighty eight Invasion, was termed Saint *Elizabeth*, by some at *Venice*: Whereof one told the Lord *Carleton* (afterwards Viscount *Dorchester*) being there Embassadour, that although he were a Papist, yet he would never pray to any other Saint, but that Saint *Elizabeth*.

That he made Proclamation] Heb. *He caused a voice to passe*] sc. by his Messengers and Ministers. The Posts went out, being hastened by the Kings commandment, *Ezra* 3. 15. even those *Angarii*. The Lord Christ also proclaiming liberty to the captives, and the opening of the prison to them that are bound, *Esa* 61. 1. causeth his Word to run and to be glorified, to spread like a Sun-beame, as *Eusebius* saith the Gospel did at first; to be carried as on Eagles wings, or on Angels wings, as it was thorough all Christendome, when *Luther* first sent forth his book *De Captivitate Babylonicâ*, of the Babylonish Captivity.

And put it also in writing] That it might be posted up, and every where published. *Vox audita perit: littera scripta manet*, Christ hath written for us also the great things of his Law: And should they then be counted a strange thing? *Hos* 8. 12. See the Notes there. His Gospel likewise he hath written to you that believe on the name of the Sonne of God, *1 John* 5. 13. and ponder his Passion especially which is therefore so particularly set downe by four faithful Witneses, that men may get it written not on the nailes of their hands

hands (as one once did) but upon the tables of their hearts, there to abide as a perpetual picture: *Non scripta solum, sed & sculpta*, as He said; that we therein beholding, as in a glasse, the love of our Lord, might be changed into the same image, till our hearts became a very lump of love to him who loved us, and washed us from our sinnes in his owne blood, and made us Kings and Priests unto God and his Father, *Rev* 1. 5, 6.

Ver. 2. The Lord God of heaven hath given me] This good language *Cyrus* might well learn of *Daniel*, who flourished under his reign, *Dan* 6. 28. & probably acquainted him with the prophesies that went before of him, *Isa* 44. 28. and 45. 1. *Jaddus* the High-Priest did the like (many years after) to *Alexander* the Great: who not only thereupon spared the Jewes, but highly honoured them, as *Josephus* relateth. Here then we see this Potentate of the earth giveth unto the Lord the glory due unto his Name; *Psal* 29. 1, 2. acknowledging him the blessed and onely Potentate, *1 Tim* 6. 16. One that both is in the heavens, and also doeth whatsoever he pleaseth, both in heaven and in earth, *Psal* 115. 3. and 135. 6. The God of heaven, saith He, hath given me all the Kingdomes of the earth. This was farre better then that of *Alexander* the Great, whom when *Lysippus* had pictured looking up to heaven with this Poise, *Iuppiter asserui terram mihi, tu asserere caelum*, &c. *Alexander* was so delighted with it, that he proclaimed that none should take his picture but *Lysippus*.

All the Kingdomes of the earth] i. e. Many of them, so that he was *Ἀνακτορ* a mighty Monarch, an absolute Emperour. But to be *ἀνακτορ* sole Lord of the whole world, was never yet granted to any: though the great *Cham* of *Cathia* is reported to cause his Trumpets to be sounded, every day alsoone as he hath dined, in token that he giveth leave to other Princes of the earth (whom he suppoeth to be his vassals) to go to dinner. And the proud Spaniard (who affecteth to be Catholic Monarch) was well laughed at by Sir *Francis Drake* and his company, for his device of a *Pegasus* flying out of a Globe of the earth set up in the Indies with this Motto

— totum non sufficit orbis.

But he affecteth an universal Monarchy: and so perhaps did *Cyrus*, which maketh him here speak so largely.

And he hath charged me] *Et ipse commisit mihi*, so *Junius* rendereth it. The word signifieth to visit one, either for the better or the worse. But according to the Chaldee and Syriack use, it signifieth to charge or command, as it is here, and 2 *Chr* 36. 22. fitly rendered. But how knew *Cyrus* this charge of Almighty God; otherwise then by books? Like as *Daniel* (who probably shewed him those Prophesies of *Esa* concerning him) understood by *Jeremy* 25. 12. and 29. 10. that the seventy years captivity were accomplished: and by *Ezekiel*, chap. 31. 1, 2, 3. &c. (which he had read, likely, and revolved) he was the better able to give a right interpretation of *Nebuchadnezzars* dreame; *Dan* 4.

To build him an house at Jerusalem] i. e. To rebuild that which had beene once built by *Solomon* (whence *Hegeffippus*, not having the Hebrew tongue, will have *Hierusalem* so named *quasi* *ἱερὸν* *ἱερων* *Solomons* Temple) a stately house indeed, and one of the seven wonders of the world. For albeit it was but one hundred and twenty foot long, and forty foot broad; whereas the Temple at *Ephesus* was two hundred forty and five foot long, and two hundred and twenty foot broad: Yet for costly and choyce materials, for curious and exact workmanship, for spiritual employment, and for mytical signification, never was there the like edifice in the world. And happy had it beene for *Cyrus*; if laying aside all his warlike expeditions and atchievements, he had wholly applied himself to the building of this holy house, and to the study of those things, that there he might have learned for his soules health.

Jerusalem which is in Judah] *Jerusalem* was part of it in *Judah*, and part in the tribe of *Benjamin*. The house here mentioned (viz. the Temple) stood in *Benjamin*, as was foretold it should by *Moses*, four hundred and forty years before it was first built by *Solomon*, *Deut* 33. 12. And of *Benjamin* he said, *The beloved of the Lord, that is, Benjamin his darling, shall dwell in safety by him, and the Lord shall cover him all the day long, and he shall dwell betwene his shoulders*, that is, betwixt those two mountains, *Moriah* and *Sion*, wherein the Temple was built. Now because *Benjamin* was the least of all the tribes of *Israel*, and because so much of it as lay within *Judah* (*Josh* 19. 1, 9.) was comprized under *Judah*, (*1 Kings* 11. 13.) therefore is the Temple here said to be in *Jerusalem which is*

in Judah. Hereby also this Jerusalem in Judah is distinguished from any other Jerusalem; if there were any place in the world so called besides. We read of Pope Sylvester the second (who sold his soul to the Devil for the Popedom) that saying Masse in a certaine Church in Rome, called Jerusalem, he fell suddenly into a Fever, whereof he died, the Devil claiming his owne: For the bargain betwixt them was, that he should continue Pope, till he sang Masse in Jerusalem: and now intellexit se à Diabolo amphibolià vocis circumventum: little dreamt the Pope of any other Jerusalem but this in Judah, and this cost him his life, Anno Dom. 1003. Eusebius telleth us that Montanus the Hæresiarch called his Pepusa and Tymium (two pelting parishes in Phrygia) Jerusalem, as if they had bene the only Churches in the world. Hofman the Anabaptist had the like conceit of Straßburg in Germany, and Beccol of Munster; both which places they called the new Jerusalem.

Ver. 3. Who is there among you of all his people? Many there were among them that affirmed deeply of being the people of God, who yet (tanquam monstra marina) passed by this Proclamation with a deaf eare; and preferring haram domesticam are dominica a twinefly before a Sanctuary, chose rather to abide in Babylon, and there to dwell amongst plants and hedges, 1 Chron. 4. 23. making pots for the Kings garden, then to go up to Jerusalem. So that, besides this O yes, by the King, God was faine to cry, Ho, Ho, come forth and flee from the Land of the North: Deliver thy self, O Zion, that dwellest with the daughter of Babylon, Zech. 2. 6, 7. Arise ye, and depart: for this is not your rest, because it is polluted: it shall destroy you even with a sore destruction, Mic. 2. 10. Look how the Eagle hath much ado to get her young ones out of the nest, pricking and beating them with her wings and talons, so was it here: and neither so could the Lord prevail with the most of them, being as loth to depart, as Lot was out of Sodom, vel canis ab unito ceruo, or a dog from a fat morsel.

His God be with him? And then he needs no better company, no greater happineſſe: for he is sure of a confluence of all comforts, of all that heart can wish, or need require. Tua presentia, Domine, Laurentio ipsam craticulam fecit dulcem, saith an Ancient. Thy presence sweeteneth all our occurrences. This was therefore a good wish of King Cyrus; neither did he therein any disservice to himself, for God hath promised to bless those that bless any of his, Gen. 12. 3. and not to let a good wish to such go unrewarded, 2 Cor. 13. 9.

Let him go up and build, &c. As God had charged him, verse 2. so doth he them. And it is as if he should have said with that Father. Unlesse I stir up your hearts, as the Lord hath done mine, unlesse I lay Gods charge upon you to set strenuously upon this service of his, Vobis erit damnosum, mihi periculum. Timeo itaque damnum vestrum, timeo damnationem meam, si tacuero. If now you go not up upon so great encouragement, God will surely bee with you.

He is the God? The onely true God, John 17. 3. none like him, Mic. 7. 18. The Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, Deut. 10. 17. Is it not fit therefore that he have a Temple, a place of divine worship, which the Heathens deny not to their dunghill-deities?

Which is in Jerusalem? That City of the great King, where he kept his Court, and afforded his special presence, not of grace onely in his Ordinances, but of glory also sometimes in his holy Temple, 2 Chron. 5. 14. as in another heaven.

Ver. 4. And whosoever remaineth in any place where he sojourneth? Heb. Gar-som. A name that Moses gave his eldest sonne borne in his banishment; for he said I have bene a stranger in a strange land, Exod. 2. 22. These poore captives had bene longer so then Moses in Midian, and met with more hard measure, Psal. 137. 1, 8. But as those who are borne in hell know no other heaven (as the Proverb is) so fared it not with a few of these; loth to be at the paines, and run the hazard of a voyage to the holy Land. A little with ease is held best. Let us who are strangers here, haste homeward, heaven-ward. Some of these poore Jewes had a minde to returne; but wanted means. For these necessitous people the King takes care and course here, that they be supplied and set forward on their journey after a godly sort, or worthy of God, (as Saint John phraseth it, 3 John 6.) who else will require it.

Let the men of his place? Whether Jewes or Proselytes, brethren by race, grace, or place onely.

Help him with silver? Heb. Give him a lift out of the dust, as Jobs friends did him off

off the dunghill: as Joseph did his brethren when he filled their bags, and returned them their moneys, And as all Christians are bound and bid to support or shoar up their weaker brethren, 1 Thess. 5. 14.

With silver and with gold? These are notable good levers at a dead lift in this present world, where money beares the mastery, and answereth all things: a satisfactory answer it giveth to whatsoever is desired, or demanded: He that helpeth a man therefore in his necessity with silver and gold, is a friend indeed. Let a man make God his friend, and then (saith Eliphaz,) the Almighty shall be his gold, and he shall have plenty of silver, Job 22. 25. Jacob shall be sure of so much as shall bring him to his journeyes end, a sufficiency (if not a superfluity) of all things, needful to life and godlinesse.

And with goods? Heb. Recus (whence haply our English words Riches and Cash) chattels, movables, gathered substance, as the word signifieth, which whosoever he was that first called substance, was utterly mistaken; sith wisdom onely (that is, godlinesse) is durable substance, Prov. 8. 21. Wealth is but a semblance, Proverbs 23. 5. 1 Corinth. 7. 31. And he that first called Riches Goods, was a better husband then Divine. But it may be thought, the most are such husbands: sith the common cry is, Who will shew us any good? a good booty, a good bargain, a good beast, &c? That one thing necessary that is both Bonum hominis, The good of man, Micah 6. 8. and Totum hominis, The whole of man, Eccles. 12. 13. lieth wholly neglected by the most.

And with beasts? Those most serviceable creatures both ad sum & ad usum, for food and other uses, as Sheep, Horses, Camels, Dromedaries, swift, patient, painful.

Besides the free-will-offering? Which the King presumeth all Gods free-hearted people (Voluntaries, every soul of them, Psal. 110. 3.) will be most forward unto, in so good a work, so acceptable a service. God straiteneth upon no man, Exod. 25. 2. and 35. 5. Lex quarit voluntarios, The Law calleth for Volunteers, saith Ambrose. See Esay 56. 6. and 2 Cor. 8. 12. and 9. 7. and learne to come off roundly and readily in works of Piety and Charity: for else all's lost; sith Virtus voluntarium nulla est, unwilling service is nothing let by.

That is in Jerusalem? This City he so often nameth, that he may seeme delighted with the very mention of it: and to be of the same minde with those pious captives, that vowed to preferre Jerusalem (that joy of the whole earth) before their chief joy, to make it ascend above the head of their joy, as the Hebrew hath it.

How then should it cheer up our hearts to think of heaven, and that we are written among the living in Jerusalem, Elay 4. 3? fellow-citizens with the Saints, and of the household of heaven, Eph. 2. 19?

Verse 5. Then rise up the chief of the fathers? Those, who are therefore crowned and chronicled in the next Chapter. Those Magnates Magnites, that drew on others by their example. Those Viri gregis, he-goats before the flocks, men of publike places and authority, active for Reformation, who hearkened to that divine call, Jer. 50. 8. Remove you of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. These Nobles arose, being rowled and raised by that Noble Spirit of God, Psal. 51. 12. that Kingly spirit, the Chaldee rendereth it; such as was found in Araunah that famous Jebusite, 2 Sam. 24. 23. with Zech. 9. 7. and is a quickening Spirit in every good soul, causing them to make riddance, as Baruc did, Nehem. 3. 20. and to take long strides toward heaven, as Jacob did toward Padan-Aram: for, Nescis tarda melimina Spiritus sancti gratia. The Spirit of grace knoweth no slow paces; but is quick of dispatch. Up get these Chieftains when once they hear, Surge, age, Summe Pater, as one said once to the Bishop of Rome, exciting him to make warre upon the Turk.

And the Priests and the Levites? Fit it was that these should be of the first and forwardest at Temple-work: whose proper employment it was to teach Jacob Gods judgements, and to put incense before him continually, Deut. 33. 10. to wait at the Altar, and to be partakers with the Altar, 1 Cor. 9. 13.

With all them whose spirit God had raised up? Not of Judah and Benjamin onely (those best of the Tribes, and truest to their Princes and principles) but also of Ephraim and Manasseh, 1 Chron. 9. 3. with Ezek. 37. 16, 17, 21, 22. even as many of the Israelites, as were acted by Gods Spirit of judgement and of burning, Isa. 4. 4. firing them up to an holy contention in so noble and necessary a business, and leading them into the land of upright-

uprightnesse, *Psal.* 143. 10. The fruit of this good Spirit is in all *goodnesse and rightconnesse and irarh*, *Ephes.* 5. 9. the work of it upon the sonnes of God who are led by it, *Rom.* 8. 14. is not only an external invitation by the Word and Sacraments, or a meere moral perfwion (*Cyrus* his Proclamation here would have availed but little with this people, if God had not moved their hearts) but an effectual drawing of the heart whereby operating irresistibly the sinner is converted : and whereby cooperating infallibly he persevereth in grace unto the very end, *Iohn* 6. 44. This conduct of the holy Spirit we must earnestly beg with *David*, *Psal.* 143. 10. and as carefully observe and obey his motions, as ever *David* did the out-goings of God in the tops of the mulberry trees, 1 *Chron.* 14. 15. for these are the *sound of his goings*, and the *footsteps of his Anointed*, *Psal.* 89. 51.

for there are the *Joels* of his youth, and the *Joels* of his *Amos*, *1*st. *89*. *31*.
To build the house of the Lord]. This was that they aimed at, rather than their own
 liberty. Choice and excellent spirits can easily drowne all self-respects in the glory of
 God. It was the care of those good people in *Joels* days, that there might be a *meat-offe-
 ring* and a *drink-offering* unto the Lord their God, what-ever became of their own
 Carcasses, *Joel* 2. *14*. And when the daily sacrifice ceased by the tyrany
 of *Antiochus*, they looked upon it as an *abomination of desolation*, *Dan.* 9. *27*.
 The Jews at this day are very earnest to be rebuilding the destroyed Temple at *Jerusalem*,
 out of their blinde zeale: but they have neither any *Cyrus* to encourage them (such the
 Apostate once did, in spight to the Christians, but it came to nothing) nor the spirit of
 God to excite them to such an unwarrantable work.

Verfe 6. *And all they that were about them* Both their countrymen the Jews (that thought not good to go themselves, or not yet, till they should see further; there is none so wise as the fluggard, *Prov.* 26. 16.) and others of the neighbourhood: for the Egyptians may lend Jewels to the Israelites, dogs may lick *Lazarus* his ulcers, and the earth may *help the woman*, by opening her mouth, and *swallowing up the flood* cast out after her by the Dragon to drown her, *Rev.* 12. 16.

Strengthened their hands? Which elfe, for want of such support, would have hung down, and their feeble knees buckled under them, ere they had come to their country: neither could they, without such supplies, have so comfortably carried on the work they went about. For, if *wisdom* be a defence, or a *shadow*, to those that have seene the Sunne (as in the former verse) and are scorched with the heat of it, so is money too, saith *Solomon*, Eccles. 7. 12. and though *Wildome* without wealth is good, yet it is better *with an inheritance*, verse 11. which is not only an ornament, but an instrument of vertue. When men go on *Virtute duce*, comite fortuna: then it is well with them, as it was with good *Job*, Jer. 22. 15, 16. But *Ager* would not be poor, lest he should be put upon ill courses, Prov. 30. 9. put to his shifts. Poor *Hager*, when the water was spent in the bottle, cast the childe under the shrubs. Gen. 21. 15.

With vessels of silver, with gold, with goods, and with beasts.] See the Note on Verse 4. These are things that men do not usually so easily part with to others, till they needs must. *Euclio* in the Comedian sits abroad upon his heaps and hoards, and will not be drawn off. Shall *Nabal* take his bread and his flesh, and give it to those he knows not? 1 Sam. 25? Misers will as soon part with their blood as their good: whence the Chaldees call their money *Dam*, that is, blood. Many a man shewes himself like the *Cornish*—chough, which will teake a piece of money, and hiding it in some hole, will never help her self or any other with it afterwards. *Hermocrates* being loth that any man should enjoy his goods after him, made himself by his Will, heir of his own goods. *Athenem* telleth of one, that at his death devoured many pieces of Gold, and sewed the rest in his coat, commanding that they should be all buried with him. But these in the text seeme to have bene of the race of those *Persians* spoken of, *Isa.* 13. 17. which regarded not silver, and as for gold they cared not much for it. Or, if they were Proselytes to the Church, then they had learned (with *Tyrus* now also converted) to give over heaping and hoarding of wealth, and therewith to feed and cloath Gods poor Saints, and so to furnish them for their journey to their Fathers house, that they may eat sufficiently, and have durable clothing, *Isa.* 23. 18. This was Gods work upon their hearts; And *Quando Christus magister, quam cito discitur quod decetur?* Whereunto may be added, that *Cyrus*, who let forth this Edict, as he was an absolute Sovereigne, (and so his word went for a law) so he was a gracious and courteous Prince; *ita ut Patrii nomen meruerit*, so that he merited the name and title of Father of his Country, and might command any thing of them.

And with precious things.] Even the very best of the best they had. The word signifies

eth præstantissimum & pretiosissimum in quocunque genere fructuum, metallorum, gemmarum, vestium, the choicest and chiefest of all kinde of commodities. For the purchase of the pearle of price, the wife Merchant makes a thorough sale of all. Barnabas parteth with his lands, Zachæus with his goods, Matthew with his meat, the Centurion with his money, to build those Synagogues that wicked Antiochus had thrown down; and these in the Text, with their most precious things, to reedifie that Temple that Nebuchadnezzar had burnt.

had burnt.

1. *Resides all that was willingly offered*] A free-will offering then there was (as verse 4.) brought in by Gods willing people, Plal. 110. 3. that they pray for Gods Law, as *Ejaf* 42. 8. and hold with that Ancient, that it is *nimis angusta innocentia, ad legem bonum esse*, to do no more service to God then needs must to get so much grace only as will keep life and soul together, (that is, soul and hell afunder,) this they judge to be a low and unworthy straine of some good people. David voweth free-will-offerings often, and could betwixt God a great deale more love and service then he is able to performe to him. Those good souls, Zach. 8. 21. call upon themselves and one another, to be continually going before the Lord, and to seek the Lord of hosts, 1 (saith each for himself) will go also. Hannah went up with her husband every year to the Feast: so did the Virgin Mary to the Pascheover with her Sonne Jesus: yet none were expressly commanded so to do but males; and those also nothing under twenty years of age, as fit to be numbered, Exod. 30. 14. So those amongst us that hear week-day-Sermons, as Mary did, Luke 10. 42. and many other good people in our Saviours dayes, Luke 19. 47. 48. and 21. 37. 38. Hereby we shall shew our love, and do a service highly accepted in heaven.

Verfe 7. *Allo Cyrus the King brought forth the vessels* [For example to others, & *jussir*, & *geffit*, he did himself what he commanded to be done, and so became a living Law, a walking Statute. So *Yehisimian* would not put the vessels of the Temple (taken by *Tism*) and recovered from *Genfericus* into the publike treasury, but restored them.

Which *Nebuchadnezzar* had brought forth] With profane and sacrilegious hands, some of these sacred vessels and utensils of the Temple, he had *cut in pieces*, 2 Kings 24. 13. and others he carried away, 2 Chron. 36. 7. whole and entire. This he did out of covetousnesse (that *auri sacra fames*) and in scorne of all religion (rather then hatred of the Jewish superstition, or to *avenge the quarrel of Gods Covenant*) like as for the same reason his successor *Cambyses* destroyed the Egyptian Idols.

on his succutellor *Cambyyses* devalued the Egyptian idols: *And had put them?* There was a sweet providence in that: to the end that being there reserved, they might in due time be reformed (as here they are) to the house of God at *Jerusalem*. And although that was a most unfit place to keep them in (for *what agreement hath the Temple of God with Idols?*) and *Belshazzar* most profanely abused them, *Dan. 5. 2.* in that drunken feast of his (hence he is called the *festivall King*, *Ezek. 21. 5. 6.*) yet being sanctified againe, and dedicated to the true and first owner, the God of *Israel*, they might lawfully be made use of. Not only things indifferent abused, may yet be used in the service of God (as those fix water-pots were by our Saviour, *John 2.* though they had bene superstitiously abused for private purification) but also Idolatrous things and places. As *Gideon* took the Bullock appointed for *Baal* and the Grove, and offered the Bullock with that wood in sacrifice to the Lord, *Judg. 6. 26.* The like the *Bethshemites* did by the Philistines Cart and Kine. The Mount of Olives was shamefully abused to idolatry by *Solomon* and others, so that it was called *The Mount of corruption*, 2 Kings 23. 12. and yet was it our Saviours usual *Oratory*, or place of Prayer.

23. 13. and yet was it our Saviour *unto Oratory, or place of Prayers.*
In the house of his Gods. *Bel and Nebo,* *Ezay 46. 1.* These were *Babylons* chief gods.
 The Original of *Bel* is said to be this: *Ninus* having made an Image of his father *Belus*,
 all that came to see it were pardoned for all their offences: whence in time that Image
 came to be worshipp'd, and then afterwards a multitude more. Inlomuch as, that in *Telesphorus*
Hefiods time the number of Heathenish gods was grown to thirty thousand. And in *China*
 at this day some tell us that there are no fewer then an hundred thousand
 Idols.

O curas hominum ! O quantum est in rebus inane !

Gods these Mawmets are called here; not because they were so, (for there is *one God only*, said *Pythagoras*, and other Heathens) but because *Nebuchadnezzar* falsely held them so. Like as elsewhere the gods of *Damascus* are said to have smitten *Ahaz*, who therefore sacrificed to them, *2 Chron.* 20.23. not as if those Idols were *any thing in the world*.

world, or could do any thing at all to him, *Jer.* 10. 5. *1 Cor.* 8. 4. but only that he conceived so; and that the devil (who is *ὁ σατανᾶς*, as *Synesius* truly saith) abused his credulity.

Ver. 8. Even those did *Cyrus King of Persia* [so styled, because though he was Monarch of many Countries, yet *Persia* was his hereditary Kingdom, and *Persepolis* the place of his residence: which great City was afterwards burnt by *Alexander the Great*, at the motion and by the request of a base harlot.

By the hand of *Mithridath the treasurer* [Heb. *Gizbar*, Inde *Gaspar*, saith one. *Mithridates King of Pontus* was famous in after-ages, or rather infamous for his craft in saving himself, and his cruelty to the Roman Merchants, trading thorow his territories, killing fourscore thousand of them with one letter.

And numbered them unto *Shezbazzar* [Joy in tribulation; this is the signification of the word: A fit name for a Prince, who should be *Delicia orbis*, as *Titus* the Emperour, of whom it is said, that he never sent away any suitor sad or discontented: and remembering on a day that he had not done any poor man good, he cried out to his friends, *Hodie non regnavimus: Amici, diem perdidit*, accounting that day lost wherein he had not shewed some man courtesie. Such a gracious Prince was *Job*, chap. 29. 12. *I delivered the poor that cried*, saith He, *and the fatherlesse, and him that had none to help him*. The great Turk stileth himself *The worlds refuge*: professing that all that lament unto him shall have redresse and succour. *James* the fifth of Scotland was called *The poor mans King*, for his readinesse to right and relieve the afflicted. *Zerubbabel*, however he came by this name *Shezbazzar* (for that he was the man I take for granted, *Ezra* 5. 16. with chap. 3. 8. *Zech.* 4. 9. though *Junius* think otherwise) he deserved it doubtlesse: and of him it might well be said, as the Historian doth of *Probus* the Emperour, *Si probi nomen non haberet, habere cognomen posset*, pity he had beene called any thing but *Probus*, so honest a Prince he was: think the like here. The Parliament here held Anno 1376. was called *The Good Parliament*: and another not long after *Parlamentum benedictum*, The blessed Parliament. God grant us such a one next; for at present we are without any, but not without cause to cry out, as those in *Jeremy*, chap. 8. 20. 22. *The harvest is past, the Summer is ended, and we are not helped. Is there no balm in Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered? We looked for peace, but no good came: and for a time of health, and behold trouble.* ver. 15.

Verse 9. And this is the number of them [Had they not beene things of great price and use, they would not have beene numbered, *Cant.* 6. 8. The Queenes and Concubines are numbered how many; but not the Virgins, that bring not forth fruit to God. Men use not to count how many pibbles they have in their yard, or piles of grasse in their field, as they do how many pence in their purse, or sheepe in their fold. When the Great God shall count his peoples fittings, bottle up their teares (as sweet water) book up their sighs (as memorable matters) *Psal.* 56. 8. shall we not say of them as the Jewes did of *Lazarus*, when *Jesus* wept, *Behold how he loves them?* When the very haire of their head are all numbered, *Matth.* 10. 30. so that not one of them falleth to the ground without their heavenly Father, what store think we, setteth He by their persons, by their performances? *I know thy work, and thy labour*, *Rev.* 2. 19. I pitie this people, they have beene with me now three dayes, and fasting they are, and farre from home, and faint they may, if sent away empty, *Matth.* 15. 32. Lo, is not this a wonderful consideration, that Christ should consider *tantus cantillo & tales*, and reckon every circumstance of their service so particularly and punctually, that he might give to every man according to his works? Oh his Jewels, his book-of remembrance, &c. *Mal.* 3. 16. 17! See the Notes there.

Thirty chargers [Serving to hold such parts of the Sacrifices as were to be eaten by the Priests and others.

Nine and twenty knives [Sacrificing knives, richly hafted.

Verse 10. Thirty basins of gold [These were to hold the sprinkling-water, or blood.

And other vessels [Of sundry sorts, whereof see *1 Kings* 7. 50.]

Verse 11. All the vessels of gold and of silver [Those best of mettals, and therefore fittest for his use and service, who is Good, *Psal.* 106. 1. Better, *Psal.* 108. 9. Best, *Phil.* 1. 23. Goodnesse it self, *Matth.* 19. 17. Whose great purse is the Earth, with All that is either on it or in it, *Psal.* 24. 1. whose great storehouse are the Stars and Planets, the Sun especially making these mettals, and causing plenty, *Deut.* 28. 12. Let us lavish out of the

the bag, and when we have honoured the Lord with the Best of our best, cry out with *David*, *Of thine owne, Lord, have we given thee, and with Justinian*, dedicating a very rich Communion-table, *τὰ οὐ ἐκ τοῦ οὐοῦ ἀπορρέουσιν οἱ δῶροι αὐτοῦ*. Chron. 29. 6 Cedren.

CHAP. II.

Verse 1. Now these are the children of the province]

That is, of *Judea* now a Province, though formerly a Princess; now solitary and tributary that was once populous and great among the Nations, *Lam.* 1. 1. *Medinab*: the word here rendered Province, sometimes signifieth Metropolis, alius jui dicens, a place that giveth Lawes to other places, and so *Judea* in her flourish had beene. See chap. 4. 20. But now it was otherwife, and so it is at this day, not onely with *Judea*, but with other renowned Empires and Kingdomes not a few, all which (together with most of those Churches and places so much mentioned in Scripture) are swallowed up in the greatnesse of the Turkish Empire. That *Medina* a City in Arabia (where *Mahomet* lieth buried, & where his Sepulchre is no lesse visited then is Christs Sepulchre at *Jerusalem*) holdeth this *Medina* in hard subjection; making her children pay for the very heads they weare; and so grievously afflicting them, that they have cause enough to take up a new *Jeremies* Elegie over their doleful captivity.

That went up out of the captivity [That lifted themselves in *Babylon*, to go up. Which if any failed to do, (as by comparing verse 5. of this chapter, with *Nehem.* 7. 10. it appeareth some did) it was because either they changed their minds, or their lives, before they came there. When that Noble Marquesse *Galeacius Caracciulus* set forward for *Genova*, some of his most familiar friends promised and vowed to accompany him thither; But divers of them, when they came to the borders of *Italy*, turned back again, &c. and so might many of these ingagers, *magis amantes mundi delicias, quam Christi divitias, & graviores ducentes jacturam regionis, quam religionis*.

Which had beene carried away [But had Gods promise, that they should returne, be built up, planted, and not rooted out, *Jer.* 24. 6. and his command to marry and beget children, *Jer.* 29. 6. which should inheris the promises; for they are good surehold.

Whom *Nebuchadnezzar* the King of *Babylon* [That Metus Orbis, & flagellum Dei, as *Aulus* King of *Hunns* proudly stiled himself, that is, The Terror of the world, and scourge in Gods hand. See *Ezra* 10. 5. That, *Ira Dei & Orbis Vastitas*, as *Tamerlan* loved to be called, The wrath of God, and ruine of the world.

Had carried away to *Babylon* [As to his Lions-den, *Nab.* 2. 10. but God sent from heaven and saved them with such a mighty salvation, as eclipsed that deliverance out of *Egypt*, *Jer.* 23. 7, 8.

Every one unto his City [Appointed him by the present Governours. For during their abode in *Babylon* *Judea* lay utterly waite and uninhabited. The Land kept her Sabbaths, resting from tillage, and God by a wonderful providence, kept the roome empty till the returne of the Natives.

Verse 2. That came with *Zerubbabel* [That famous Prince of *Judah*, chap. 1. 8. Governour of *Judah*, Hag. 1. 1. who was borne in *Babylon*, and accordingly had a *Babylonian* name. His hands laid the foundation of the second Temple, his hands also finished, *Zech.* 4. 9. whence some conclude that the Lord gave him a life much longer then ordinary. His children shall not to bed, till their work be done.

Jeshua [This was that *Jeshubua* the High Priest, the great assistant of *Zerubbabel* in building the Temple, chap. 5. 1. Hag. 1. 14. These were those faithful Witnesses of God in their generation, as before them had beene *Moses* and *Aaron*, *Elijah* and *Elisha*, and as after them *Paul* and *Barnabas*, *Luther* and *Melancthon*, *Oecolampadius* and *Zuinglius*, &c. Christ sent out his Disciples by two and two: for two is better then one, and why? See *Eccles.* 4. 9, 10, 11, 12.

Nehemiah, *Saraiiah*, *Reelaiah*, *Mordecai* [Not that famous *Nehemiah*, nor that renowned *Mordecai* so much spoken of in the book of *Esther*, but others of the same name. Reasons see in *Master Pemblers* Period of the Persian Monarchy, pag. 30, 31.

Bilshan, *Mispar*, *Biguai*, *Rebm*, *Baanah* [These were all of them Guides and Governours

nours to the rest, eminent and eximious. To whom in *Nehemiah* is added a twelfth man, *Nahumani* by name, who better bethought himself belike : and having answered with that young man in the Gospel, and said, *I will not, yet afterwards repented and went. Nunquam sero, si serio.* This was better then those many that answered and said, *We go, Sir, and yet went not.*

The number of the men of the people of *Israel* The former were Names, men of renown in the Congregation (confer *Acts* 1. 15. *Rev.* 3. 3.) The rest that follow are but Numbers, *Nos numeri sumus*, &c. men of common condition, the Many, who are set down in the sequel of the chapter.

Ver. 3. The children of *Parash* Question is here made by some, whether this and other like Chapters that are nothing but names and numbers, should be read in'course, sith they may seeme to be of no great use to us? To this *Chrysostome* answereth, *In sacris libris nihil contemnatur aut obiter prateratur, etiamsi nomina recensantur*, that is, Let no part of holy Scripture be slighted or skipped over, no, though we meet with nothing but names onely. But forasmuch as there is never a leaf, nay, line, nay, letter in Gods book, that is not pure, precious, and profitable, *Prov.* 30. 5. *Psal.* 12. 6. *2 Tim.* 3. 16. (The Rabbines have a saying, that there is a mountaine of sense hanging upon every apex or tittle of the Word of God) therefore must we reade all in obedience to Him, who hath written for us these excellent things in counsel and knowledge, *Prov.* 22. 20. and if any thing be yet hid, God shall reveale even this unto us, *Phil.* 3. 15. *Joseph* understood not his owne dreames at first, till he saw his brethren prostrate before him; Then *Joseph* remembered the dreames that he dreamed of them, *Gen.* 42. 9. The Disciples conceived not, beleeved not many things done by and to their Master, till he was glorified, and they farther illightened, *John* 2. 22. and 12. 6. Surely if *Hippocrates* could say of Physick, that there was nothing to be accounted little in it, nothing contemptible; how much more may we say the same of Divinity, and of the Scriptures?

Verle 43. The *Nethinims* i. e. *Deudati*, men given to God, devoted to the service of his house. These were those *Gibeonites* that, having saved their lives by a lie, were made drawers of water to the Temple for a punishment. God made this crosse a mercy; for the nearer they were to the Church, the nearer to God. Their employment was to minister to the Levites, as the Levites did to the Priests: and this gave them occasion to partake of the things of God, and to behold his face in righteousness.

Verle 55. The children of *Solomons servants* These also were strangers, that had bene employed by *Solomon*, and becoming *Proselytes*, were incorporated into the Common-wealth of *Israel*. God is no respecter of persons, *Acts* 10. 33. He takes where he likes, strangers shall sit downe with *Abraham*, *Isaac* and *Jacob*, when the children of the Kingdome shall be cast out, *Matth.* 8. 11, 12. *Solomons servants* may have a name and a naile in Gods house, when his sonnes may be excluded. *Jerther* an *Ismaelite*, *1 Chron.* 7. 17. may become an *Israelite*, *2 Sam.* 17. 25. and *Araunah* the *Jebusite*, an exemplary *Proselyte*, *Zach.* 9. 7.

Verle 59. And these were they which went up from *Telmela* *Tel-harsa* *Cherub*, &c.] Places in *Chaldea*, where these Jewes were scattered; as at this day their posterity are up and downe in *Turkie*, and some parts of *Christendome*, a dis-sected and despised people.

Verle 61. And was called after their name] After the name of his wives father, that Noble *Gileadite*; as holding it a greater honour to be allied to *Barzillai*, then to be looked upon as a Priest. It was therefore just upon such proud and insolent people, that as they had once scorned the Priesthood, so the Priesthood should now scorn them.

Verle 62. But they were not found] They could not prove themselves to be of the seed of *Aaron*: and were therefore worthily turn'd off. So shall all be at the last day, that are not-written among the living in *Jerusalem*, that are not registred in the Lambs book of life, that have bene ashamed of Christ and of his words, *Mar.* 8. 38.

Verle 63. And the *Tirshata* sent unto them] i. e. *Zerubbabel* the chief Magistrate, a man of great power, and no lesse courage, who would not be guilty of passive injustice.

That they should not eat of the most holy things.] Make a gaine of the Priesthood, which they had slighted when nothing was to be got by it. Now they should neither do the work, nor have the meanes. *Cajetan* commenting upon *Matthew*, then when the French souldi-

souldiers brake into *Rome*, and made a scorne and prey of the Popish Clergy, acknowledged that it was a just hand of God upon them, because they were growne unfavourable, good for little else, but to look after the rites and revenues of the Church.

Till there stood up a Priest with *Urim* and *Thummim*] That is, *Never*, or not in haste. Some faint hopes the Governour might have that such an Ephod with *Urim* and *Thummim*, as was now burnt or otherwise lost, might be had againe, but it seemed not very likely. The great High-Priest was now at hand, and the Ceremonials to cease shortly.

Verle 64. Forty and two thousand] Ten or twelve thousand whereof seeme to be of the ten tribes that were first carried captive, and together with *Judah* and *Benjamin* made up that *Adversus* of Saint Paul speaketh of, *Acts* 26. 7.

Verle 65. Besides their servants, &c.] Their Masters necessary instruments, *2 Kings* 12. 9. *Isaiah* saith *Aristotle*, and wholly at their command. See *Prov.* 12. 9.

Two hundred singing men and singing women] That sang at feasts and funerals. See *Eccles.* 2. 8. These perhaps might have bene as well spared. *Nam ad quod profunt ejusmodi artes,* (saith one?) & *quis ejusmodi hominum eas profectum usus, nisi ut aliis sint oneri.* & *tibum potumque egenorum, sicut locustae, prarodant atque consumunt?* Functi.

Verle 68. And some of the chief] And but some. All were not alike enlarged, or enabled.

Verle 69. They gave after their ability] Men must take heed they stretch not beyond the staple, and so marre all. But few are herein faulty: Few *Macedonians*, that, to their power and beyond, are willing of themselves, &c. *2 Cor.* 8. 3. *Ravi quippe boni.*

Threescore and one thousand drams of gold] That is, nineteene thousand sixty two pounds ten shillings.

And five thousand pounds of silver] i. e. Fifteene thousand pounds sterling. These summes of money, together with the costly Priests garments, though they fall far short of what was provided and given in *Dauids* dayes, *1 Chron.* 22. and 29. towards the building of the first Temple; yet, considering the minde of this poore people, and their small ability, this gift was as great in Gods account. See *Luke* 21. 1, 2. The widows mite was beyond the rich mans magnificence; because it came out of a richer minde.

Verle 70. And some of the people] For not halfe of them, as may be probably thought, returned: but condemned the rest of rashnesse and weaknesse, to their no small prejudice.

CHAP. III.

Verle 1. And when the seventh moneth was come]

HEB And the seventh moneth approached; a moneth of many festivities, *Levit.* 23. 24, 27, 34. *1 Kings* 8. 2. and so, to the good, a foretaste of eternal life, where it shall be holiday every day, where they have no rest (and yet no unrest) praising the God of heaven, for heavens happinesse, *Psal.* 136. (the same that these good souls sang together, *verse* 11. of this Chapter) God is praised five and twenty times for his mercies: but the conclusion is, *O give thanks unto the God of heaven, &c.* Christ hath cast up such a causeway to it, that we may well travel thither from all coasts, as these Jewes did to *Jerusalem* from all their Cities. Rev. 4.

As one man to *Jerusalem*] There to serve the Lord with one shoulder, *Zeph.* 3. 9. neither counted they it any trouble to travel thither, though they were scarce yet warme in their nests, as we say.

Then stood up *Josbna*] Ministers, of all others should be most forward and forth-purting: ready prest and prepared to every good work, as patterns to the people, who are led more by their eyes then by their ears, &c.

And *Zerubbabel* the sonne of *Shealtiel*] These two ever went hand in hand: and hence the work so prospered in their hand. It must needs be so (saith *Queene Elizabeth* once to the *Suffolk*-gentlemen who came to meet her with their Ministers by their sides) where the Word and the Sword go together.

And builded the Altar of the God of *Israel*] Which therefore, in their father *Jacobs* sense, *Gen.* 33. 20. they might safely have called *El, Elohe-Israel*, that is, God; the God of *Israel*.

Israel, putting the signe for the thing signified. Thus also the Arke is called Gods face, Psal. 105. 4. Yea, even God himself, Psal. 132. 5.

As it is written in the Law of Moses] This was the rule they wrought by. God requireth to have a reasonable service, Rom. 12. 1. such as whereof we can render a reason out of his Word: he hateth a Samaritan service, John 4. 22. and will not endure Popish Will-worship: Who required those things at their hands, their Altars, Crucifixes, Penances, Pilgrimages, &c? The whole number of the Beast is but the number of a man, Rev. 13. 18. Men will have it so, and this is the summe of all Popish religion. All their superstitions are humane inventions.

Moses the man of God] The Prophet, the Law-giver; a man of much communion with God above any other, Num. 12. 8. One calleth him heavens Chancellor.

Verse 3. And they sit the Altar upon his bases] Upon the old foundation in the Priests Courts, being glad of any place, where to worship God joyntly and publicly: for Temple, as yet, there was none. Our worship-scorners are rightly stiled by one, The lust brood of Beelzebub.

For fear was upon them] Though that was a lewd speech of the Poet Statius, *Primus in orbe Deos fecit timor*, It was timorousnesse that first made men religious; yet there's no question, but fear of danger driveth men to God, as it did these here. Their malignant neighbours bandying and bending their forces against them, make them hasten up an Altar, that they might get God on their side, and run to him reconciled, what ever evil should befall them. Be not thou a terror to me Lord, saith holy Jeremy, chap. 17. 17. and then I fear no creature. Let us sing the 46. Psalme (saith Luther once in a great strait) and then let the Devil do his worst. What time I am afraid, I will trust in thee, Psal. 56. 3. Some read the text thus, Though fear was upon them, yet that hindered not their setting up Gods Altar: but they brake through all discouragements, and did their duty. It is well observed that the very light of Nature taught Heathens, that the services they performed to their gods with peril and hazard to themselves, were best accepted, *Cæsar Fabius* ventured thorough the enemies camp to offer a solemne anniversary sacrifice, and returned in safety: *satiss sperans* (saith the Historian) *propitios fore Deos, quorum cultum ne mortis quidem metu prohibitus intermisisset*, trusting that in such a case his gods would secure him. When *Numa* (the second King of the Romanes) heard, as he was sacrificing, that the enemies were coming, he made this answer, *At ego rem divinam facio*: If God be for us, who shall be against us?

And they offered burnt-offerings thereon] That their sinnes might be expiated, and their persons protected. The Ceremonial Law was Christ in figure, it was their Gospel.

Verse 4. They kept also the feast of Tabernacles] Or booths, built of boughs or branches of thick trees, *Nehem.* 8. 15. in a grateful memorial of Gods gracious preservation of them in the Wildernesse, where they dwelt in tents or tabernacles. It signified also (the Prophet *Zachary* being interpreter, chap. 14. 16, 17, 18, 19.) that the remembrance of our redemption by Christ, should be perpetuated with all spiritual gladnesse.

By number, according to the custome] There is an elegancie in the Original; the Book of God hath many such, as I have elsewhere noted.

As the duty of every day required] Heb. *The matter of the day in his day*. Here we are all travellers, having no certaine habitation, Heb. 11. 13. *απαλλοτρίωται*, 1 Cor. 14. 11. Let us account duty a debt, and be daily doing at it: Let us keep holy day, keep the Feast, 1 Cor. 5. 8. Let us be in the feare of the Lord all the day long, Prov. 23. 17.

Verse 5. And afterward offered] Finding a Rote of holy affections in their hearts, they passed from one good exercise to another, and were indefatigable in the Lords work. David finding such an heat and height in his people, prays God to keep it ever in the imagination of the thoughts of their hearts, which he knew well to be fickle and false, 1 Chron. 29. 18.

Both of the new-moones] Kept in thankfulness to God for their time renewed upon them, from moneth to moneth, and his mercies every morning, and moment.

And of all the set-feasts of the Lord that were consecrated] By an holy resting both from corporall labour, and from spirituall idleness.

A free will offering] See the note on Chap. 1. 4.

Ver. 6. From the first day of the seventh moneth] Which was the feast of blowing of trumpets, signifying the just mans joyfulness, and serving to put life and spirit into them.

Began

Began they to offer.] And so held on: for this moneth had as many feasts in it as were celebrated in all the yeare besides: So as the Sabbath was the Queen of dayes, so was this of moneths. See the note on verse 1.

But the foundation of the Temple.] Heb. *Of the Kingly Palace, aula basilica*, used here and elsewhere for the place where Gods honour dwelleth. God is a great King, *Mal.* 1. 14. and requires to be served like himselfe.

Was not yet laid.] Heb. *Was not yet founded*. Neverthelesse they would be worshipping God as they could at an Altar, till they had a Temple. All the power of Persia could not keep God and Daniel afunder: the trade of godlinesse never standeth still. Demosthenes could say that an heart beautified with piety, justice and modesty, is the best Temple, and to God most acceptable.

Verse 7. They gave money also unto the Masons and Carpenters.] Who usually get it and eate it, laying up little: their life is called the Life of their hands, because maintained by the labour of their hands: day-wages they must have, or they cannot subsist, and these good Jews spared for no cost, but gave money out of the bag freely to these workmen. Idolaters care not what cost they cast away upon their dumbidols: *Deum alienum docuit*, so some read that text, *Psal.* 16. 4. The Turkish Stately Moschees, and Popish Basilica, duffed with vowed presents and memories (as they call them,) are things known to all. When the famous Artificer Phidias advised the Athenians to make the statue of Minerva rather of marble then of ivory, 1. Because more durable, this passed with allowance, 2. Because lesse chargeable, this they abhorred, and bade him say no more of such a matter.

And meat, and drink, and oil.] More prized by the Tyrians and Sidonians then money, because their Country was nourished by this Country, *Aits* 12. 20. as being barren, and not bringing forth provision enough for themselves. *Digenes* deeply taxed the folly of his Athenians, that prized money so much, and bread-come so little: when as the life of man could be without that, but not without the other.

To bring Cedar-trees.] Smooth and durable, and every way fit for faire buildings: and therefore made choice of by God himself, 2 Sam. 7. 7. by Solomon for the first Temple, 1 Kings 5. 6. and by these Jews for the second. The Temple of Diana at Ephesus was Vitruvius, likewise built of Cedar: as the Devil affecteth to be Gods ape.

To the Sea of Toppa] This was an haven-towne, *Job.* 19. 46. *Aits* 9. 43. *Jon.* 1. 3. and hath its name a pulchritudine & elegantia, from its beauty and bravery, such as draweth love and liking. It might have bene called The faire haven, as well as that place nigh unto the City of Lasea, *Aits* 27. 8. which retaineth the same name unto this day.

According to the grant.] Or license, which they took in the largest extent, as we also ought to do Gods gracious promises. *Promissa sunt amplianda*, and we must labour to see our own names written in them.

Verse 8. To set forward the work.] To urge the continuance of it to the end, as the word signifieth; to encourage and call upon the workmen to hasten and go thorough: to be as so many *Egyptiades*, that the businesse might go on end, and come to a good upshot.

Verse 9. Then stood Jeshua.] Not the High-Priest, but another, a Levite.

The sonnes of Henadad with their sonnes.] A generation of godly and active men in the things of God, See *Nehem.* 3. 18. 24. and 10. 9. Grace is not hereditary, the white Hare-gins hatch black young ones: *Heronum filii noxe*. Neverthelesse, nurture helpeth nature: and good men strive to mend that by education, which they have marred by propagation. They cocker not, but correct their children; they pray for them, and drop good principles into them; they smooth them as arrows, *Psal.* 128. 3, 4. getting off the knot-tiness of their nature; and leave not till they see them the work of Gods hands, so as to sanctifie the holy One of Jacob, and to feare the God of Israel, *Elay* 29. 23. These sonnes of Henadad, as they attended upon the Temple-work, so themselves were as the polished corners of the Temple, *Psal.* 144. 12.

Verse 10. With trumpets.] These were used on all occasions of rejoycing.

With Cymbals.] Instruments of a shrill sound, used also by the Heathens at offering of their sacrifices. So, in Imitation of the *Urim* and *Thummim*, *Exod.* 28. 30. the Egyptian High-Priest wore about his neck a sapphire-stone, which was called *Asāthna*. *Satan Dei* *Alimus*, ut & *Momus*. See before verse 7.

After the ordinance of David.] He very much added to the Church-musick. He like

wife anticipated the age of the Priests, entering into their service five years earlier than the Mosaic appointment.

Verse 11. *And they sang together by course*] *Amant alterna Camena*: Antiphonies are of ancient use.

In praising and giving thanks] Men praise God for his excellencies, thank him for his benefits.

Because he is good] So they sang *David's Psalms* a good warrant for us so to do. Herefore happy were they held, that could found out *aliquid Davidicum*: Now some have found out new inventions.

Verse 12. *Who were ancient men*] From seventy years of age, and upwards: for it was but threescore years before this, that the Temple was burnt.

Wept with a loud voice] Considering the disproportion. Let us do the like, when we compare our state of *Creation* with our state of *Corruption*.

Verse 13. *The noise of the shout of joy from the noise, &c.*] *Nam partim jubilabant partim ejubabant*. Our joyes while we are here, will be mixt joyes. Let those that would have joyes unspeakable, stir up sighes unutterable.

CHAP. IV.

Verse 1. *Now when the adversaries of Judah*]

ARoused by those loud acclamations and out-cries, chap. 3. 12, 13. These adversaries were those Samaritans, chap. 3. 3. a kinde of mongrels that wore Religion as a cloak, which they either put on, or threw off at pleasure, and as occasion required. Satan (saith one) doth not alwayes appear in one and the same fashion: but hath as many severall shapes as *Proteus* among the Poets. Here he pretends devotion to his mischievous designs, but was frustrated.

That the children of the captivity] *Iffor deportatos*, by way of contempt as *Junius* rendereth it: As if the Jews were therefore hated of God, because they had beene transported, captivated. *Tully* passeth the same censure of them in his Oration, *pro L. Flacco*: *Ista gens quam chara diis immortalibus esse decuit, quod est victa, quod elocata, quod servata*. It appears how dear to God they be by their oft-captivities.

Verse 2. *Let us build with you*] Craftily and treacherously do they offer their cost and paines, *ut illis intermixti personae committerent, atque ita opus interverterent*, saith one well; that mingling with them, they might set them together by the eares, and so put a stop to the work. Thus *Julian*, to spight the Christians, first set the Jewes awork to rebuild their Temple: and when that would not be, he called home the Arian-Bishops out of banishment, to breed new broyles in the Church. The Jesuites have a practice at this day, of running over to the Lutheran Church, pretending to be Converts, and to build with them: but it is onely to keep up that bitter contention that is betweene the *Calvinists* and the *Lutherans*. And what ill offices they do amongst us at this day to heighten our divisions, and hinder the Reformation (by their wiles, much enflamed and hindered) good men are very sensible of. The Lord detect and defeat them.

For we seeke your God, as ye do] Nay, not as ye do. See 2 Kings 17. 32, 33, 34. they feared the Lord, not filially, but for his Lions: as the old Romanes worshipped their *Vicines*, lest they should hurt them: and as the *Cassians* (a people in India) worship Devils in most terrible figure, that they may not punish them.

Since the dayes of Esar-haddon] Sonne and successeur to *Sennacherib*, 2 Kings 19. 37. grand-son to *Salmanser*: after whom, it seemes, he brought a new colony into the Land of *Samarie*, who proved deadly enemies to Gods people.

Verse 3. *But Zerubbabel and Jeshua*] *Jeshua* would be one to keep them out, though they slighted him in their application to *Zerubbabel* and the chiefe of the fathers, verse 2.

You have nothing to do with us] You shall neither conquer us, nor compound with us. This was right Roman resolution. They were wont to say of cowards in *Rome*, that there was nothing Roman in them. I can never sufficiently admire (saith one) the speech of blessed *Luther*, who (though he was very earnest to have the Communion administred in both kinds contrary to the Doctrine and custome of *Rome*,) yet he professeth, if the Pope

(as

(as Pope) commanded him to receive in both kinds, he would receive but in one kinde; lest he should seeme to receive the *mark of the Beast*. As for these Reconcilers, and Moderatours (saith another learned man) were they the wisest under heaven, and should live to the worlds end, they would be brought to their wits end, before they could accomplish this works end, to make a reconciliation betwixt *Rome* and us. They have nothing to do with us to build an house unto our God. From such stand off, saith the Apostle, 1 Tim. 6. 5. Say to them (when they offer their cost and service) as here, *Pura Deus mens est: prout, & procul este profani*. This was one of those ancient Lawes of the twelve tables among the Romanes, *Impius ne audeto placare donis iram deorum*, Let no profane person presume to think to pacifie the gods with their pains, or presents.

But we our selves together will build, &c.] This, the adversaries call combination, conspiracy, faction, sedition, &c. See verse 13. But what saith *Tertullian*? *Cum boni, cum mali coeunt — non est factio dicenda, sed curia*. Et e contra, illis nomen factionis accommodandum est, qui in odium piorum & proborum conspirant. When good men get together, and hold together, it is not to be called a faction, but a Court. As on the other side, they are to be counted factious, who conspire against the godly, as these Malignants in the Text did.

As King Cyrus, &c.] They had good authority for what they did, and they hold them to it.

Verse 4. *Then the people of the land*] Who the nearer they came unto a conjunction with the Jewes in matters of Religion, the deeper hatred they bare them. Thus at this day, a Jew hates a Christian worse then he doth a Pagan; so doth a Turk hate a Persian worse then he doth a Christian; a Papist, a Protestant, worse then he doth a Turk: a Formalist, a Puritan, worse then he doth a Papist. *Odia Theologica sunt acerbissima*.

Weakened the hands of the people of Judah] Discouraged them all they could, endeavouring to transmute (as it were) a dead-palfe into their fingers, that they might surcease, or, at least, slack their paines. Well might *Solomon* say, *Wrath is cruel, and anger is outrageous: but who can stand before envie?* surely the venom of all vices is found in this sharp-fanged malignity.

And troubled them in building] Heb. *Kept ad about them, and terrified them*. This was to do the work of their father the Devil, that troubler of Gods Israel. (*ad injuriam inferendum totus comparatus*) set upon't to vex such as begin but to build the Tower of godliness, and to hinder them to the utmost.

Verse 5. *And hired Counsellours against them*] But good Counsellours would not have beene hired, either to bolster out a bad cause, or to out-face a good; to justify the wicked for a reward, or to take away the righteousnesse of the righteous from him. There is a notable instance of this in *Papinian* a Pagan Counsellour. Thou mayest (saith he to *Antoninus* the fraticide,) command my neck to the block, but not my tongue to the barre. I prize not my life to the pleading of an ill cause. These *sordida poscinnumia* in the text, were none such. Some think they were Courtiers and Counsellours to the King: such as by whom the King was even bought and sold, as *Aurelian* the good Emperour was; who might know nothing but as his Counsellours informed him. This made *Alphonfus* King of *Aragon* say, that Kings were herein most miserable, that whereas they abounded with all things else, the truth of matters they could feldome come by.

All the dayes of Cyrus King of Persia] Who warring abroad, committed the government of his Kingdome to his sonne *Cambyses* a light and lewd losell, easily prevailed with to hinder so good a work.

Even until the reigne of Darius] i. e. Of *Darius Nothus* (say some) the sonne of *Pemble*. *Artaxerxes Longimanus* (named verse 7.) the father of *Artaxerxes Mnemon*. But they do better in my opinion, that understant the text of *Darius Hystaspis*, who succeeded *Cambyses*, and married his sister, seeking to ingratiate with the people by ratifying whatsoever *Cyrus* had decreed, and this of the Temple among the rest. See chap. 6. 1.

Verse 6. *And in the reigne of Ahasuerus*] That is, of *Cambyses*, who is also called *Artaxerxes* in the next verse: for these two names were given to many Kings of *Persia*; like as *Pharaoh* was to the Kings of *Egypt*, as a title of honour. *Ahasuerus* signifieth an hereditary Prince. *Daniel* calleth him the Prince of the Kingdome of *Persia*, chap. 10. 13. because he was *Viceroy* in his fathers absence. Infamous he is for many lewd pranks (as that he killed his brother, and then his owne sister, after he had first married her, and made a Law that any man might do the like) yet was he not so ungracious a soane to *Cyrus*, as

our

our Henry the seconds eldest sonne was ; whom he not onely crowned King during his owne life, but also, to do him honour at his Coronation, renounced the name of a King for that day, and (as *Sever*) served at the table. For which he was thus requited, My father said he, is not dishonoured by attending on me, for I am both a Kings and a Queens son, and so is not he.

In the beginning of his reigne] As loth to lose time (*Esa* began in the very womb to persecute *Jacob*) and as taking their fittest season for granting of suits.

Wrote they an accusation] Heb. a Sutanical suggestion, a diabolical accusation, hatcht in hell, and dictated by the Devil. He it is that acteth and agitateth the Saints adversaries and accusers; sitting upon their tongues and pens, and setting an edge on them.

Verse 7. And in the dayes of Artaxerxes] This seemes to be *Cambyfes* his Persian name, as *Abasuerus* was his Chaldee name. It is as much as *Bellator egregius*, an excellent warrior. So *Scipi* was called *Fulmen belti*, the light-bolt of warre : *Bajazer* the great Turk, *Gilderun*, or lightning : *Albert*, Marquesse of Brandenburg, was called *Archilles Tentonicus*. Our black Prince was so named, not of his colour, but of his courage, and of his dreaded acts in battell : for he assailed no Nation which he over-came not ; he besieged no City which he took not. *Cambyfes* had great successe in his wars, and added *Egypt*, and other Countries, to the Persian Monarchy.

Wrote *Bishlam Mithredath*] These were the King of *Persia's* *Toparches* or Deputies, beyond the river *Euphrates*.

Written in the Syrian tongue] Called also the *Chaldee*, *Babylonish* and *Assyrian*, commonly spoken by the Jewes, who in the seventy years captivity lost the purity of their owne language ; like as the Latines also did, when the *Gorhes*, *Vandals* and other barbarous Nations over-ran them, and mingled with them.

And interpreted in the Syrian tongue] i. e. with Syrian characters, *Et Scriptura & lingua erat Syriaca, ut sine interprete in aula regis intelligeretur*, saith *Skindler*. It was so written that it might be understood at Court without an interpreter.

Verse 8. Rehnum the Chancellour] Or President of the Council. It is of the Chaldee termination : the whole history also following to chap. 6. 19. is Chaldee, transcribed, as some think, out of the rolls and registers of the Chaldees, and here inserted.

Verse 9. The Dinaites and the Apharathkites, the Tarpalites] This was not unity, but conspiracy of a rabble of rebels against God and his people. So *Psal.* 83. 5, 6, &c. They have consulted together with one consent, they are confederate against thee. The Tabernacles of Edom and the Ishmaelites of Moab, and the Hagarenes, &c. A whole legion of Devils could agree to enter into one poore man, to vex him ; and to act as one, in that possession.

Verse 10. The great and noble Asnapper] Some great Commander under the Assyrian Monarch. There is, they say, a greatnesse *Beluine*, and a greatnesse *Genuine*. *Asnapper*, notwithstanding his big-swoln titles, might be rather great then good, and more notable, then noble. *Nobilitas sola est atque unica virtus*.

On this side the river] That ancient river- the river *Euphrates*, which the more I see, the more I admire, saith one.

Verse 11. Thy servants] Not thy subjects onely, but thine Officers.

Verse 12. The rebellious and bad City] After so many years, doth *Jerusalem* rue one perfidious act of *Zedekiah* : and having once bene treacherous, it still hears, *The rebellious and bad City*, as if it had bene a very *perneous*, a professed *Sanctuary* of roguery, (as the Jesuites say of *Geneva*) and as *Florus* saith of the Temple at *Jerusalem*, that it was *impie gentis arcium*.

And have set up the walls thereof] This was no lesse false then scandalous. But malice careth not how true the accusation is, but how mischievous.

And joynd the foundations] Chald. *sewed together*. Or, rather these false-informers had sewed a lie together with great Art, that it might seeme a truth, *Psal.* 119. 69. The proud have forged a lie against me, *assunt mendacium mendacio*, they have taught their tongues to speak lies, *Jer.* 9. 5. and are Artifts at it.

Verse 13. Be it knowne now unto the King] q. d. This is no light businesse, but of greatest importance : and therefore fit to be noted and noticed.

Then will they not pay role, tribute, &c.] This is an old device of the Devil and his Impes, to represent Gods people to the world as *Animasitratral*, and disturbers of the publique peace.

Turk. Hist.
Bucbole,
Speed.

Juvenal.

peace. Thus they dealt by the Primitive Christians, who were the Emperours best subjects, and yielded them greatest respect and profit. Thus *Francis* King of *France* pretended and professed to the Princes of *Germany* (whose friendship he desired) that he persecuted the *Lutherans* with fire and sword, for no other cause but for that they were *Levelers*, and enemies to civil government. This drew from *Calvin* (who was then but twenty five years of age) that golden book of his *Institutions* of Christian Religion, to free the Reformed Churches of that slur and slander. The like was suggested by the *Arminians* in the *Low-countries*, and by the *Episcopal* party here. It was in *Tacitus* his time, *num crimem, quod qui crimine vacabant*, the onely fault of such as were indeed without fault.

And so thou shalt endamage the revenue] Diminish the annual Entrado's of the crowne which are well called the Kings strength here ; because if these faile, little good can be done, either at home or abroad. *Henry* King of *Navarre* (afterwards King of *France*) was wont to say, that he was an husband without a wife, a souldier without money, and a King without a Kingdome. What would the King of *Spaine*s greatnesse soon come to, were it not for his yearly incomes, his mines of *America*?

Verse 14. Now because we have maintenance from the Kings Palace] Chaldee. *Ave salted with the salt of the Palace, Salarium de regis palatio percipimus*, have our salary from the Court, as *Junius* rendereth it. The great use of salt makes it here put for all kinde of commodity : like as bread is called *panis*, as if it were *in panis*, The all and whole of our sustenance, *Deut.* 8. 3.

And it was not meet for us to see the Kings dishonour] Chald. *Nakednesse, privities*, which uncovered, cause contempt, as it befell *Noah* in his drunkennesse : and the King of *Spaine*, when by *Queene Elizabeth* proclaimed *Bankrupt*.

Therefore have we sent and certified the King] As knowing that *Beneficium postulat officium*, Bounty commands duty. Ingratitude is a monster in nature, a solecisme in good manners, &c. *Lycurgus* would make no Law against it, because he held that none could be so unreasonable, as to be guilty of it. Yet *Alphonfus* complained of his ungrateful Courtiers ; and so did *Frederick* the third, Emperour of *Germany*. *Queen Elizabeth* also said, that in trust she had oft found treason. That traitor *Parry* had vowed her death, although he had bene condemned for burglary, and saved by her pardon.

Verse 15. In the book of the Records] Chald. *Of the Remembrances*, that is, the Chronicles usual in all Kingdomes.

And that this City is a rebellious City] See the Note on verse 12. and learne, that fidelity to governours is ever both safe and honourable. *Zedekiah's* falsifying his oath to the King of *Babylon*, was the overthrow of that Common-wealth. See what God himself saith, not without great indignation, *Ezek.* 17. 18. Seeing he (*Zedekiah*) despised the oath, by breaking the Covenant (when he had given his hand) and hath done all these things, he shall not escape.

Verse 16. We certify the King] They doubt not of audience, whilst they sang a song of *Utile* ; which therefore they thus set on with more confidence then charity.

Verse 17. Peace, and at such a time] As the Latines saluting say, *Ave*, or *Salve*, Hieron. the Greeks *χαίρει*, so the Hebrews and Syrians say, *Shalom lach*, that is, *Peace be to thee*. The Turks salutation at this day also is, *Salaam aleck* ; the reply *Aleck Salaam*, *Peace* Blows. is a complexive blessing.

Verse 18. Hath bene plainly read before us] This in the general was commendable : but he should have reserved (as *Alexander* used to do) *us ad id agendum*, One care free ; and have heard both parties.

Verse 19. Hath made insurrection against Kings] Chald. *Lift up is self against Kings*. Pride is painted with a triple crowne on her head ; Upon the first whereof is written *Transcendo* ; upon the second, *Non obedio* ; upon the third, *Perturbo*. Wat Tyler the rebel dared to say, that all the Lawes of *England* should come out of his mouth.

Verse 20. Beyond the river] *Euphrates* the boundary of *Solomons* Empire, i Kings 4. 21, 24. as it was also promised, *Genesis* 15. 18. *Exod.* 23. 31. *Deut.* 11. 24. *Ioshabab* 1. 4.

Verse 21. Give you now commandment] Chald. *Make a Decree* : which yet did but carry on Gods Decree : for while persecutors sit backward to his command, they row forwards to his Decree.

Verse 22. Take heed now that ye faile not] This was to spurre a free-horse : like as letters

letters were sent from King Philip and Queene Mary to Bishop Bonner, complaining that Hereticks were not so reformed as they should be, and exhorting him to more diligence.

Why should dammage grow] Take heed of that howsoever. *Multi reges graviores ducunt jacturam regionis, quam religionis, &c.*

Verse 23. *They went up in haste*] *Perurgente diabolo*, the Devil driving them, and their owne malicious dispositions egging them thereunto. So, when Queene Mary lay a dying, Harpsfield Arch-deacon of Canterbury being at London, made all post-haste home to dispatch those Martyrs, whom he had then in his cruel custody. So ambitious are wicked men of hell, they take long strides, and mend their pace, as if they feared, lest it should be taken up before they come thither.

Verse 24. *Then cursed the work of the house of God*] And now the adversaries have got the ball on the foot, thinking to carry the game before them: *But the triumphing of the wicked is short*, Job 20. 5. and that they prosper at all in their designs, it is *non ad exitium, sed ad exercitium Santorum*; not for the ruine of the Church, but for the exercise of the faith and patience of Gods people.

CHAP. V.

Verse 1. *Then the Prophets*]

THAT is now called a Prophet, was before-time called a Seer, 1 Sam. 9. 9. because his eyes were enlightened, Num. 24. 3. and he saw visions of God, Ezek. 1. 1. Dan. 1. 17. Prophets they were afterwards called, that is, Interpreters of Gods will by his command, Exod. 7. 1. *Aaron thy brother shall be thy Prophet*, that is, thine Interpreter. By the mouth of these holy Prophets God spake to his people in all ages, Luke 1. 70. Yet not without some intermissions of Prophecie, as the Church complaineth, Psal. 74. 9. till that *Catimath Chazon* (as the Jews call it) the sealing up of Prophecie, which they place betweene the Prophet Malachi, and John Baptist, who was *more than a Prophet*. The Original word *Nabi*, signifieth one that, from the inward counsell of God uttereth Oracles.

Haggai the Prophet] Who was not an Angel incarnate, as Origen and Hierom held; but a young Saint (as Epiphanius describeth him) and might therefore well be an old Angel, if he lived to be old. See more of him Hag. 1. 1. with the note there.

And Zechariah the sonne of Iddo] That is, of *Barachiah the sonne of Iddo*, Zech. 1. 1. See the Note there. These two God sent within two moneths one of another, in the eighteenth year of the peoples returne out of Babylon, which fell out to be in the second year of the reigne of Darius Hystaspes, and in the three thousand four hundred forty and fourth year of the world, according to Funccius his Chronology. Christ usually sent his Prophets and Apostles by couples, for mutual comfort, and greater confirmation.

Propheied unto the Jewes] Who had brought a judgement of sore famine upon themselves by their slacknesse and backwardnesse to rebuild the House of God, Hag. 1. 4, 6. See the Notes there, and learne of the Heathen Historian, to preferre Gods interest before thine owne, or else to look for his curse. For he is a great King, and stands upon his seniority, Mal. 1. 14. he will have us *first to seeke his Kingdome*, Matth. 6. 33. and to give unto God the things that are Gods, or we shall hear of him, to our small comfort.

In the name of the God of Israel] Who both authorized and enabled them: God sendeth none whom He giveth not. The Apostles also were Embassadors in the same name, 2 Cor. 5. 20. and so, Collegues to the Prophets, Luke 10. 16. (See 1 Pet. 1. 12.) Angels admiring the matter of their Ambassie, and their happy harmony.

Even unto them] Who yet were very little amended by their seventy years captivity. Afflictions (Gods hammers) had but beaten upon cold iron, (as it were) as appears by this History, and by the Prophecies of Haggai and Zechariah, whom for his labour and love to their souls, they afterwards slew betwixt the Temple and the Altar, Matth. 23. 35. serving him as Hercules did his Tutor Linus, whom, for a few sharp words given him, he knockt on the head. Or, as their Ancestours did the Prophet Elisha, whom they sawed asunder (saith Hierome out of the Rabbiners) because he had called them *Princes of Sodom*, and

and people of Gomorrah, Ely 1. 10. This is the worlds wages to faithful Ministers.

Verse 2. *Then rose up Zerubbabel*] Called before, *Shazbazzar*, the Tifhata: Philo calleth him *Barachias*. Men in those dayes had sundry names; which must be noted, or else confusion will not be avoyded; according to the notation of Zerubbabels name. It is said of him, that he brought back part of the people in the seventeenth year of his age; that he continued Governour fifty eight years (some say many more;) and that he began to make use of the Ministry of these Prophets in the thirty-fourth year of his life. His rising up here implieth his forwardnesse, speed, and diligence in the work.

And Jeshua the sonne of Jozadak] Colleague to Zerubbabel, and *suuagessus*, as Aaron was to Moses. This *Jeshua* or *Jehozabab* began his office of High-Priest in the year of the world 3428. and held it thirty six years, eight whereof were spent in an Embassage to Darius King of Persia, say Historians.

And began to build the house of God] i. e. They went on with the building, begun before, chap. 3. 10. and not forbidden by the King of Persia to be finished; onely he commanded them to desist from building the City, chap. 4. 12, 21. It was, therefore, the peoples sloth and self-seeking that kept back the work. See the Notes on Hag. 1. 2, 4.

And wish them were the Prophets of God helping them] *Verbo & opere*, saith Junius: both by word and deed. *The words of the wise are as goades*, Eccles. 12. 11. pricking men forward to duty: and especially when themselves set sides and shoulders to the work, as haply these Prophets did, for the peoples greater encouragement. *Exemplis scilicet hac aetate magis adificiant Ministri, quam concionibus*.

Verse 3. *At the same time*] So soone as ever they began but to build Gods house, they meet with opposition, which is still *Evangelii Genius*, saith Calvin, the bad Angel that haunts the cause of God, and dogges it at the heels. Satan, out of his inveterate envie and enmity, can in no wise brook the propagation of the Truth, and dilatation of Christs curtains. No sooner is Israel out of Egypt, but Pharaoh pursueth them. No sooner had Ezekiah kept that solemn Passover, but Sennacherib comes up against him. Eisan began to juggle Jacob in the womb, that no time might be lost: and when he set his face homewards, Laban follows him with one troop, Eisan meets him with another: both with hostile intentions. Dreame not of a delicacie in Gods wayes, but suffer hardship, as a good soldier of Iesus Christ.

And their companions] *Cum collegio suo*, Jun. a company of caytives combined to do mischief. See chap. 4. 9. with the Note.

Who hath commanded you to build this house?] Their owne houses they builded, and were never once questioned. All the while our Saviour lay in his fathers shop, and medled onely with carpenters chips, the Devil and his impes never troubled him; but when he was entering upon his Ministry, he is sharply assaulted in the Wildernesse. And when he took upon him to purge the Temple, and better informe the people, presently the Grantees came upon him as he was teaching, and said, *By what authority dost thou these things?* and who gave thee this authority? Matth. 21. 23. Like unto these were the questions put by the Papists to those noble Reformers, Luther, Zuinglius, &c. Favellus was, at his first coming to Geneva, more harshly handled, and by the Bishop and his Clerks thus accosted: *Quid tu, diabole nequissime, ad hanc civitatem perturbandam accessisti?* What a Diavel maketh thou here, to make this disturbance, &c. and so was driven out of that City, where afterwards he wrought a glorious Reformation.

Verse 4. *Then said we unto them*] We (Tatnai, Shether-Boznai and their companions) thus said, and thus enquired: see verse 16. and be sensible, how wicked men conceive mischief, and bring forth iniquity, and their belly prepareth deceit, Job 15. 35. Not their heads onely are hammering it, but their bellies are hatching it: they take a kinde of contemplative kinde of pleasure in their wily projects; as the Epicure doth in his dainties, he delights to be acting them over aforehand.

What are the names of the men] They that are minded to do mischief unto others, will do what they can to know their names. I have heard of one (saith Maister Fox) who being sent to the Christian Congregation in Queene Marias dayes in London to take their names, and to espy their doings, yet in being amongst them was converted, and cried them all mercy. Tremellius readeth this text otherwise, *Then answered we them thus, and told them* what were the names of the men, who builded this building. He meaneth, as I conceive, We were not ashamed or afraid to make them a round and ready answer; and to give them the names of our chieftains, Zerubbabel, Jeshua, Haggai, Zechariah, &c. This was better

Euchler.

Bern.
Ads & Men.
1562.

Juvenis admodum ex Babylone profectus est Hierosolymam, &c. Epiph. lib. de Proph. vii.

מִי כִּי הָיָה
תַּרְסִישִׁי וְיֶגְיָא
וְשֶׁתֶּרֶבּוֹזְנַי
וְאֲנִי מְלִיכֵי
הַכּוֹכָבִים.
Herodot.
Muc. 2. 21.Ποσειδώνος
αὐτοῦ
Λίνου
ἐκείνου
ἐστὶν
Βουχολ.

Alienus a consuetudine, ut qui dampnabit.

Sculter. Annal.

Achs & Mon.
fol. 186.

better then that of those cold friends to Religion, 1 Kings 18. 11. who (when the Prophet had said, *If the Lord be God, follow him*) held their peace, and thought it good policy to reserve themselves. Better also then that of the bondslaves of Antichrist, who receive his mark in their hand, the which they may, as occasion serveth, cover or discover. Rev. 13. 16. The servants of the God of heaven and earth (such as were these in this Chapter, verse 11.) receive his mark in their foreheads, where it may be seene and read of all, Rev. 7. 3. The Primitive Christians were called in derision *Consentes*: and *Chrysostome* saith of them, that they would not be kept from visiting the Martyrs in prison, *tamen multis terroribus, &c.* though they were much threatened, and punished for so doing.

Verse 5. *But the eye of their God was upon the Elders*: Not the eye of his general providence onely (which like unto a well-drawne picture vieweth every one that cometh in to a roome) but the eye of his special grace and favour, *Psalm* 34. 15. He looked upon them; as afterwards the Sonne of man stood and looked upon Saint Steven combating with his cruel persecutors, and clapt him on the shoulders, as it were, saying, *Cheare up, Vincenti dabo, &c.* Acts. 7. 56. *They also looked up to him, and were lightened: and their faces were not ashamed, Psalm* 34. 5. Yea, they were Steele, as it were, and made more mettle-full: like as *Moses* and *Micaiah* when they had once seene God in his favour, they cared not for the menaces of angry Monarchs.

That they could not cause them to cease: Saints dare undertake and undergo any thing for the glory of their God. The heavens shall sooner fall then I will go against my conscience, said that Martyr. *In nothing be terrified by your adversaries, Phil.* 1. 28.

Till the matter came to Darius: Nor then neither; for he encouraged and furthered them, chap. 6.

And then they returned answer: Or, *Then answer was returned* from the Court, and the Jewes had a sufficient authority for what they did.

Verse 6. *The Apharsachites*: That is, *Persians*, sent as deputies by the King of Persia, to see the peace kept, and good-orders observed.

Verse 7. *All peace*: See the Note on chap. 4. 17. Peace is a complexive mercy — *Pacem te poscimus omnes.* It is well with Bees, when they make a noise in their Hive: but with men, when they are at quiet in their hearts, in their houses, and in the publike.

Verse 8. *To the house of the great God*: So they stile him, because the Jewes called and counted him so. *The Lord your God, saith Moses, is God of gods, and Lord of lords, a great God, a mighty and a terrible, &c.* Deut. 10. 17. He is *Fortissimus Maximus*, as *Tremellius* there renders it: yea, he is a degree above the superlative. Not onely is God great as here, greater, *Job* 33. 12. *Greatest, Psalm* 95. 3. but *Greatness is self, Psalm* 145. 3. and to him all other Gods (whether *Deputed* or *Reputed*) are but *deaftri, deunculi, diim inorum gentium*, petty deities, poor busineses.

Verse 9. *Who commanded you*: Chald. *Who hath made you a Decree?* See the Note on verse 3.

Verse 10. *We asked their names also*: See verse 4.

That were the chief of them: For the rude multitude follow as they are led. And as in a beast, the whole body goeth after the head, so do most people after their Rulers and Ringleaders: hence that severity of God, *Num.* 25. 4. Take all the heads of the people, and hang them up before the Lord against the Sunne.

Ver. 11. *We are the servants of the God of heaven*: And in that respect, *higher then all the Kings on the earth, Psalm* 89. 27. (for all his servants are sons, heirs of God, and coheirs with Christ, *Rom.* 8. 17.) who have held it no small honour to be called his vassals. See how bold these men beare themselves upon this relation to the God of heaven and earth, and how courageously they stand to their work, and stout it out with their adversaries. See *Prov.* 28. 1. with the Note.

These many years ago: Five hundred at least.

Verse 12. *But after that our fathers had provoked*: Sinne is the make-bate that sets heaven and earth at odds, and hurleth confusion over the whole creation, *Esa.* 59. 2. *Num.* 11. 31. there were more remarkable expressions of Gods anger upon mans sinne in the dead body of a man, then of a beast: One made unclean but till the evening, the other for seven dayes.

He gave them into the hand of Nebuchadnezzar: This is still the property of sinne unpardoned, to raise the *Possé committat*, all the armies of God against the sinner.

Ver. 13.

Verse 13. *But in the first year of Cyrus*: See chap. 1. verse 1. with the Notes.

Verse 14. *The Temple of Babylon*: For there also was a Temple built for *Bel, Faciens & vestra Jovis: simia imitantur homines.* The Devil will needs be Gods Ape, and affecteth to be seembly worshipped.

Verse 15. *Take these vessels, go, carry them*: Go thy self in person; and see that all things be well carried there: This pleased *Zerubbabel* well; it confined him to live in that element where he would live: as if one should be confined to Paradise.

Verse 16. *Then came the same Shebazzar*: All this is truly and fairly related (as was likewise that of *Daog* to *Saul*, against *Achimelech*) but with no good intent. Now to speak the truth, not for any love to the truth, nor for respect to justice, nor for the bettering of the hearer, or of the offender, but onely to incense the one, and prejudice the other: this is plaine slandering.

And yet it is not finished: And all by reason of such ill-conditioned persons as your selves, who retarded it.

Verse 17. *Now therefore if it seeme good*: *Verba bylina.*

Whether it be so: They supposed it was nothing so, and hoped that these Jewes would be found fallacies; but it fell out quite otherwise: like as Saint Pauls persecutions at Rome fell out rather unto the furtherance of the Gospel, then else, *Phil.* 1. 12.

CHAP. VI.

Verse 1. Then Darius the King.

Darius Hystaspes, who succeeded Cambyfes, being chosen by the Princes of the Persians, as saith *Herodotus*. *Plato* commendeth him for a restorer of the Persian Monarchy, much desired under Cambyfes. Howbeit he discommendeth him for this, that he bred not his sonne *Xerxes* so well as he might have done, and further testifieth, that to him it might be said, *O Darius*, how little care hast thou taken to shun *Cyrus* his slacknesse? for thou hast bred *Xerxes* every whit as ill, as he did Cambyfes.

In the house of the Roller: So called, because rolled up together, volumes rolled up, like the web upon the pinne.

Verse 2. *And there was found at Achmetha*: Or *Ecbatana*. This was occasioned by the malice of the Jewes adversaries; and proved a great furtherance to the finishing of the Temple. *Sic canes linguam ulcera Laxari.* All things work together for good to them that love God, *Veneremus aliquando pro remedio fuit*, saith *Seneca*.

Verse 3. *The height thereof threescore cubits*: Yet was it lesse then *Solomons* Temple, *1 Reg.* 2. 3. *1 Esdr.* 3. 12. *Solomons* cubits therefore were longer (likely) then these here mentioned.

Verse 4. *Out of the Kings house*: i. e. Out of the royal revenue in those parts, chap. 7. 20. *Herodotus* testifieth, that *Cyrus* and *Darius* (who married his daughter *Arosta*, and made him his patterne for imitation) were highly honoured among the Persians for their Kingly munificence: God hath threatened that the Nation and Kingdome, that will not serve the Church, shall perish: yea, those Nations shall be utterly waisted, *Esa.* 60. 12. See verse 12. of this chapter.

Verse 5. *And also let the golden and silver vessels*: This was decreed, and this was done accordingly, chap. 1. 7; 8. Let good resolutions be put in execution: purpose without performance, is like a cloud without raine; and not unlike *Hercules* his clab in the Tragedy, of a great bulk, but stult with mosse and rubbish.

Verse 6. *Be ye far from them*: i. e. Come not at them; to hinder them at all. Thus, though the Churches enemies bandy together and bend all their forces against her; yet are they bounded by Almighty God (who saith unto them; *Be ye farre from thence*) as is the raging sea, *Jer.* 5. 22. *Surely* (saith the Psalmist) *the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, Heb. gird*, that is, keep it within compasse, as with a girdle. The Septuagint render it thus, *The remnant of wrath shall keep holy-day to thee*, that is, it shall rest from working, or acting, how restless soever it be within.

Verse 7. *Let the work of this house of God alone*: Meddle not, make no disturbance: this was doublelesse an hard task to them; for their spirits were irked, as *Matth.* 22. 3. and

D 3

3. and

3. and their fingers even itched at these builders. They sleep not, except they may do mischief, *Prov. 4. 16.*

Ver. 8. Moreover I make a Decree] So did some of the Heathen Emperours for the persecuted Christians, *Charles* the fifth for the Lutherans (at the motion of *Albertus* Archbishop of *Mentz*, and *Ludovicus* Palatine of *Rhine*) and *Henry* the third of France for the Protestants: which yet was but sordidly observed though sworn to. It is written by an Italian (no stranger to the Court of *Rome*) that their Proverb is, *Mercatorum est, non regum stare iuramentis*, that it is for Merchants, and not for Kings to keep to their oaths.

Verse 9. Of the God of heaven] Heathens have this notion by nature, that God is the God of heaven, and that there He is, as in his place: howbeit we must not conceive that God is commensurable by any place, sith he filleth all places, and is every where all-present, totally present wheresoever present: but in heaven is his glory most manifested, and on earth is he alone to be worshipped.

Verse 10. That they may pray for the life of the King] For God, at his pleasure, cutteth off the spirits of Princes, *Psal. 76. 12.* he crops them off with ease, as one would do a flower; slips them off, as one would do a bunch of grapes; as he dealt by *Alexander* the Great, *Antioch* that Terror of the world, and *King Henry* the second of France, who upon the marriage of his sister to the King of Spain, was so puffed up, that he called himself by a new title, *Tres-heureux* Roy, the thrice-happy King. But (to confute him) in solemnizing that marriage, he was slain at *Tilt*, by the Capitaine of his guard (though against his will, but not without Gods determinate counsel) in the very beginning of his supposed happiness. Death is the onely King, against whom there is no rising up. The mortal fythe is master of the royal Scepter (saith one) and it moweth downe the Lilies of the Crowne, as well as the graffe of the field: pray therefore for the life of the King, saith this King here, let the Priests shout and say, *Let the King live for ever*, *Nehem. 2. 3.*

And of his sonnes] Some of whom had soone died, say some: He therefore calleth for prayers for the preservation of the rest.

Verse 11. Let timber be pulled downe from his house] 1. Let his house be pulled down for a penalty. The Popish Council of *Tholouse* called together against the *Albigenses* (those ancient Protestants) made this cruel constitution; *We decree* that that house, wherein is found an Heretic, be pulled down to the ground. 2. Let that timber be set up for a gibbet, and let him be hanged thereon. *Chald. destroyed: Compare* that of the Apostle *1 Cor. 3. 17.* If any man destroy the Temple of God (which Temple ye are) him shall God destroy: and let those look to it who turne it into a den of thieves, into a brothel-house, slaughter-house, pest-house of noysome lusts, *qui podicem ex ore faciunt*, by their unfavorable speeches, and make themselves worse then by tumbling in a jakes.

Verse 12. And the God that hath caused his name] i. e. his Word and true worship, *Acts 9. 15. Psal. 138. 2. Mic. 4. 5. 1 Kings 5. 3, 5.*

Destroy all Kings and people] A dreadful curse, and such as God saith *Amen* to. Let all persecutors, and Church-robbers look to themselves. Gods hand hath ever been very heave upon such and their posterity. See *Prov. 20. 25.* with the Note.

Let it be done with speed] It hath been too much retarded and delayed already. Let it now be expedited. *David* made haste and delayed not to keep Gods Commandments, *Psal. 119. 60.* And *Avstyn* crieth out, *Nimis sero te amavi Domine*. It was a great burden to his good soul, that he began no sooner to love God. He resolveth therefore to redeeme time, and to redouble his diligence, not leaving till his soul was turned into a lump of love. *Adamas novissime omnium germinat; & tamen parit inter primas.* The Mulberry-tree buds last, but fruits with the first.

Verse 13. So they did speedily] This they did, because they durst do no otherwise: their obediencie was wrung out of them, as verjuice is out of a crab, or as distilled water is forced out by the heat of the fire. Thus some performe duties, and yet hate them, part with sins, and yet love them. Shew the malefactor the rack, and he will say or do any thing. This is to feare God for his Lions, as those Mongrels did, *2 Kings 17. 33, 34.* *Canine scrovi, non amicali*, which yet may addere alas, lest they fall under the lash, the correction of the Law, for refusing the direction thereof.

Verse 14. And Artaxerxes] This is *Xerxes* (called also *Abasuerus*, husband of *Esther*) or, as some think, *Artaxerxes Longimanus*, the sonne of *Xerxes* by *Esther*, by whom

whom the Temple finished before, might be much beautified; and, haply, enlarged also.

Verse 15. And this house was finished] About fifteen years after that the foundation had been laid, or twenty at most. The Jewes therefore either were out in their account, *John 2. 20.* Forty and six years was this Temple in building; or else they meant it of Herods Temple, which was long in building and beautifying, whereby he sought to ingratiate with the Jewes, which yet he could never do.

Verse 16. Kept the dedication with joy] So they did at the dedication of the first Temple, *2 Chron. 7. 10.* God had required all his worshippers to be celebrated with joy, *Deut. 12. 7.* and made it a condition of an acceptable service, *Deut. 26. 14.* Sacrifices offered with mourning were abomination, *Hos. 9. 4.* yea, accursed by God, *Deut. 28. 47.* What a general joy was there at *Samaria*, when Christ was first preached and beleaved on amongst them, *Acts 8. 8.* when they first became Gods building, *1 Cor. 3. 9.* a Temple for God to dwell in and walk in, *2 Cor. 6. 16*? The like was at *Bern*, at *Geneva*, at *Zurich*, when the reformed Religion was first received amongst them. They caused (for joy thereof) the day and yeare to be engraven in a pillar in letters of gold, for a perpetual memory to all posterity. Like as at *Heidelberg*, Anno, 1617. in the Calends of November, they kept, for three dayes space, an Evangelical jubilee, for joy of the Reformation begun by *Luther*, an hundred years before.

Verse 17. An hundred bullocks, &c.] This little, (in comparifon of what was done at *Solomons* dedication, *1 Kings 8. 63.*) was highly accepted in heaven: as was likewise *Nabhs* sacrifice, which yet could not be great: because that after a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality (*2 Cor. 8. 2.*) which, saith *Aristotle*, is not to be measured by the worth of the gift, but by the will of the Giver. See the Note on chap. 2. 6.

Twelve be-goutes] A fit creature for a sin-offering, because nasty, unruly, &c.

According to the number of the tribes of Israel] All whom (wheresoever dispersed) they remember in their prayers; as we should likewise do all the *Israel* of God, in all places.

Verse 18. For the service of God] According to that, *Exod. 12. 25.* Ye shall keep this service, where the same word is used, that elsewhere serveth to set forth their servile service, their bondage in Egypt. God lets them know that they must serve full, though another Master, and after another manner. So Christ calleth upon his, to take his yoke upon them: Free though they be, yet they must not look to be yokelesse, lawlesse, awlesse, but to serve God with reverence and godly fear, *Heb. 12. 28.*

As it is written in the book of Moses] *Moses* then was the Pen-man of the *Pentateuch*, and not *Ezra*, as some have said; grounding upon that Apocryphal *Esdras*.

Verse 19. And the children of the captivity] So the returned captives are called, first, to keep still afoot the remembrance of their late misery, lest they should despise the chastening of the Lord, *Heb. 12. 5.* Secondly, to inmind them of that signal mercy of their returne to their owne Countrey. Hence doth the Evangelist *Matthew* so oft mention their transportation to *Babylon*, and rings it in the eares of his ungrateful Countrey-men, *Mat. 1. 11, 12, 17.*

Kept the Passeeover] In remembrance, that the punishing Angel passed over their Ancestours in Egypt, *Exod. 12.* and for confirmation of their faith in Christ the true Paschal Lamb. Hast thou escaped a danger? offer a Passeeover. Hath Christ delivered thee from the wrath to come? keep the Feast with the unleavened bread of sincerity and truth, *1 Cor. 5. 8.*

Upon the fourteenth day of the first moneth] See *Exod. 12. 2.* with the Note.

Verse 20. Were purified together] Misery had framed them to unanimity. See *2 Chron. 29. 34.*

All of them were pure] Ritually at least, if not really.

And killed the Passeeover] i. e. The Paschal Lamb, whereof see *Exod. 12.* with the Notes.

For all the children] See the Note one verse 19.

And for themselves] For they also were sinners, and needed a Saviour, *Heb. 7. 27.* That Popish Possiller was utterly out, when from *Exod. 30. 31, 32.* he will needs inferre that Priests, when once appointed with the holy oile, were thenceforth Angels, Spirits, not having humane flesh or infirmities.

Verse

Verse 21. *And the children of Israel*] The whole community, of what Tribe soever.

And all such as had separated themselves] Who were the better to like, because not Prosperity-profelytes, (such as came in (not a few) in Solomons time; but the Jewes were very careful how they received them, as *Josephus* relateth.

From the filthinesse of the heathen] Who had filled the Land from one end to the other with their uncleanneses, *Ezra* 9. 11. Great sins do greatly pollute.

To seek the Lord God of Israel] To seek not his omnipresence (for that none need to do, sith he is not farre from any one of us, *Acts* 17.) but his gracious presence. And such a seeker is every good soul, *Psal.* 24. 6. *This is the generation of them that seek him, that seek thy face, that is Jacob.*

Did cate] *Edebant, id est, credebant*, for even Christ their Passeever was sacrificed for them, *1 Cor.* 5. 7.

And kept the feast of unleavened bread] See *1 Cor.* 7. 8. and *Exod.* 12. 35. with the Notes.

Seven dayes] This began on the fifteenth day, and lasted till the one and twentieth day, *Num.* 28. 16, 17. *Exod.* 34. 25.

With joy] See the Note on *verse* 16.

For the Lord had made them joyfull] Given them cause of joy, and an heart enlarged accordingly, a mind right set for the purpose. Saint *James* his word *αὐγαίνω*, *chap.* 5. 13. shewes, that all true mirth is from the rectitude of a mans minde, which God onely giveth.

And turned the heart of the King, &c.] It is He alone that gives favour, that frameth mens opinions and affections, that maketh a good mans enemies to be at peace with him.

To strengthen their hands] As *verse* 8. And this did more ennoble him, then all his warlike achievements.

CHAP. VII.

Verse 1. *Now after these things.*

*A*fter that *Zerubbabel* had done his *devoir* in building the Altar and Temple, *Ezra*, (according to the notation of his name) began his, and became a singular helper of the afflicted Church of God, as appeareth in this Chapter, and those that follow.

In the reigne of Artaxerxes] *sc. Longimanus*, *Esters* sonne, and the same that thirteene years after sent *Nehemiah* to *Jerusalem*, *Nehem.* 2. whilest *Ezra* was yet alive, *Nehem.* 8. 1.

Ezra the sonne of Seraiah] That is, the grand-sonne: for *Seraiah* was slaine, when *Jerusalem* was last taken, *2 Kings* 25. 18, 21.

Verse 2. *The sonne of Shallum*] See *1 Chron.* 6. 7, 8, 9, 10. Of those two books of *Chronicles* this same *Ezra* is held to be the Pen-man: and it is not improbable.

Verse 3. *The sonne of Meraiah*] Here's a great heap: six of *Ezra's* ancestours (likely for brevity sake) being overskipped.

Verse 4. *The sonne of Zeraiah, &c.*] These might be (as one saith of *Jesse* the father of *David*) *Viri boni & honesti; minus tamen clari*, good men, but obscure.

Verse 5. *The sonne of Aaron the chief Priest*] *Ezra* then was *ex genere pontificis* (as those, *Acts* 4. 5.) *non tamen pontifex*. The title of *chief Priest* is never given unto him.

Patere.

Verse 6. *This Ezra went up from Babylon*] Together with many others, who were moved thereunto by his example, and authority. He was (as one saith of *Tiberius*) *improbus magnus, exemplo major*. Great men are Looking-glasses, according to which most men dresse themselves: let them look to it therefore, and shine as Lamps.

And he was a ready Scribe] Or a nimble Text-man: his office was to write out copies of the Law, and to interpret it. He wrote (say some) the Hebrew Bible out in Chaldee letters (the same that we now call Hebrew, the ancient Hebrew characters remained with the *Samaritans*) for the use of his Country-men returned out of Chaldaea. He first ordained (say others) the Vowels, Accents and *Masoreth*. A great Scholar he was, and excellent-

cellently well seene in Scripture-learning: to which all other skill is but *straminea candela*, a rush-candle, a small light that serveth but to light men into utter darknesse. *Be wise, he learned*, saith the Psalmist: but withall *Serve the Lord with feare, Kisse the Sonne, &c.* O. therwise ye may be as learned as *Varro* that general Scholar; as *Albertus magnus*, *quem nihil penitus fugit, omnia perficere novit*, who knew whatsoever was knowable, as one saith of him: or as *Tostatus* (otherwise called *Abulenfi*) *qui omnium scientiarum doctrinarumque arca fuit & emporium*, saith he that writeth his life; who was a living library: and yet ye may perish everlastingly. The Jewes called their learned men *Scribes*, as the Persians did theirs *Magi*, the French, *Druides*; the Indians, *Brachmanni*, &c. But he that is not a Scribe instructed, and instructing others to the Kingdome of heaven, *Matth.* 13. 52. shall hear, *Where is the wife? Where is the Scribe? Where is the disputer of this world? Sapienter sapienter in infernum descendit.*

Which the Lord God of Israel had given] The Moral Law, with his owne immediate mouth (so that he might say with *Joseph*, *Gen.* 45. 12. *Behold, your eyes see that it is my mouth that speaketh unto you*) the other Lawes he ordained by *Angels* in the hand of a *Mediator*, i. e. of *Moses*, *Gal.* 3. 19. Hence *Josephus* calleth the Jewish politie a *Theocratic*: and *Proper* thinketh, that they were called *Judei*, because they received *jus Dei*, the Law from God. But we can give a better derivation from the Hebrew, *viz.* Jewes, i. e. *Consejssours*, such as were those above, *chap.* 5. 11.

And the King granted him all his request] Giving him more and greater things then he durst desire. So great facility and flexiblenesse found He in this King, that he needed onely to aske, and give thanks: as it is said of *Tiberius*, that he never denied his favourite *Sejanus* any thing; but oft-times prevented his request, and avowed that he deserved much more.

According to the hand of the Lord his God upon him] i. e. his sweet and singular providence, ever watching over, and working for those that are good, *2 Chron.* 19. ult. Such may well fit and find as one did once

*Una est in trepida mihi re medicina, Jecora
Cor patrum, Os verax, omnipotensque Manus.*

Verse 7. *And there went up some of the children of Israel*] And but some; for many chose rather to continue in the Land of their captivity, though God by his Prophets and the King by his Proclamation had cried out, *Ho, Ho, come forth, &c.*

Deliver thy selfe O Zion, that dwellest with the daughter of Babylon, *Zech.* 2. 6, 7. See the Note there.

And the Netthinims] See the Note on *chap.* 2. 43.

Verse 8. *And he came to Jerusalem in the fifth moneth*] So that they were four moneths in coming: and that which upheld them was, that they should shortly see the face of God in Zion, *Psal.* 84. 7. Popish Pilgrims, though they have many a weary step, and meet with much hardship, besides losse of their estates, yet satisfie themselves in this, *We have that we came for*, *viz.* the sight of some dumb Idoll. What then should not we do or suffer to see God in his Ordinances, in holy Assemblies?

Verse 9. *According to the good hand of his God upon him*] See the Note on *verse* 6. In all thy wayes acknowledge God, and he shall direct thy paths, *Prov.* 3. 6. Commit thy way unto the Lord, trust also upon Him, and he shall bring it to passe, *Pf.* 37. 5. Holy *Ezra* had experimented all this (as also had *Eliezer*, *Gen.* 24.) and therefore acerbeth his good successe to Gods good providence.

Verse 10. *For Ezra had prepared his heart*] Which, without due preparation, would not have bene drawne to any good. See *1 Sam.* 7. 3. *Job* 11. 13. *Amos* 4. 12. An instrument must be tuned, ere it can be plaid upon: sowre wines need good sweetening.

To seek the Law of the Lord] To dive into the very bosome and bottome of it. *Qui nucleum vult, nucem frangat*. The Rabbines have a saying, that there is a mountaine of sense hanging upon every tittle of Gods Law.

And to do it] His knowledge and practise ran parallel, and mutually transfused warmth into one another. He was not of those Oratours blamed by *Diogenes*, for that they studied *benè dicere, non benè facere*, to speak commendably, but not to live accordingly. He knew well that his forefathers (the High Priests) had Pomegranates for favour, as well as bells for sound.

And to teach in Israel.] He knew the truth of that Hebrew Proverb, *Lilmod Lelammed*, Men must therefore learne, that they may teach others; and not bury their talents, lest the canker of their great skill prove a swift witnesse one day against them.

Verse 11. *Even a Scribe of the words of the Commandments.*] This sheweth *Ezra* was not an ordinary Scribe (called a *Scribe of the people*) nor a publike Notary, or Kings Secretary, such as were called for, *Esth.* 3. but *Scriba sacer, legum peritus, & interpres*, a Teacher of the words of the Commandments of the Lord and his Statutes to Israel. This is an high and honourable employment.

Ver. 12. *Artaxerxes King of Kings.*] This is a very high stile for any mortal wight: yet ambitiously assumed by Monarchs and Emperours. It is indeed the proper title of Jesus Christ, who hath upon his vesture, and upon his thigh a name written, *King of Kings, and Lord of Lords*: Kings and caytives, Lords and losses are all his underlings and vassals, as those good Emperours *Constantine, Theodosius, and Valentinian* usually called themselves. This Name of the Lord Christ is said to be written, 1. On his Vesture, that all may see it and submit to it. 2. On his thigh, where hangs his sword, to shew his absolute and illimited Empire, got out of the hands of his enemies with his sword and with his bow, *Psal.* 45. 5. By me Kings reigne, saith He, *Prov.* 8. 15. And *Nebuchadnezzar* is made to know as much, *Dan.* 4. 35. who once vain-gloriously vaunted, that his Princes were altogether Kings, *Esay* 10. 8. *Maximilian* Emperour of Germany also said of himself, that he was a King of Kings, but in another sense: for every of my subjects (quoth He) will be a King: and say I what I can, they will do what they list.

Of the God of heaven: See the Note on chap. 5. 11.

Verse 13. *And of his Priests.*] sc. The God of heavens Priests, verse 12. and therefore honoured and respected by this great Monarch; so was *Samuel* by *Saul*, *Jaddus* by great *Alexander*; the *Bardes* (anciently) here in *Albin* by the greatest Commanders.

Which are minded of their owne free-will.] He would compel none: neither doth Almighty God. His people are all Volunteeers, *Psal.* 110. 3. *Esay* 56. 6. he findes them not so, but makes them so; and accounts that *Virtus voluntarium nulla est. Lex voluntarios quaerit.* God accepts a free-will offering, and commands us to come off roundly and readily in his service.

Verse 14. *And of his seven Counsellors.*] Without whom the King did nothing of moment. This King was better affected to his Council then his father *Xerxes* had beene, of whom it is storied, that in his expedition against *Greece*, he called his Princes together, as if he would have beene advised by them, but spake to them to this purpose: *Left*, saith he, I should seeme to follow mine owne counsel, I have assembled you. And now do you remember, that it becomes you rather to obey, then advise.

To enquire concerning Judah.] So *Saint Paul* sent to enquire what was yet lacking in the faith of the Churches.

According to the Law of thy God.] Which is not onely *reſta*, but *regula*, the rule and rudder. Those that walked by this rule, *Ezra* was to cherish, and to punish such as did otherwise, being *custos utriusque tabulae*.

Which is in thine hand.] Which thou art singularly skilled in, and much exercised about it: that thou mayest both observe it thy self, and also preserve it from other mens violations.

Verse 15. *Which the King and his Counsellors have freely offered.*] This King as he had beene well bred by his Mother *Queen Esther*, so he had (likely) beene well instructed by *Ezra* in the knowledge of the God of heaven (as he calleth him) whose service he thus promoteth. So *Origen* wrought much upon *Alexander Severus* the Emperour by his sound doctrine and holy conversation: but especially upon his mother *Mammaea* who became a great friend to the persecuted Christians.

Verse 16. *And all the silver and gold that thou canst finde.*] And gold-thirsty *Babylon* was not without great store of both; could the owners but finde in their hearts to part with it to so pious an use: Some did, and the rather because the King and his Council began to them.

With the free-will offering of the people.] Gods select people, of whom *Moses* singeth, *Happy art thou, O Israel! Who is like unto thee O people! Deut.* 33. 29.

Verse 17. *That thou mayest buy speedily.*] *Illico*. God is himself a pure act, and hateth dulnesse in duty. What thou doest, do quickly, said Christ, even to the very Traytor that did seek and suck his blood.

Verse

Verse 18. *And whatsoever shall seeme good to thee, &c.*] The King knew them to be faithful and wise stewards (such as *Hanan* was; *Nehem.* 7. 2.) and therefore leaveth much of the money to be bestowed as they pleased.

Verse 19. *The vessels also, &c.*] How naturally seemeth this King to care for the service of God! and what pity is it that he should so oft call Him *Your God*, and *Thy God*, and not owne him for his! So hard a thing it is to relinquish that vaine conversation that people have received by tradition from their fathers. I will never forsake the Religion that I have received from my fore-fathers, said *Tully*; And the Monarch of *Morocco* told the English Embassadour, that he had lately read *Saint Pauls* Epistles, and liked them so well, that were he now to chuse his Religion, he would, before any other, embrace Christianity. But every one ought, said he, to die in his owne Religion: and the leaving of the faith wherein he was borne, was the onely thing that he disliked in that Apostle.

Verse 20. *And whatsoever more, &c.*] What could this King say more to scale up his good affection to the work in hand? Shall not this liberal Heathen rise up in judgement and condemne such hold-fasts amongst us, such miserly money-hoarders, as have no quick-silver, no currant money for God or any good uses; but are, the richer the harder, as *Dives*?

Verse 21. *Let it be done speedily.*] Without shucking and hucking, without delays and consults: *I even* I will have it so, saith the great King: dispute not therefore, but dispatch: *Quod ego volo, pro canonē sit*, as *Constantius* the Emperour said to *Paulinus, Lucifer*, and other dissenting Bishops.

Verse 22. *Unto an hundred talents of silver.*] This was no small summe. How chargeable was the service of God heretofore, to what it is now? and yet how heavily do men come off, when to expend, though but a very small summe that way. *Ad quid perditio haec?* To what end is this waste? is the common cry in this case. Surely Pagans and Pagans who lavish money out of the bag without measure, *dotantque Deos alienos* (as some read that text, *Psal.* 16. 3.) shall have an easier judgement then such pinch-penny professors.

Verse 23. *For why should there be wrath?*] *Heb.* Boiling or foaming anger, great indignation, as it is rendered, and made the utmost degree of the divine displeasure, *Deut.* 29. 28. Of all things God cannot endure to be slighted, and to have his service neglected: this, blinde nature saw, and was therefore sedulous herein to prevent wrath. Aristotle hath this divine precept, *Πῶς οὐ θεῶν ἐμίσηται*. Make Religion thy first and chief care, that thou mayest prosper, &c. Let our worship-scorners look to it: do they provoke the Lord 1. 7. c. 8. to wrath? are they stronger then He? will they bring Gods vengeance upon us all?

Against the Realme, the King and his finnes.] For God is higher then the highest, and will raine downe indignation and wrath, tribulation and anguish upon every soul of man that doth evil, or that neglecteth to do good: for not-serving of God, not-sacrificing is a sin, *Mal.* 3. 18. *Eccles.* 9. 2. And sin doth as naturally draw and suck judgements to it, both personal and publike, as the loadstone doth iron, or Turpentine fire.

Verse 24. *And also we certifye you, that touching any of the Priests.*] These he taketh special order for, that they be freed from publike payments: and the like care was taken by our Ancestours for the Ministers of the Church of England, as appeareth by *Magna Charta*, chap. 14. Their maintenance is of the Law of Nature, *Gen.* 47. 22. *Jezabel* provided for her Priests, Idolatrous *Micah* for his Levite; the Papists for their shavelings, granting them many and great immunities, and being so free to them, that there was need of a Statute of *Mortmain* providing that men should give no more to the Church. But tempora mutantur, &c.

Verse 25. *And thou Ezra.*] *Qui monet ut facias, &c.*

After the wisdom of God that is in thine hand.] That is in thine heart and life. *Sapientia est vel scodicibus, vel cordibus*.

Ezra had both these, being a thorough wise man.

All such as know the Lawes of thy God.] Else how shall they see them duly executed? How shall they be as so many living Lawes, walking Statutes? How shall they teach in the Cities of Judah, as *Jehosaphat* Judges did, 2 *Chron.* 17. 7. 9. and as it followeth here, And teach ye them that know them not; How can the people performe their duty, which they are ignorant of?

Verse 26. *And whosoever will not do the Law of thy God.*] In the first place; and then the

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In Iphigenia.

the Kings Law, as it is subordinate and subservient to Gods. *Obedimus Atreidis beneſta mandantibus, non aliter*, ſaith He in Euripides: If the King command beneſt things, we will obey him; otherwiſe not.

Let judgement be ſpeedily executed upon him] Let this be noted againſt thoſe that hold, that Magiſtrates have nothing to do with men in matters of Religion. *Artaxerxes* here interpoleth, and *Ezra* bleſſeth God for it. See *Dan. 3. 29. Dent. 13. 6. Rom. 13. 4. 1 Pet. 2. 13. 14.*

Leo Modena

Verſe 27. *Bleſſed be the Lord God*] *Deo gratias* is ever in a good mans mouth. The Jewes at this day are bound to ſay an hundred Benedictions every day; and more as occaſion requires.

Verſe 28. *And hath exerciſed mercy unto me*] ſc. By making uſe of my ſervice, for the promoting of his. Any employment about God, is an high preferment, and ſo to be eſteemed; yea, it is a mercy, and ſealet up farther mercie.

CHAP. VIII.

Verſe 1. *Theſe are now the chief of their fathers.*

THe chieftaines of thoſe that went up with *Ezra*, beſide thoſe that went up at firſt with *Zerubbabel*.

Verſe 2. *Of the ſonnes of Phineas*] The ſonne of *Eleazar*, the ſonne of *Aaron*, that renowned *Zelu*, with whom, and hiſſeed after him, God gave a Covenant of peace, even the Covenant of an everlaſting Prieſthood, *Nam. 25. 12. 13.*

Daniel] Not the Prophet *Daniel*, Gods darling, *Dan. 9. 23.* but another of the ſame name, which might be ſome help to him.

Of the ſonnes of David] ſc. Of *David* the King. See *1 Chron. 3. 22.*

Blounts voyage.

Verſe 3. *Of the males an hundred and fifty*] Great account was made of males under the Law, more then of the females: and ſo there is to this day among the Jewes, who hold women to be of a lower creation, made onely for the propagation and pleaſure of man, &c. This their conceit is their folly, yet their poſterity approve their ſaying. He did better who ſuited woman the ſecond Edition of the Epitome of the whole world. Sure it is, that ſoules have no ſexes; and in Chriſt, there is no reſpect had more to the male then female, *Gal. 3. 28.*

Verſe 4. *Of the ſonnes of Pahath-Moab*] Haply ſo called, becauſe ſome of his progenitors had dwelt in *Moab*. He was a Covenantant, *Neh. 10. 14.*

Verſe 5. *The ſonne of Jahaſiel*] The father is named, but not the ſonne: but why, who can tell? *Et patet & lucet pagina ſacra.*

Verſe 6. *Of the ſonnes alſo of Adai*] A Covenantant too, *Neh. 10. 16.*

Verſe 7. *Jehſaiab*] Of the ſame name, but not the ſame man that is mentioned, verſe 19.

Verſe 8. *The ſonne of Michael*] A name afterwards given to Jeſus Chriſt, *Dan. 10. 13. Rev. 12. 7.* ſignifying, Who is as God? Hence ſome conceive, that it is not ſo fit to call a child *Michael*, *Emmanuel*, &c.

Verſe 9. *Obadiab the ſonne of Jebiel*] This *Obadiab*, (as alſo *Zechariah*, verſe 11. and *Azagad*, verſe 12.) ſealed the Covenant, *Nehem. 10.* not without oath, and execration. It is both lawful, and in ſome caſes needful, for good people, ſolemnely to binde themſelves to bounden duties. Hereby, ſaith a grave Divine, as true intention, earneſt deſire, prudent jealousie and holy zeale are maniſeſted, ſo is a dull ſpirit much quickened, and the weak, wayward, revolting fleſh bridled and curbed: yea, and bound to her good behaviour.

Verſe 10. *The ſonne of Joſiphiah*] See verſe 5.

Verſe 11. *Zechariah the ſonne of Behai*] See verſe 9.

Verſe 12. *And the ſonnes of Azagad*] See verſe 9.

Epſterii poſterioribus Tremel

Verſe 13. *And of the ſonnes of Adonikem*] Some of his ſonnes went up before with *Zerubbabel*, ch. 2. 13. Theſe not till now, together with *Ezra*. They might want either age or hearts to go at firſt with their brethren. Second thoughts are beſt many times: and *Namquam ſerſo ſerſo*. That ſonne in the Goſpel, who being bidden go work to day in the Vineyard, answered and ſaid, *I will not, but afterwards repented, and went*, wanted not his

com-

commendation, *Matth. 21. 29.* A learned man deſcanteth thus upon this Text: The lot of *Adonikem* was below his brethren, becauſe he was the laſt that ſet foot forward toward their returne.

Verſe 14. *And with them ſeventy males*] The whole company conſiſted of one thouſand four hundred, ninety and ſix males: a good addition to thoſe that went up before with *Zerubbabel*; yet nothing ſo many as might have beene, but that they wanted hearts.

*Rari quippe bovi, numero vix ſunt totidem, quot
Thebarum porte, vel divitis oſtia Nili.*

Juvenal. Sat. 13.

Verſe 15. *And I gathered them together to the River*] There was their firſt Rendezvous, at the meeting of two Rivers; whereof that Countrey was full, *Psalm. 137. 1* and therefore fertile as the Garden of the Lord, whereof it was a part, as moſt Geographers are of opinion.

And there abode we in tents] Glad we had our faces ſet toward *Zion* (going weeping, &c. *Jer. 50. 4. 5*) and our backs upon *Babylon*; of which we might well ſay, as the Philoſopher afterwards did of *Athens*, that it was a pleaſant place to travel thorough, but not ſafe to dwell in.

And ſound there none of the ſons of Levi] None but what he afterwards ſent for; no volunteers: this was lamentable, that *Levites* ſhould be ſo backward to ſo good a buſineſſe. Here was *nomen inane, crimen immane*.

Verſe 16. *Men of underſtanding*] Of ſpecial note for their wiſedome and eloquence: ſuch as could preſent to the people good matter well habited, and could well expreſſe their expoſitions of the Law; being themſelves wiſe, and willing to wiſe others, as the Hebrew word ſignifieth, *Dan. 12. 3.* Men of underſtanding and ready to inſtruct many, *Dan. 11. 33.* Such a man as this, is worth his weight in gold.

Verſe 17. *At the place Caſpſia*] Where it may ſeem that there was a Colledge of *Levites*, and *Iddo* was their Preſident.

And to his brethren the Netthinims] Who were now become men of Mark, brethren to *Iddo*, and much ſought for by *Ezra*: ſee *Chap. 2. 43.* for the ſervice they did about Gods houſe.

Verſe 18. *And by the good hand of God upon us*] God was in all this good mans thoughts: he ſet upon every paſſage, (as the Ancients did upon every ſpecial piece of work they did) *Psalm. 137. 1*. This was the onely way to make his journey comfortable: thus to converſe with God all along, & *Paradiſum mente deambulare*, as *Hierome* counſelled the young Hermite, aſſuring him that ſo long as he had *Paradiſe* in his mind, and God in his apprehenſions, *tandem in eremo non eſſet*, ſo long he ſhould not be in a deſert.

They brought us a man of underſtanding] The Hebrew word *Shacal* ſignifieth three things, 1. To underſtand. 2. To inſtruct. 3. To proſper. Thoſe that underſtand themſelves, and teach others, ſhall do much good to themſelves and others. See the Note on verſe 16. This egregie cordatus homo was *Sherebiab*, as it followeth here, and *Sherebiab* or, even *Sherebiab*, confer *Neh. 8. 7. and 9. 4. 5.*

Verſe 19. *And Haſhabiah*] A man ready to every good work, *Neh. 3. 17. and 10. 11.* and that's no ſmall commendation.

Verſe 20. *Whom David and the Princes had appointed* i.e. continued, confirmed, and ordered them: for they were firſt appointed and deſigned to that ſervice by *Joſhua*; and thence called *Netthinims*.

All theſe were expreſſed by Name] *Verbis non ſolum diſertis, ſed & exercitiis.*

Verſe 21. *Then I proclaimed a faſt there*] A day of reſtraint from food, fine cloathes, and other delights of life. There is a three-fold-faſt, ſaith One, from meat, from mirth, and from ſin: this laſt crownes all. Unleſſe God ſees turning, he ſees no work in a faſt, ſaith another, deſcanting upon that Text, *Jon. 3. 10.* God ſaw their works, that they turned. Of a Faſt ſee the Notes on *Joel 2. 12.*

That we might afflict our ſelves before our God] Not outwardly onely (that's but the ſhell *II. 58. 3.*) but inwardly, alſo, for that's the kernel of this exerciſe, *Jer. 16. 29.* which elſe is but bodily, and proſiteth little; ſomething, it may, as it did *Ahab*: But if rightly performed, though it weakeneth the body, yet it ſtrengtheneth the ſpirit, making it vigorous and victorious.

To ſeek of him a right way for us] To edge our prayers and give wings to them: for ſiſting

E 3

sting inflameth prayer, and prayer sanctifieth fasting: hence they go coupled for the most part, *Luk. 2.37. Math. 17.21. 1 Cor. 7.5.* And surely, if with fasting and prayer we can seek of God direction and protection as here, we shall speed of both.

And for our little ones These should be a main part of our care, to lay up prayers for them, to commend them to Gods safe-keeping, forasmuch as *puerilitas est periculorum pelagus*, Little ones are liable to a thousand deaths and dangers.

And for all our substance Our stock and our store, all the goods that we have got and gathered together. Our English word *Riches* answereth to the Hebrew *Rechsh*.

Verf. 22. For I was ashamed *Heb. I blush* and was abashed, I knew not how to put on the face to do it, neither could I bring my mind to crave a convoy, though it might have been of great use to us: lest the name of God should thereby be dishonoured, and his excellencies questioned. It is the ingenuity of Saints to study Gods ends more than their own, and to be far more troubled when any thing crosseth him, than when themselves are crossed or disappointed. *Propter te Domine, propter te*, is the good mans Motto. Choice and excellent spirits are all for God, whatever becometh of themselves.

Verf. 22. Because we had spoken to the King saying They had spoken good of Gods Name, and amply set forth his power, providence, goodness, and other Attributes, being no whit ashamed so to do before Kings, as *Psalm. 119.46.* so did *Chrysostome, Basil, Latimer, Lambert, John Coler, Dean of Pauls*, and Founder of the Free-school there. He, for the bold and faithful discharge of his duty, in a Sermon before *Hen.* the eighth at the siege of *Tournay* was called to his trial by the Kings Counsellours: but the issue proved happy: for he gave so great content to the King, that he taking a cup of Wine said, *Deane, I drink to you: let every one take whom he will for his Confessor, you shall be my Doctor.* Holy *Ezra* found no lesse favour with this mighty Monarch, whom he had well informed in the manifold excellencies of God, as appeareth by this and sundry other preceding passages.

The hand of our God is upon all them, &c. To hide them in the hollow of it till the indignation be overpast; to hold them by their right hand, and so to guide them by his Counsel, that he may afterwards take them to his glory, *Psalm. 73.23,24.*

But his power and his wrath *Id est*, His powerful wrath, his anger armed with power, for *vane sine viribus ira*. But who knoweth the power of thine anger, saith *Moses*? even according to thy fear so is thy wrath. Let him fear thee never so much, he is sure to feel thee more, if once he fall into thy fingers; into that mighty hand of thine (as *St. James* stileth it) before which ten thousand Kings cannot stand. Let God-forfakers therefore do as those Elders of Israel did, *2 Kings 10.3,4,5.*

Is against all them that forsake him Such are all they, 1. That forsake not their sins, *Job 20.17. Isa. 55.7.* 2. That know not God, *Isa. 1.3,4. Eph. 4.18.* 3. That trust to idols, or creature-comforts, arm of flesh. *1 Kings 9.9. Job. 24.20. Jer. 2.13.* 4. Church-forfakers, and Apostates, *Heb. 10.25,38.* God hath against all these, and will consume them: after that he hath done them good, *Job. 24.20. Psalm. 73.27. 1 Chron. 28.9. Jer. 17.13. Deut. 31.16. 2 Chron. 12.5. and 15.2. and 24.20.*

Verf. 23. So we fasted They put their holy resolution into execution: purpose without practise is like *Rachel*, beautiful, but barren.

And besought our God for this And they had it, *Verse 31.* For fasting and prayer are like *Jonathans* bow and *Sauls* sword, that never turned back, or returned empty. God is a liberal Rewarder of all such as in this sort diligently seek him, *Heb. 11.6. 2 Chron. 15.2.* He will turn their fasting into feasting, their prayers into praises, *Ezek. 36.37. Zech. 8.19.* They shall have out their prayers either in money, or monies-worth: either in the very thing they desired, or at least strength to stay themselves upon God, with good assurance that his grace shall be sufficient for them, and that he will be their shield, and their exceeding great reward.

Verf. 24. Then I separated twelve I singled them and set them apart for this great trust, *vide cui fidas.*

Sherebiah, Hoshabiah *Heb. With Sherebiah, Hoshabiah*, (men of known integrity, *Verf. 18.19.*) and ten of their brethren with them four and twenty in all, a complete company of faithful Trustees.

Verf. 25. And weighed unto them *Heb. I scaled it out unto them* *Cyrus* taled it out to *Zerubbabel*, *Chap. 1.8,9, &c.*

And his Lords Called *Mighty Princes*, *Chap. 7.28. see Isa. 10.8.*

And

And all Israel there presene *Heb.* There found at that time, or that had found in their puries, found in their hearts.

Verf. 26. Six hundred and fifty talents of silver That is, 243750 pounds sterling.

An hundred talents That is 37500 pounds sterling.

Verf. 27. Of a thousand drammes 312 pounds and 10 shillings. The Hebrew (or rather Chaldee) word here rendred a *Dramme* seemes to be taken from the Greek word *δραχμή*.

And two vessels of fine Copper *Ex orichalco prestante*, Of some choyce mixt mettles, *Anno contra non capio.*

Verf. 28. Ye are holy to the Lord *Heb. Ye are holiness unto the Lord*: and must sanctifie the holy God in righteousness, *Esa. 5.16.*

The vessels are holy also *Id est*, set apart to sacred uses, and therefore to be kept carefully, used respectively. The Turks spare and keep better then ordinary, those very *Affes* of theirs that have been used for carriage to *Mecca*, where their *Mohomet* lyeth buried: Neither will they put paper to any bale use, because that both the Name of God, and the Mahometan Law are written upon the like.

Verf. 29. Watch ye with utmost care, and solicitude, as the word signifieth. How much more should we watch and trebble watch, (as *Luk. 12.37,38,43.*) to keep our vessels (bodies) in sanctification and honour, Not in the list of concupiscence, &c. especially since, *Adversus majora vigilantibus quadam in cautis minora surrepant*, and Satan worketh strongly on the fancy, when the soul is sleepy, or a little drowsy. Watch ye therefore and keep: This lesson had need to be often rung in our ears.

Verf. 30. So took the Priests and the Levites The great charge committed to them, and laid upon them, did not weaken, but *maken* their heroic spirits.

Tu non crede malis, sed contra audientior uto.

Verf. 31. And of such as lay in wait by the way Enemies they had not a few (when was it otherwise?) but some, that purposely way-laid them, but were defeated by a gracious providence. So were the *Manichees* who lay in wait for *Austin*: and those that pursued *Jewel* about the beginning of *Q. Maries* Reign, as he was going from *Oxford* to *London*. Both these had been caught, and made a prey to their Enemies, but that they lost their way; What faith the Prophet? *As Birds flying, so will the Lord of hosts defend Jerusalem* (like as when the young are in danger of the kite, the Bird flies to save them) descending also, he will deliver it and passing over, he will preserve it.

Verf. 32. And abode there three dayes For necessary refreshment, after so long a journey. The body is the souls servant, and must therefore be kindly and fairly dealt with, *ut sit par negotio*, that it may be neither above nor below its business, but even with it, meet for it.

Verf. 33. Now on the fourth day *Viz.* of their fifth moneth. After a short repose they set close to work. To recreations God allowes men to stoop for their bodies sake, as the Eagle to the prey: or as *Gideons* Souldiers to loop their handfull, not to swill their belly full.

Verf. 34. By number and by weight, &c. In reference to this Text, Let thy confession befall, saith a reverend man: bring out thy sins as those in *Ezra* did the vessels of the Temple, by number and by weight, 1. By Number, *Lev. 16.21.* *Aaron* was to confesse over the scape goat all the iniquities of the children of Israel. 2. By weight he was to confesse all their transgressions in all their sins: that is, laying open how many transgressions were wrapped up in their several sins, and their circumstances.

Verf. 35. Also the children of those that had been In token of presenting their bodies a living sacrifice, holy and acceptable to God their Deliverer, *Rom. 12.1.* Let us that are freed from sins slavery, become the servants of righteousness, *Rom. 6.18.* and being delivered from the hands of our Enemies, serve God without fear in business and righteousness all the dayes of our lives, *Luk. 1.74,75.*

Verf. 36. And they furthered the people *Heb. They gave them a lift*, lent them an helping hand: not out of love to the work, but for fear of the King, and in pursuance of his commands and commissions. Thus the Devil and his impes sometimes do Gods will, though with an ill will, *Psalm. 119.91.* They continue this day according to thine Ordinances: for all are thy servants. How much better were it to work from a right principle, not by constraint, but willingly, not for fear of wrath, but of a ready mind, so loose to be Gods servants,

1 Pet. 5

M. Clark in his Life.

Phil 90.11.
Jam. 4 10.

2 Sam. 1.22.

Grand Sign.
Scrag.

Aug.

M. Clarks
Lives.

Cor. usque cor-
por. quasi cordis
por. id est, puer,
five famulus.

servants taking hold of his Covenant, *Isai.* 56.6. and saying to him, as the people did to *Isaia*, Chap. 1. 16. or as the Rulers and Elders to *John*, 2 *Kings* 10.5. We are thy servants, and will do all that thou shalt bid us?

CHAP. IX.

Verse 1. Now when these things were done.]

Here are *post maxima gaudia luctus*, Heavens joyes are without measure or mixture. But this present life is overspread with sins and miseries, as with a filthy morpew. Of good *Ezra* we may say as *Pliny* doth of *Metellus*, *Metellus infelix dici non debet, felix non potest*, Unhappy we may not call him, happy we cannot: witnesse the dolefull discourse of this Chapter.

The Princes came unto me] The better sort of them that were sensible of the abuses crept in, and desired a Reformation. For some of the Princes also and Rulers had their hands elbow-deep in the wickednesse complained of *Verse* 2.

The people of Israel] The Many, the common sort, that shallow-brained, but many-headed Beasts, that loves to follow the herd and do as the most do, though thereby they be utterly undone for ever.

And the Priests, and the Levites] This was much: for these knew the Law, and made their boast of it, *Rom.* 2. 18. 23. They could not be ignorant of the unlawfulness of this mixing themselves in marriage with Heathens not profelyted. Now sins against knowledge and conscience are of a double dye, of a crymson colour: and make a great breach, a deep gash in a mans spirit. *Esay* 59. 11, 12. What was it that brought such roarings and troubles on them, and that, when salvation was looked for? *Our iniquities testify to our faces, and we know them.*

Have not separated themselves] The separation of the Saints from the wicked is a wonderful separation, *Exod.* 33. 16. such as was that of light from darknesse in the creation. God hath brought them out of darknesse into his marvellous light. Why then should they be unequally yoked together with unbelievers? what communion hath light with darknesse, &c? 2 *Cor.* 6. 14.

Duing according to their abominations] How should they chuse but do so, when so matched and married? what's the reason the Pope will not dispense in *Spain* or *Italy*, if a Papist marry a Protestant? yet here they will, but in hope thereby to draw more to them. The brown bread in the Oven will be sure to fleece from the white, not that from it. So in married couples: seldom is the worse bettered by the good, but the contrary. See *Nebem.* 13. 26.

Verse 2. For they have taken of their daughters] Taken them for wives: which was flatly forbidden, *Deut.* 7. 3. and a reason given, *ver.* 4. from the evil effect of such unblest marriages. This abuse *Malachi* complaineth of, *chap.* 2. 11, 13. whom some make to be the same man with *Ezra*.

For themselves and for their sons] Whom they herein helped to a cold arm-ful, (as *Lycophron* calleth a bad wife:) or rather to an unnatural heat, worse then that of a quartan ague, as said *Simonides* as bad as that of an evil spirit, said another Heathen.

So that the holy seed] *Id est*, The children of *Israel*, who were all federally holy at least, *Deut.* 7. 6. as are also all the children of Christian Parents, 1 *Cor.* 7. 14.

Have been chief in this trespass] Which they think audaciously to bear out with their big looks, to obtrude and justify to the World this most malapert misdemeanour, because it is *facinus majus ab omni*, the fact of a great one.

Verse 3. I rent my garments and my mantle] In token of his deep and down-right humiliation, indignation, detestation of their dealings herein.

And pluckt off the hair of my head, and of my beard] To shew how passionately grieved and offended he was. The raging Turk did the like at the last assault of *Scodra*: being extremely vexed at the dishonour and losse he had received there. But what followed? In his choler and frantick rage, he most horribly blasphemed God: whereas holy *Ezra*, though he sat afflicted till the Evening sacrifice, yet then he poureth forth his soul in an heavenly prayer, *verse* 5, 6.

And sat down as a stone] As one that hath neither life nor soul, (as we say) that can neither

ther say nor do for himself, being wondrously amazed, astonished, or desolate, as *David* had been, *Psal.* 143. 4. The true Zealot, as his love is fervent, his desires eager, his delights ravishing, his hopes longing, so his hatred is deadly, his anger fierce, his grief deep, his fear terrible, &c. Zeal is an extreme heat of all the affections, *Rom.* 12. 11. boiling-hot, hissing-hot, as the Greek importeth.

Verse 4. Then were assembled unto me] It was soon noysed and noticed among the godly party, how exceedingly *Ezra* was troubled: they therefore trouble themselves, as our Saviour is said to have done *John.* 11. 33: and as *Paul* felt twinges when others were hurt. Who is offended faith he, and I burn not? Sheep when frightened, will get together; Swine, when lugged, will grunt together. What should Saints do, (in case of National sins or judgments) but assemble and tremble together, as here, but vow and perform Reformation to the Lord their God, as in the next chapter?

Every one that trembled at the words] At the judgements of God whilest they yet hang in the threatnings. To such looketh the Lord, with special intimations of his love, *Isa.* 66. 2. When as those that tremble not in hearing, shall be crushed to pieces in feeling, said Mr. *Bradford* the Martyr.

That had been carried away] But had not learned by the thing that they had suffered, were as bad as before, if not worse, having lost the fruit of their afflictions. This is fearful: a sad signe of an incorrigible castaway, *Jer.* 6. 30.

Untill the Evening-sacrifice] This time of the day good people, usually took to pray at: that, together with the sacrifice, their prayers might come up for a memorial before God in those pillars of smoke, *Cant.* 3. 6. *Ab.* 10. 4. See *Luk.* 1. 10. *Act.* 3. 11.

Verse 5. I rose up from my heaviness] In affliction, *sc.* of spirit, wherewith his heart was heavened and sowed; as *David* was, *Psal.* 73. 21. Imbittered as *Peters*, *Matth.* 26. ult. poured out upon him as *Johs.* *chap.* 30. 16. He did really afflict himself with voluntary sorrows for the transgressions of his people.

And having rent, &c] See *ver.* 3.

I fel upon my knees] This gesture did both evidence, & encrease the ardency of his affection.

And spread out my hands] With the palms open toward Heaven in an having craving way, as *Beggars*. This was the Jewish manner of praying, and it was very becoming.

Verse 6. And said, O my God] This was a prayer of faith, and founded upon the Covenant, that bee-hive of Heavenly honey, as One well calleth it.

I am ashamed and blush] Sin is a blusful thing and hales shame at the heels of it, *Rev.* 3. 17. Therefore when a man hath committed a sin, he blusheth: the blood as it were, would cover the sin. But he is past grace that is past shame, and can blush no more then a lackbut.

For our iniquities] He maketh himself a party, because he was one of the same Community with them that had done that evil. He also knew himself to have an hand if not upon the great cart-ropes, set upon the lesser cords that might draw down divine vengeance upon the Land. Hence he includeth himself after the example of *Daniel*, *chap.* 9. 5.

Are increased over our heads] As an overwhelming flood, *Psal.* 38. 4. That threateneth to go over our soules too, *Psal.* 124. 4. and to sink them in the bottomlesse lake, that lowermost part of hel imported by that *locale* (as *Hebricians* Note) *Psal.* 9. 17.

And our trespass is grown up unto the Heavens] So great is our guilt, that it is gotten as high as Heaven, that is, as high as may be. For beyond the moveable Heavens, *Aristotle* (Natures best Secretary) faith there is neither body, nor time, nor place, nor vacuum. See *Revel.* 18. 5. with the Note. Mans sinne defileth even the very visible Heavens, which must therefore be purged with the fire of the last day. Yea it pierceth into the Heavens of Heavens, & maketh a loud out-cry in Gods eares for vengeance, *Gen.* 4. 10. & 18. 20.

Verse 7. Since the dayes of our Fathers] Confession with aggravation is that happy Spunge, that wipeth out all the blotches and blurs of our lives: for, if we confesse our sinnes, and therein lay load enough upon our selves, as *Ezra* here, & *Daniel* doth *c.* 9. 5. (mark how full in the mouth these good men are, out of the abundant hatred of sin in their hearts) God is faithful and just to forgive us our sins, &c. 1 *John* 1. 9. But in confession we must not extenuate or excuse every sin, must swel as a toad in our eyes, and we must spit it out of our mouths with utmost indignation, shewing the Lord the iniquity of our sin, the filthinesse of our leudnesse, the abomination of our provocations, *Rom.* 7. 13. Thus if we weigh our sinnes in a true balance, and put in so many weights, as to bring to a just humiliation, to a godly sorrow; then it will prove a right *Apology*, the same that the Apostle maketh a fruit

Lib. 7. c. 47.

of 70000

1 Pet. 2.

of 70000

Juvenal.

Tuck. Hist.

rabbiuam
uashuam.Illum ego per-
tisse dico cui
perit pudor.
Sallust.De Calo
Text. 99.

Chennir, Exam. fruit and sign of sound repentance 2 Cor. 7. 11. *qua magis deprecatione constat, quam depul-
sione criminum*, such an Apology as consisteth rather in deprecating, then defending.

We have been in a great trespass unto this day.] And so there hath bin a concatenation, a continued series of our sinnes from one generation to another. We are a race of Rebels, a seed of serpents, &c.

And for our iniquities have we put Kings and our Priests.] Our National sinnes have produced National plagues: which yet we have not improved to a publike or personall reformation. Many hands have drawn the cable with greatest violence: the leprosy hath over-run the whole body: there is (as Physicians say of some diseases) *corruptio totius substantia*, a general defection, a conjuncture, of all persons, in all sins and miseries, which like cloudes cluster together, and no clearing up by repentance.

And to confusion of face,] So that we are a scorn to our Enemies, and a terrour to our felves, in a low and lamentable condition.

Verse 8. And now for a little space.] Heb. point, or moment of time. God let loose his hand for a while, and gave them some little liberty, to make them instances of his mercy, who had been objects of his wrath: but nothing would mend them and make them better.

And to give us a nail.] that is, some settlement, some subject of hope, and support of faith. He seemeth to allude to such nailes as wherewith they fastened their tents to the ground (Jael drove one of those Tent-nailes thorough Sisera's Temples, and laid him safe enough) or else to those nailes that, driven into pales, do fasten them to their nailes.

That our God may lighten our eyes.] Id est, Chear up our hearts, and so clear up our eye-sight: which, when the spirit is dejected, grows dim, for want of spirits. *Profectio oculis animis inhabitat*, saith Pliny, Truly so it is, that the heart dwelleth in the eye: there it sitteth and sheweth it self pleased or displeased with whatsoever occurrences. And as a looking-glasse is the eye of art: so is the eye the looking-glasse of nature.

And to give us a little reviving in our bondage.] Not light onely, but heat also by the beames of his pleased countenance, which is better then life. The life of some kinds of creatures is meerly in the Sun, in Winter they lie for dead: in Summer, they revive. So it is with the Saints: all their comfort consists in Gods grace and favour. They look unto him and are lightened, *Psal.* 34. 5. he hideth his face and they are troubled, their breath is taken away, they die and return to their dust, *Psal.* 104. 29. These captives in Babylon lay for that time as dead and buried, *Ezra* 26. 19. God opened their graves, and caused them to come up out of their graves, and brought them to the land of Israel. *Ezek.* 37. 13. For his favour is no empty favour: It is not like the Winter-sun that calls a Goodly countenance when it shineth, but gives little comfort and heat. He is the Father of lights, and the God of all grace and consolation, &c. he gives all things needful to life and godlinesse, so that to have sinned against so good a God, to kick against such tender bowels, was a further aggravation of their sinne: and so it is here used and urged.

Verse 9. For we were bondmen.] Heb. servants, and so wholly and onely at the pleasure of another: for a servant is not *αὐτοκράτωρ*, saith Aristotle, one that moveth absolutely of himself: but he is the Masters underling and instrument, καὶ ὁλος ἐκείνῳ, wholly at his dispose. The Saints may say all as much. We were bondmen, slaves to sin, drudges to the devil, driven about by him at his pleasure, having as many Lords as lusts, *Tir.* 3. 3. and thereby exposed to a thousand mischiefs and miseries: The Heathens *Pistrinum*, the Turks Gallies, *Bajazets* iron Cage, the Indian mines are nothing to it. This we should frequently recognize, and remembering that our God hath not forsaken us in our bondage, but brought us from darknesse to light, and from the power of Satan unto God, that we might receive forgiveness of sin, and inheritance among them which are sanctified, we should blush and bleed in the sense of our unthankfulness, laying as *ver.* 14, should we again break thy Commandments, &c?

Yet our God hath not forsaken us in our bondage.] As he may seem to do his prisoners of hope, when he leaves them in the Enemies hand, or under some pressing affliction, and seemes to forget them, that they may the better remember themselves. But God had remembered these returned captives in their low estate; for his mercy endureth for ever: And had redeemed them from their Enemies, for his mercy endureth for ever; *Psal.* 136. 23. 24. Their sin therefore was the greater, sith against so much mercy: and God might justly have said unto them as *Ezek.* 22. 20. I will gather you in my anger & in my fury, and will leave you there. A grievous judgment indeed! for wo be unto you when I forsake you, *Hos.* 9. 12. Lord leave us not, *Ier.* 17. 17. Forsake us not utterly, *Psal.* 119. 8. To

To give us a reviving.] See *Ver.* 8.

To set up the House of our God, and to repaire, &c.] He reciteth and celebrateth Gods favours to that people, not in the lump onely and by whole-sale, as we say: but entrench into particulars, and reckoneth them up one by one: so doth Moses, *Exod.* 18. 8. So doth David, *Psal.* 136. So must we, that we may shame and shent our selves as here for our unthankfulness: and be incited thereby to better obedience. God, for this cause, crum-bleth his mercies unto us (saith One:) we have his blessings by retail, that we may make our utmost of them.

And to give us a Wall.] Protection and safeguard, as the Wall of Sparta was their *Militia*, and the Walls of England, is our Navy. They had the fence of the King of Persia's favour. They had also Gods providence as an hedge or wall of fire round about them, *Zech.* 2. 5. See the Note there.

Verse 10. And now Our God what shall we say after this?] q.d. We have nothing to say for our selves, wherefore thou shouldst not presently pronounce against us, and execute upon us the sentence of utter rejection. We are even speechlesse, excuselesse, and must needs conclude. It is the Lords mercy that we are not consumed, that we are at al on this side hell: it is because his compassions fail not, *Lam.* 3. 32.

For we have forsaken thy Commandments.] Better then this Ezra could not have said for himself and his people, whilest he thus confesseth sin, and putteth himself into the hands of justice, in hope of mercy. In the courts of men tis safest to say, *Non feci*, I did it not (saith Quintilian.) But in our addresses unto God, 'tis best to say, *Ego feci*, miserere, I did it, oh be merciful unto me O God, be merciful unto me. *Per miserere mei, tollitur ira Dei*.

Verse 11. Which thou hast commanded us by thy servants the Prophets.] Whose office it was to expound the Law to us, and to apply it to our consciences. This although they have done daily and duely, yet we have not been kept within the bounds of obedience, but have flown against the lights, (as Bats use to do,) and sinned presumptuously. Thus he aggravateth their sin, by every circumstance. And this is right confession, such as the School-men have set forth in this Tetractick.

*Sit simplex, humilis confessio, pura, fidelis,
Atque frequens: nuda & discreta, lubrica, verecunda,
Integra, cordata, & lachrymabilis, accelerata,
Fortis & accusans, & se punire parata.*

Is an unclean Land.] Because inhabited by an unclean people, who are acted and agitated by an unclean spirit, and do miserably soil themselves in the filthinesse of leudnesse, which defileth a man worse then any leprosie, then any jakes, *Mar.* 7. 23. Mr. Ascham, (School-master to Q. Elizabeth) did thank God, that he was but nine dayes in Italy, where- in he saw, in that one City of Venice more uncleannesse and licentiousnesse, then in Lon- don he ever heard of in nine years.

With the filthinesse of the people of the Lands.] Those Canaanites were very Borborites, shamelesse sinners before the Lord; who therefore rooted them out, and caused their Land, when it could bear them no longer, to spew them out. Sin is filthinesse in the ab- stract. St. James calleth it, The stinking filth of a pestilent ulcer, and the superfluity or gar- bage of naughtinesse, *Jam.* 1. 21. It is no better then the Devils excrement: it sets his limbes in us, and draws his picture upon us: for malice is the Devils eye, oppression is his hand, hypocrisy is his cloven foot, &c. Great sins do greatly pollute.

Which have filled it from one end to another.] Hath over-spred it as a deluge, over-run it as the Jerusalem-Artichoke doth the ground wherein it is planted: turned it into the same nature with it self, as copres which will turn milk into ink: or leaven which turneth a very Passover into pollution. See *Mich.* 1. 5. with the Note.

Verse 12. Now therefore give not your daughters.] unless ye have a mind to pitch them into hell-mouth. See *ver.* 2. with the Note.

Nor seek their peace or their wealth for ever.] For they were devoted by God to utter destruction: and therefore Israel might have no intercourse with them. The Jewes at this day count and call us Canaanites, Edomites, &c. and hold it an almeedeed to knock us on the head. The best among the Gentiles, say they is worthy cui caput conteratur tanquam Serpenti to be killed up as a Serpent. Tacitus long since observed of them, that as they were very kind to their own, so to all others they bare a deadly hatred. Thrice a day in their

Buxtorf. Synag.
Jud. c. p. 5.

their prayers, they curse us Christians, and in *Polony* (where they have a toleration) they print bale and blasphemous things against Christ and Religion.

That ye may be strong] viz. by my presence amongst you, and providence over you: for *qui adheret, praestabit*, as *Q. Elizabeth* could write: how much more may God Almighty, He whom I favour is sure to prevail.

And eat the good of the Land] The best of the best, the finest Wheat, the choicest fruit, and those a pledge and fore-tast of the happiness of Heaven, where there is *neque fames, neque lassitudo*, (as one faith) neither lack nor loathing, neither measure, nor mixture, but sweetest varieties, felicities, eternities.

Prov. 13. 22.

And leave it for an inheritance] personal goodness is profitable to posterity: the righteous shall leave inheritance to his children's children. God never casteth out his good tenants, nor leaveth his servants unprovided for. See *Psal.* 103. 17. and 112. 1, 2.

Verse 13. *And after all that is come upon us*] Affliction, like foul weather, cometh before it is sent for: yet not, but of Gods sending: and then it is ever either probational, as *Job*; or *Cantional*, as *Paul*'s prick in the flesh; or penal, for chastisement of some way of wickedness, as here.

For our evil deeds] These he thanketh, (as well he might) for all their sufferings: sin is the mother of misery, and hates hell at the heels of it.

Seneca.

Seeing that thou our God] Our God still, and this is the sixth time that he hath so styled Him in this holy prayer, besides three times *My God*. These are speeches of faith, and refer to the Covenant, that *pabulum fidei* food of faith. When ye stand and pray, believe; when ye humble and tremble before God, keep up your faith still. *Nihil retinet qui fidem amisit*, lose that and lose all. *Take away the iniquity of thy servant*, saith *David*, 2 Sam. 24. 10. 'Tis as if he should say, I am thy servant, Lord, still, though an unworthy one. And to prove himself so, he addeth, *For I have done very foolishly*. I confesse it Lord, that thou mayest cover it. *Homo agnoscit, Deus ignoscit*. This he believes, and speeds: when *Judas* confessing (but withal despairing) misleth of mercy.

Haft punish us lesse then our iniquities deserve] Heb. *Haft withheld beneath our iniquities*. The just hire of the least sin is death in the largest sense, *Rom.* 6. 23. What then might God do to us for our many and mighty sins, or rather, what might he not do, and that most justly? How great is his mercy, which maketh him say, *Jerusalem hath received at Gods hand double for all her sins*, *Isai.* 40. 1, 2. Too much, saith God there: too little, saith *Ezra* here: and yet how sweetly and beautifully doth this kind of contradiction become both!

And hast given us such deliverance as this] A fruit of free mercy, and calls hard for duty. Gods blessings are binders: and every new deliverance calls for new obedience, *Servus sumus ut serviamus*.

Verse 14. *Should we again break thy Commandments*] There is so much unthankfulness and disingenuity in such an entertainment of mercy, that holy *Ezra* here thinks that Heaven and Earth would be ashamed of it.

And joyn in affinity with the people of these abominations] Especially when we may hear God himself screeching out as it were those words of his, *Oh do not this abominable thing! Save yourselves from this untoward generation, &c.*

Wouldst thou not be angry with us?] *Id est*, Chide us, smite us, and so set it on, as no creature should be able to take it off. Sin may move God, when we ask bread and fish to feed us, to answer us with a stone to bruise us, or a Serpent to bite us. Shun it therefore as a Serpent in your way, or as payson in your meats. *Kisse the Son, lest he be angry, and ye perish from the way, &c.*

Psal. 2. 12.

So that there should be no remnant] So that our late preservation should prove but a reservation to further mischief, as was *Sodom*, *Senacheribs*, *Pharaohs*.

Verse 15. *O Lord God of Israel*] So called, because he is their portion, they *His*, *Deut.* 32. 9. He had avouched them for his: and they him interchangeably, *Deut.* 26. 17, 18. *Seneca* could say, that the basest people (meaning the *Jews*) gave Lawes unto all the World: that is, had the true God, Creatour of all, for their God.

Thou art righteous] In all thy judgments inflicted upon us: or, thou art faithful and true in thy promises: but we have forfeited thy favour, and deserved destruction.

Behold we are before thee in our trespasses] Or guiltiness, which is that iniquity of sin (as *David* calleth it, *Psal.* 32. 5.) whereby the sinner is bound over to condigne punishment.

For

For we cannot stand before thee] But must needs *cansa cadere*, being self-condemned, and such as must needs subscribe to thy perfect justice in our own wretched destruction.

CHAP. X.

Verse 1. Now when Ezra had prayed.]

HAD presented himself as a Suppliant, and opened his cause to God the Judge, appealing to him, that he might determine.

And when he had confessed] And begged pardon: deprecating the divine displeasure, as the word signifieth.

Weeping] Of this we read not in the former chapter, but of other effects of his passion, as renting his garments, tearing off the hair of his head and beard, &c. His sorrow at first might be above tears, which afterwards came gushing out again, as the blood doth out of a wound, but not till it hath first run back to the heart, to bear the newes to it, as I may so say. It is said of *Athenasius*, that by his tears, as by the bleeding of a chaff vine, he cured the Leprosy of that tainted age. May we not say the same of this good man?

And casting himself down before the house of God] Where all might see him, that their eyes might affect their hearts, and contribute some tears of compunction and compassion toward the filling of Gods bottle, as they had done sins toward the filling of his bag.

Of Men, Women, and Children] *Anasim, Yenasim*, &c. A Woman is a man, cut short by the head, *1 Cor.* 11. 3. Here was a general meeting of all Sexes and Sizes joyned together, to cut sins cart-ropes.

And the people wept very sore] They could not wash their hands in innocency, they therefore washed them in tears: they knew, that as the sins of the old World, so of this little World, needeth a deluge. Their sins therefore are as so many *Hazaels* to them: their hearts as so many *Hadad-rimmens*, the place they made to become a very *Bichin*, they wept with a great weeping, and so vented their sins at their eyes, as sick people do their ill humours at the pores of their bodies.

Verse 2. *And Shechaniah the son of Jehiel*] *Egregie cordatus homo*, A prudent and a pious man, one that had feeding lips, and a healing tongue, one that knew how to time a word, and to set it upon the wheels.

Ezra 10. 2.
Prov. 15. 1.

Answered and said unto Ezra] Such words as were uttered more from the bowels, then the brain: and thereby proved so effectual.

We have trespassed against our God] His father *Jehiel* had taken a strange Wife, *ver.* 18. 26. so perhaps had he himself: or if not, yet he might fear wrath, because of the same body politike with those sinners against their own souls. God, he knew, might well draw blood of the arm for the cure of the head; as *Theodore* saith he did when he slew *Pharaohs* first-born.

Yet now there is hope in Israel, &c.] Hope that the people will repent, and hope that God will have mercy upon their repentance. *Superest sperare salutem*, If it were not for hope, heart would break. God having opened a door of hope, let us go boldly to the Throne of grace, what should hinder?

Qui nil sperare potest, desperet nihil.

Cast not away your confidence which hath so great recompense of reward: but cast Anchor within the veil, and wait for day, as *Paul* did in the Ship-wrack, See *Ezra* 50. 10.

Verse 3. *Now therefore let us make a Covenant*] And so tye our selves thereby, to the better abearance: that we slip not collar, that we detrect not the yoke of Gods obedience, *Deut.* 10. 20. Cleaving to God with full purpose of heart will require swearing. Broken bones must have strong bands to close them. Tottering houses must be cramp't with iron barres, or they will soon down. If the vows of God be upon us, if we be Covenanters, it will help against the fickleness of our false hearts: which cannot but know that if God shall be *Al-sufficient* to us, we must be *Altogether* his, *Cant.* 2. 16. His is a Covenant of mercy, even the sure mercies of *David*; ours is a Covenant of obedience to him, in every part and point of duty.

F 3

T

[To put away all the Wives.] This Jewes might do in this, and some other cases. So did Romanes also with this onely bill of divorce, *Res tuas tibi habeto*, Take what is thine own, and be packing. But Christians may not do thus, because of difference in Religion: 1 Cor. 7. ver. 12. Whatever some late upstarts have printed and practised to the contrary.

[And such as are born of them.] The children of those strange Wives, persisting in their paganism. These children though disinherited, yet were not to be altogether deserted, but nourished, and nurtured also in the fear and admonition of the Lord, Eph. 6. 4. Proving if peradventure, God will give them repentance to the acknowledging of the truth, &c. 2 Tim. 2. 25.

[According to the counsel of my Lord.] Termes full of hearty respect, and humble submission. He calles Ezra *My lord*, as Hannab did Eli, with an eye to his dignity, and authority, both as a Priest, and as a Commissioner from the King of Persia. At Venice every ordinary Mechanike is called *Magnifico*. At *Vienza* in Italy the common title to a common Gentleman is *Signor Conte*, as much as My Lord Earle. But Ezra was every way honourable and deserving: titles of honour were not worthy of him.

[And of those that tremble at the Commandement of our God.] A periphrasis of a truly pious person, sc. such a one as feareth God and keepeth his Commandements. And this is the Man alone that is fit to judge of cases of conscience, and to comfort the feeble minded. Now although the comfort given by Gods Ministers (such as Ezra was) be ordinarily most effectual (as is the blessing of Parents, who are in Gods Room) yet others also (that are conscientious and experienced persons, that tremble at the Commandement of God, as here) may give excellent counsel and comfort in such a case. But how like the motion of a Puppet, the language of a Parrot is the best discourse (in this subject of conscience) of the not-interested man.

[And let it be done according to the Law.] Which, though it take no direct and expresse order in this case, yet by due deduction and just inference it was determined both here and in Nehemiah, chap. 9. 2. that those strange Wives should be put away.

[Verse 4. Arise.] Surge age Summe Pater, said Mantuan to the Pope, exciting him to take Arms against the Turke to the same sense. Shecaniah here to Ezra: or rather as Jehovab to Josuah chap. 7. 10. Get thee up: why tyeest thou here on thy face?

[For this matter belongeth unto thee.] Who hast both an heart to do it, as appears by thine humiliation, and also power in thine hand, as witnesseth thy commission.

[We also will be with thee.] Every man must shew himself forward to further the work of Reformation, moving regularly within his own sphere, and trading every talent for that end and purpose.

[Be of good courage and do it.] These were *verba non inflantia, sed inflammantia*. And thus may one by his hearty good counsel, become an Angel, nay a God to another. Scaarclaus, in an Epistle to Eucer, telling how John Diazius the Martyr discoursed unto him the Night before, he was butchered by the appointment of his own Brother Alphonsus, hath this notable expression; *Ego vero illius oratione sic incendebar*, &c. I was so inflamed with his words, as if I had heard the Holy Ghost himself speaking unto me.

[Verse 5. Then arose Ezra.] According to the counsel of Shecaniah, ver. 4. How forcible are right words, Job 6. 25. One seasonable speech falling upon a prepared heart, hath oft a strong and sweet operation; as that similitude used by Peter Martyr, reading upon the first to the Corinthians had upon Galeacius Caracciolus that Noble Italian convert: & as some speeches of Staupicius, had upon Luther, who was likewise much confirmed and cheered up by conference with an old Priest at Erford, who largely discoursed about justification by faith, and explained the Articles of the Creed to him.

[And made the chief Priests, the Levites, and all Israel to swear.] Οἱ κς, ἱερεῖς. An oath is a fence: and added to a vow or covenant: it doth notably conduce (as a holy exorcism) to conjure down our rebellious wills, and as cords or chains to hamper our treacherous hearts, that they backslide not like backsliding heifers; Moist bodies (as water) must be put into close Vessels: so must mans heart be bound together by strongest helps, and resolutions. Neither cast we any new snare hereby upon our selves, (1 Cor. 7. 35) but rather a new provocation to the payment of an old debt we owe to God. Such was that of Jacob, Gen. 28. 20. and 31. 13. of David, Psal. 119. 106. Of the Nazarites, Num. 6. 2, 3. Rechabites, Jer. 35. 6. This shewes a very earnest desire to obey: it sharpeneth also our prayers, and dishearteneth the Devil: who seeing us thus peremptory and resolute, will despair, and depart.

Then

[Then Ezra rose up from before the House of God.] Where God had promised to hear prayers for Christs sake, whereof that house was a type. See ver. 1.

[And went into the chamber of Jshaman.] As a fit meeting-place, where they might consider, consult and give counsel. Over the Counsel-chamber at Venice is written, *Let nothing be done here against the Weal-publike*. A Professour of the Turks Law proclaimeth before they advise or attempt ought, *That nothing be done against Religion*. Over the Town-hall in *Zant* are set these two Verses in letters of gold.

*Hic locus odit amicitiam, punit, conservat, honorat,
Nepotism, paccin, crimina, jura, bonos.*

Think the same we must needs of this holy Conclave or Council-chamber, where the Sanhedrin was present, and Ezra President.

[He did eat no bread, nor drink no water.] Though fasting and faint with much mourning, yet no food would down with him, till he had gone thorough-stitch with the work. It was his meat and drink to do the will of his Heavenly Father. So it was good Job, chap. 23. 12. and our Saviours, Matth. 21. 17, 23. It was then, when disappointed of a breakfast at the barren Fig-tree, and coming hungry into the City, he went not into a Victualing-house, nor into a Friends house to refresh himself: but into Gods House, where he continued teaching the people all that day.

[For he shunned because of the transgression.] It was not then a natural abstinence, arising from sickness, nor a civil for healths sake, or for some other worldly respect: but a Religious fast, which is usually to be held out a whole day, *usque dum Stella in Caelo appareat*. (as an old Canon hath it) till the Stars appear, in the sky: yet so as that nature be chastised, not disabled for duty.

[Verse 7. And they made proclamation.] Heb. They caused a voyce to passe, viz. by an Herald or Cryer.

[That they should gather themselves together.] And so the guilty might be brought to their answer, in that general assembly.

[Verse 8. And that whosoever would not come, &c.] Lawes, if they be not penal and compulsory, will soon be slighted by lawlesse, awelesse persons. Howbeit, Flies must not be killed upon mens brows: with beetles peccadillo's must not be punished, as haynous crimes. Draco made it capital to be idle, to steal pot hearbs, &c. Of his Lawes Aristotle saith that they were not worthy remembrance, but onely for their over-great severity, Ezras Laws were more mild.

[All his substance shall be forfeited.] This to men of their mettle, was a forcible motive. When some have a losse in their riches, it is as it were raked out of their bellies: a piece of their very heart goes with it, Job 20. 15. and they are filled with unmedicinable forrowes, Eccles. 5.

[And himself separated from the Congregation.] Banished the Land, or at least cast out of the Church. Wo be to those that separate themselves, Jude 19. Cainites you may call them, Gen. 4. 16. Our Church-forfakers, Worship-fcorners, that last brood of Beelzebub.

[Verse 9. Within three dayes.] They durst not outstand their time, because their estates were at stake. Why is there not the like care taken, and speed used to make peace with God, fith for ought we know 'tis now or never, to day or not at all? Is it nothing to lose an immortal soul? why then cry we *Cras Domine*? why stand we trifling and bawling from day to day, till it be all-too-late? Remember the foolish Virgins, and be wiser.

[It was the ninth Moneth.] Which was the Moneth of May, saith Diodate; counting September for the first, after the manner of the Persians, Esth. 2. 16. and this great rain, being out of the accustomed season, was somewhat prodigious, & seemed to portend Gods wrath, as 1 Sam. 12. 17. Others make it to be in December the deep of Winter: which though it be an ordinary time of raine (whence in Greek also it hath its name *ἡμερα*, and in Latine *Hyems*) yet these showers were extraordinary, more like spouts then showers, and thence the peoples fear much increased by their guilt: for as no body is without its shadow, so is no sin without its fear, *quia nec sine conscientia sui*, because it cannot shake off Tenet. conscience.

[Verse 10. We have trespassed.] We have disloyally or rather sacrilegiously trespassed, by

by transgressing the Covenant. Other mens sins are rebellions against God, but the Saints finnes are treacheries. Let the Philistins bind *Sampson*, it will be nothing so grievous to him, as that his brethren should do it. Mens offences are much increased by their obligations.

To increase the trespasses of Israel. To adde to the heap which thereby is grown as high as Heaven, chap. 9. 6. and calls hard for fire from thence, *Psal.* 11. 6. to revenge the quarrel of the Covenant. Draw water therefore before the Lord, as those did, *1 Sam.* 7. 6. Yea poure out your hearts before him. God is a refuge for us, *Psal.* 62. 7.

Vomitum sordium
anime. Niz.

Verse 11. Now therefore make confession. This is the souls vomit : which is the hardest kind of Physick, but healthfomest. This the Devil knowes, viz. that there is no way to purge the sick soul but upwards, by casting out the vicious humour wherewith it is clogged: and therefore he holds the lips close, that the heart may not disburden it self by so wholesome evacuation. Confession must follow upon conviction, as here : and be followed by reformation.

And do his pleasure and separate, &c. For they that confesse and forsake not their sins are onely dog-sick. When they have disgorged their stomacks, and got a little ease, they will be as bad as before. Wicked people make account of confession, as drunkards do of vomiting : that they may adde drunkenesse to thirst. But the man that shall have mercy must both confesse and forsake, *Prov.* 28. 13. Open a vein, and let out his bad blood.

Verse 12. Then all the Congregation answered and said with a loud voice. But not with a true heart, *Heb.* 10. 22. For within a few years they returned to their vomit again.

As thou hast said, so must we do. These were good words, and not unlike those of *Lelium* in *Lucan* spoken to *Cæsar*.

Nulla sequi tam velle mihi, quam posse, necesse est.

But many of these fair promisers turned back, and dealt unfaithfully like their Fathers they were turned aside like a deceitful bow, *Psal.* 78. 57. Look how a rotten bow, though otherwise fair, when an Arrow is drawn to the head, and both eye and arrow is levelled to the mark, yet it miscarryeth: So do the desires, purposes and promises that unsound hearts conceive in their afflictions, and under just convictions.

Nulli reatus
et ipsi penitentes.
Ter. de pan.

Verse 13. Neither is this work of one day or two. No more is repentance, that first and continual work of every Christian. This made *Tertullian* say, that he was born for nothing else but for repentance. Surely as in a Ship there is continually pumping, and as in a Beggars coat continual piecing, so in the best soul there wants not matter of daily repenting: this House must be every day swept, this Candle-stick every day scoured. Besides, some sins are past in time, that are not past indeed, if we dwell not in the undoing and reversing of them. The best of these hereafter mentioned, were to begin a new their repentance, because they had not considered their marrying of strange Wives.

For we are many that have transgressed. *Heb.* We have multiplied to transgress. The comfort is, that God will in like sort multiply to pardon, if we return unto him: that's the expression, *Ezay* 55. 7.

Verse 14. Let now our Rulers of all the Congregation. Our Sanhedrim or seventy Seniors, See *Deut.* 17. 9. Let there be a matrimonial Consistory erected, and matters in question orderly heard and determined.

Until the fierce wrath of God. We must not think that he will cease pursuing us, till the Traytours head be thrown over the Wall, till there be a thorough reformation. One *Abimelech* left alive, may be the death of *Gideons* 70 sons: so may one sin favoured, be thine undoing.

Verse 15. Onely *Jenathan* the son of *Asabel* and *Jahaziah*. These two Priests onely, of all the company, had kept themselves unspotted, and so were fit to be employed in the work in hand. *Diaconos paucitas honorabiles fecit*, saith *Hierome*, of his times. The paucity of good Deacons hath rendered them honourable. And I do not think, saith *Chrysostome*, that among the Clergy there are many that shall be saved. *Clerus Britannicus super mundi*: and yet there never wanted amongst us those debonestaments Cleri, that might give some occasion to black-mouthed *Campion* to tell the World. *Ministris eorum nihil vidui*, Many of their Ministers are most base.

Verse

Verse 16. And the children of the captivity did so. Appointed such a course should be taken. And so it was a plain *Plebiscitum*, and accordingly executed.

Verse 17. By the first day of the first month. So that it was not the work of one day or two, as *ver.* 13. but of full three moneths, and yet they were not slothful in that business, but fervent in spirit serving the Lord. In the work of repentance take time enough, dig deep enough by thorough humiliation, lest the fall of the house be great. The English are not sick soon enough, saith One, and they are well too soon: This is true of their minds, as well as of their bodies.

Verse 18. And among the sons of the Priests, &c. What a shame was this, and a stain to their cloth? These mens white ephods covered foul finnes: whereas they should have been carefull to have kept all clean as that *Eleazar* was of whom it is storied, that he would not do any thing that might seem to be sinful, because he would not spot his white head.

Of the sons of *Jeshua* the son of *Jozadak*. This good High-priest had sons none of the best. White *Halcyons* hatch black young ones. *Caligula fuit optimi Viri Germanici filius.* *Eli* his sons were sons of *Blial*. *Samuels* were little better: and yet it is not likely that he was faulty in that indulgence, for which his own mouth had denounced Gods judgements against *Eli*. When *Cæsar Borgia* Duke of *Valence* invited his Nobility to a Feast, and after Dinner cut off their heads, *Pope Alexander* (who was his Father) hearing of it smiled and said, his Son had served them a Spanish trick. When *Petro Alingi Farnesis* had committed an unspeakable Violence on the person of *Cosmus Charimus*, Bishop of *Fanum*, and then poisoned him, he received no other Chastisement of his Father *Pope Paul* the third, then *Hæc vitia me non comminatore didicit*, he never learned these faults of his Father. Good *Jeshua* had better bred his children, then thus to break out into an open violation of that Law, which they could not but know, and should have observed. But God will shew, that grace is by gift, not inheritance: and men will shew, that though nourtire may somewhat amend nature, yet it is grace alone that can keep us within the bounds of obedience.

Verse 19. And they gave their hands. Id est, They plighted their troth, and assured the assent of their hearts, *2 Kings* 10. 15.

That they would put away their Wives. Though as dear to them haply, as was *George Carpenters* (Martyr) burnt at *Munchen* in *Bavaria*: My Wife and Children, said he, are so dear unto me, that they cannot be bought from me for all the riches and possessions of *Aff. & Mon.* the Duke of *Bavaria*: but for the love of my Lord God I will willingly forsake them. Let 806. us do so by our *dilecta delicta*, our dearest and most delicious sins.

They offered a Ram of the Flock. This shewes that they finned against knowledge: for for a sin of ignorance the oblation was not a Ram, but a goat.

Verse 44. And some of them had Wives by whom they had Children. Who yet for all that were put away together with their children, *ver.* 3. The Hebrew hath it thus, And there were of them Women, & they had put forth sons, or exposed their sons to do as they might, or to be disposed of by the Judges: as that good Woman who told *Bonner*, that if he burnt her, she hoped he would keep Faith, Hope, and Charity (those were the names of her three daughters) No by my troth will not I, quoth the Bishop: He meddle with none of them.

G

A COM-

Hier. Ep. fl.

D. Hall.

Camp. Ra.



A
COMMENTARY
OR
EXPOSITION
Upon the BOOK of
Nehemiah.

CHAP. I.

Ver. 1. *The words of Nehemiah.*



NR, *The deeds*, for he was good at both, & so a singular comfort to his Country-men, according to the notation of his Name *Nehemiah*, *Id est*, *The comfort or rest of the Lord*. Here-hence also some inferre, that *Nehemiah* himself was the Pen-man of this Book (and not *Ezra*, as the vulgar Latine, and many ancients would have it) like as *Julius Caesar* wrote his own acts, and by a more modest Name, called his book *Commentaries*, and not *Histories*: yet did it so well, *ut praecepta non praeibita facultas scriptoribus videatur*, (said *Aulus Hirtius*.) that Historians had their work done to their hands: He wrote with the same spirit he fought, saith *Quintilian*.

And it came to passe] This Book then is a continuation of the former: *Nehemiah* being a third instrument of procuring this peoples good, after *Zerubbabel*, and *Ezra*; and deservedly counted and called a *Third Founder* of that Common-wealth, after *Josuah*, & *David*. *In the moneth Chislen*] In the deep of Winter, then it was that *Hanani* and his brethren undertook their journey into *Persia*, for the good of the Church.

In the twentieth year] *Sc.* Of *Artaxerxes Longimanus*, thirteen years after *Ezra* and his company first came to *Jerusalem*, *Ezra* 7.8. with *Nehem*. 2.1.

I was in Shushan the palace] *Id est*, In the palace of the City *Susa*: this *Susa* signifieth a *Lily*, and was so called, likely, for the beauty and delectable site. Now it is called *Vabdac* of the poverty of the place. Here was *Nehemiah* waiting upon his office, and promoting the good of his people. *Sirabo* and others say, that the Inhabitants of *Susya* were quiet and peaceable: and were therefore the better beloved by the Kings of *Persia*, *Cyrus* being the first that made his chief abode there, in Winter especially: and that this City was long, and in Compasse 15 miles about.

Verse 2. *That Hanani*] A gracious man, according to his Name, and zealous for his Count-

So did *Alexander Severus* and *M. Aurelius* Emperours.

Eodem animo dixit, quo bellus, lib. 10.

Nomine su, quin sit natura Gracius, ac te Gracius hoc Christi gratia praestet, Amen.

Country; which indeed is a mans self; and therefore when our Saviour used that proverb *Physician heal thy self*, the sense is, *heal thy Countrey*, *Luk. 4. 23.*

Out of my brethren] Not by race, perhaps, but surely by grace, and place: a Jew, and that inwardly, and therefore entrusted after this, by *Nehemiah* with a great charge, *Neh. 7. ver. 2.*

Came, he, and certain men of Judah] Upon some great suit likely, for their Countrey, because they took so long and troublesome a journey in the Winter, not without that *Roman* resolution of *Pompey* in like case, *Necesse est ut eam, non ut vivam*. Whatever their business was, these men had better success then afterwards, *Philo* the Jew and his Colleagues had in their Embassy to *Cajus* the Emperour: who cast them out with contempt, and would not hear their apology against *Apion* of *Alexandria*, their deadly Enemy.

And I asked them concerning the Jews] The Church was his care: neither could he enjoy ought so long as it went ill with *Zion*. He was even sick of the affliction of *Joseph*; and glad he had got any of whom to enquire: he asked them, not out of an itch after newes, but of an earnest desire to know how it fared with Gods poor people, that he might cum *singulis petitis suum copulare*, as *Cyprian* speaketh, rejoyce with them that rejoyced, and weep with those that wept, *Rom. 12. 15.* a sure signe of a sound member.

Which were left of the captivity] One of whom he well knew to be more worth then a rabble of Rebels, a World of wicked persons: As the Jews use to say of those seventy souls that went down with *Jacob* into *Egypt*, that they were better worth, then all the seventy Nations of the World besides.

Verse 3. *Are in great affliction and reproach*] The Church is heir of the Crosse, saith *Luther*: and it was ever the portion of Gods people to be reproached, as *David* was by *Doug* with devouring words, *Psal. 52.* Their breath as fire shall devour you, *Ezay 33. 10.*

The Wall of Jerusalem also is broken down] So that thieves and murderers came in, in the Night, saith *Comestor* here, and slue many of them.

And the gates thereof are burnt with fire] They were burnt by the Chaldeans, and never yet repaired. And to keep a continual great watch was too great a charge and trouble.

Verse 4. *And it came to passe when I heard*] It was not without a special providence that these good men thus met, and by mutual conference kindle one another: and that thereby God provided a remedy. Things fall not out by hap-hazard, but by Gods most wise dispose and appointment.

That I sat down and wept] He was even pressed down with the greatness of his grief, whereto he gave vent by his eyes, *Zeph. 3. 17, 18.* God promises much mercy to such to whom the reproach of the solemn assemblies was a burden. *Nehemiah* cannot stand under it, but sits down and weeps.

And mourned certaine dayes] *Viz.* For three moneths space: for so long he was preparing himself to petition the King, *chap. 2.*

And fasted and prayed] This was a sure course, and never miscarried, as hath been noted, *Ezra 9.*

Before the God of heaven] With face turned toward his holy Temple, 1 *King. 8. 44, 48.* with heart lifted up to the highest heavens, those hills whence should come his help.

Verse 5. *I beseech thee O Lord*] *Annah Jehovah*: An insinuating preface; whereby he seeketh first to get in with God speaking him fare, as doth likewise *David*, in a real and heavenly complement, *Psal. 116. 16.* *Obsecro Jehovah*, I beseech O Lord, (I am thy servant, I am thy servant, the sonne of thy handmaid) break thou my bands. So the Church, *Ezay 64. 9.* Behold, see we beseech thee, we are all thy people.

The great and terrible God] A great King above all gods. *Ἀποκαλύπτεις θεὸς ὁ βασιλεὺς ἡμῶν*, saith a Greek Father; glorious in holiness, fearful in prayes, doing wonders, saith *Moses* in one place: as in another, *The Lord our God is God of gods, and Lord of lords; a great God, a mighty and a terrible. Vere verendus & venerandus.* Thus *Nehemiah* begins his prayer, and counts it a great mercy that he may creep in at a corner, and present himself before this most Majestick Monarch of the world, with greatest self-abatement.

That keepeth covenant and mercy] That he may at once both tremble before him and trust upon Him: he describeth God by his Goodnes, as well as by Greatnes, and so helpeth his

Ecclesia est haerens cruci.

Expletur lacrymis, egeriturq; dolor, Ovid.

Exod. 15. 11.

Deut. 10. 17.

own faith; by contemplating Gods faithfulness and loving-kindness. God hath hitherto kept Covenant with heaven and earth, with nights and days, Jer. 33. 20, 25. that one shall succeed the other: and shall he break with his people? No verily. Be sure to keep faith in heart, or you will pray but poorly. And for this, learn in the preface to your prayers to propound God to your selves in such notions, and under such terms and titles as may most conduce thereunto; pleading the Covenant.

That love him and observe his Commandments. That love to be his servants, Esay 56. 6. that wait for his Law, Isa. 42. 4. that think upon his Commandments to do them. Psal. 103. 18.

Verse 6. Let thine eares now be attentive, and thine eyes open. Should not God see, as well as hear. (faith a Divine) his children should want many things? We apprehend not all our wants: and so cannot pray for relief of all. He of his own accord (without any Monitor) is wont to aid us. *The eyes of the Lord are upon the righteous: and his eares are open to their prayer.* Psal. 34. 15.

That thou mayest hear the prayer of thy servant. If not *secundum voluntatem*, yet ad *utilitatem*: but usually God answereth his servants prayers, fitting his mercy ad *cardinem desiderii*, as here, and letting it be unto them, even as they will.

Which I pray before thee now day and night. Christ requireth his servants and suppliants to pray and not faint, Luke 18. 1. Ordinarily, morning and evening without faile; Extraordinarily, oftner. The Jewes divide their day into Prayer, Work, and Repast: neither will they omit prayer for their meat, or labour. The Mahometans what occasion soever they have, either by profit or pleasure, to divert them, will pray five times every day, and upon the Friday, (which is their Sabbath) sixtimes. *Va torpori nostro* how few and feeble are our prayers for our selves and for our brethren in distresse, who have for that cause an unanswerable action against us!

And confesse the finnes of the children of Israel. This He did more fully and at large, then is here set downe: and he fitly beginneth with Confession: that having gotten off the guilt of sinne, he might with more courage and comfort deprecate wrath, and beg mercy.

Which we have sinned against thee. There lay the pinch of his grief, that they sinned against so good a God.

Both I and my fathers house have sinned. *Hic igitur Lyra deliravit*, Lyra is out when he saith here, that Nehemiah confessed his owne finnes, but onely as a member of the same body, he himself being innocent. Comparatively innocent he was doubtlesse, but that he was not without sinne, and such finnes as he had cause to confesse to be God-provoking finnes, is clear by this very text. He was sensible of his owne finnes, and of other-mens finnes too. The finnes of our Ancestors not bewailed and disclaimed, are set upon our score, Dan. 5. 22.

Verse 7. We have dealt very corruptly. Heb. *Corrupting we have corrupted our selves against thee.* Or, *We have bound over our selves unto thee to be punished for our finnes.* Of confessing with utmost aggravation, and laying load upon our selves, see the Notes on Ezra 6.

And we have not kept the Commandments, nor Statutes, nor Judgements. i. e. Neither the Lawes Moral, Ceremonial, nor Judicial. We have broken all thy bonds, and cast thy cords from us.

Verse 8. Remember I beseech thee the word. It befalleth not the Lord to forget or remember (to speak properly) for all things are present with him. Nevertheless *Metaphorically* God is said to do both, as when, being provoked by the horrid finnes of the Jewes, he so punished them as if he had forgotten that they were his people, or that he had ever made them any promises. And in this case God gives his Prophets and praying people leave to be his Remembrancers, Esay 62. 6, 7. Ye that are the Lords Remembrancers, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth. This Nehemiah doth here most vigorously, and sped accordingly: Let us do likewise. Call the labouring Church into Gods everlasting armes, and inmind him of his promises: *burden him* with them, as that Martyr said: put them into suit, they are nigh the Lord day and night, 1 Kings 8. 59. Say, remember thy word unto thy servant, whereupon thou hast caused me to trust. And in the want of other Rhetorick urge this with repetition, Lord thou hast promised, thou hast promised, &c. He loves to be urged with his word, to be fast upon his Bond, &c.

Psal. 119. 49.

TM

The word that thou commandedst, &c. The threatening is also to be acknowledged Gods word, as well as the promise: and the uprightness of our hearts is, to be approving by (believing) the one, as well as the other. Sower and sweet: make the best sower, promises and menaces mingled, serve to keep the heart in the best temper, as Nehemiah's was.

Verse 9. But if ye returne unto me. By sinne men do wickedly depart from God: as by Repentance, they return unto him, and close with him.

And keep my Commandments. Evangelically keep them: for with a legal obedience none can: our short legges and purie hearts cannot hold out here.

And do them. Or at least, be doing at them, do them as we can: *si precepta faciamus, etiam si non perfectiamus, sufficit.*

To the uttermost part of heaven. That is, of the earth, which seemes to our eye terminated with the heaven, and covered as with an half-globe. Jewes are a disjected people to this present: and a fearful instance of Gods heavy indignation against sinne. Josephus saith that in his time, they were grown so wicked, that if the Romans had not destroyed and dispersed them; without doubt either the earth would have swallowed them up, or ire from heaven have consumed them.

Yet will I gather them from thence. Else not: Gods promises are with a condition, which is as an Oare in a Boat, and sterne of a ship; and turnes the promise another way.

Verse 10. Now these are thy servants and thy people. And therefore thou art concerned, in point of honour, to see to them, and to work for them, as every Master will do for his servants, and King for his subjects. Otherwise, the neighbour-Nations our enemies may possibly say as Aigoland King of Saragessa in Aragon did, of whom it is reported, that he long time made Charlemaigne beleve that he would be baptized. And when he came for that purpose to the French Court, and saw many Lazars and poor people expecting alms from the Emperours table, he asking what they were? was answered, that they were the servants and people of God. On these words, he speedily returned: desperately protesting that he would not serve that God, which could keep his servants no better.

Whom thou hast redeemed by thy great power. And wilt thou part with thy purchase, or obscure the glory of thy conquest over the gods and people of Egypt, by leaving this people destitute?

Verse 11. O Lord I beseech thee. He ends as he began, see verse 5. praying in the Holy Ghost, whose creature prayer is.

And to the prayer of thy servants. Whose necessities prick them on to prayer in all places; and who pray for the peace of Jerusalem unceasingly, Psal. 137.

Who desire to fear thy name. The whole life of a true Christian is nothing else but *sanctum desiderium*, saith Augustine, an holy desire. *Willing to live honestly*, Heb. 13. 18. wishing well to an exact keeping of Gods Commandments; Psal. 119. 4, 5. affecting that perfection, which yet we cannot effect.

Prosper I pray thee. Prosperity given in as an answer to prayer is very sweet: as the cipher when it followeth the figure, adds to the number: though it be nothing in it selfe.

For I was the Kings Cup-bearer. And so might take *molissima fandi Tempora*, my fittest opportunity to beseech my people.

CHAP. II.

Verse 1. And it came to passe in the moneth Nisan.

Time and place is to be registred of special mercies received. *This shall be written for the generation to come: and the people which shall be created shall praise the Lord.* Psal. 102. 18.

In the twentieth year of Artaxerxes. Surnamed Longhand; as our Edward the first was called Long-shanks, and another Long-spear, or Long-sword. This Long-hand is renowned for the furthest among men in that age: and no wonder, if he were (as is generally thought) the same of that first Esther.

Maxime. Omnia hominum pulcherrima. &c. mil. Prob.

G 3

That

That wine was before him.] There was a feast, as verse 6. Not by chance, but by Gods providence: who of small occasions worketh greatest matters many times; as he put small thoughts into the heart of *Absueros* for great purposes, *Esh. 6. 1.*

And I took up the wine, &c.] As *Esh. 4. 14.* Though he were a prisoner, a stranger, one of another Religion, yet is he the *King's Cup-bearer* and taster: an office of great trust, and credit. This was a strange work of God, to cause heathen Princes thus to favour the Religion that they knew not; and to defend that people, which their subjects hated.

Now I had not been before-time [said in his presence] Princes are usually set upon the merry pin; and all devils are used by Jesters and otherwise, to make them merry: no mourner might be seen in *Absueros* his Court, *Esh. 4. 4.* But good *Nehemiah* had been, for certain months space, afflicting his soul, and macerating his body, as in the former Chapter: Hence his present sadness, which the King (being a wise man, and a loving master) soon observed.

Verse 2. Wherefore the King said unto me, Why is thy countenance sad? Some would have chid him, and bid him be packing, for they liked not his looks; there might be reason hatching in his heart: he was a man of an ill aspect. But love thinketh no evil.

Seeing thou art not sick.] Sickness will cause sadness in the best. Those Stoicks that said a wife man must be merry, though sick, when sickness came, were convinced, *se magnificentiis locutor esse quam verius*, that they spake rather bravely, then truly. And therefore *Cicero* to a merry life requireth three things. 1. To enjoy health. 2. To possess honour. 3. Not to suffer necessity. Faith in Christ is more to the purpose, than any, or all of these.

This is nothing else but sorrow of heart.] The heart commonly sitteth in the countenance, and there sheweth how it stands affected. *Momus* needeth not carp at mans make, and with a window in his breast that his thoughts might be seen: for, *a merry heart maketh a cheerful countenance: but by sorrow of heart, the spirit is broken*, *Prov. 15. 13.* The Hebrews say, that a mans inside is turned out and discovered, *in oculis, in loculis, in poculis*, in his eyes, purse, and cup.

Then I was very sore afraid.] Grieved before, now afraid. Thus, *aliud ex alio malum: stultus stultum trahit*, One sorrow followeth another, and a Christians faith and patience is continually exercised. But in the multitude of *Nehemiahs* perplexed thoughts with in him, Gods comforts refreshed his soul, *Psalm. 94. 19.* He casts his *burden upon the Lord*, *Psalm. 55. 22.* and doubteth not, but he will effect his desire.

Verse 3. And I said unto the King.] After he had pulled up his best heart, and recovered his spirits, he declareth unto the King the cause of his sadness. How ready should our tongues be to lay open our cares to the God of all comfort, when we see *Nehemiah* so quick in the expressions of his sorrow to an uncertain ear.

Let the King live for ever.] i. e. Very long. Let him not suspect by my sadness, that I have any evil intent or treasonable designe against him: for I heartily wish his welfare. It was not Court-holy-water (as they call it) wherewith he here besprinketh his Prince; it was not counterfeit courtesie, such as was that of *Squier the Traytor*, Anno 1597. sent by *Watpoole* the Jesuite, to poison the pommel of *Queen Elizabeths* saddle, when she was to ride abroad: which also he did (but without effect) saying cheerfully at the same time, *God save the Queen.* *Saluta liberis* is by many practised, from the teeth outward, but by *Nehemiah*, heartily.

Why should not my countenance be sad?] In time of common calamities there is just cause of a general sadness, should we then make mirth? Ezek. 21. 10? The *Romanes* severely punished one that shewed himself out of a window with a garland on his head in the time of the *Punic warre*, when it went ill with the Common-wealth. *Justinus* the good Emperour of *Constantinople*, took the downfall of the City of *Antioch* by an Earth-quake, so much to heart, that it caused him a grievous fit of sickness, Anno Dom. 327. When Pope *Clement* and his Cardinals were imprisoned by the Duke of *Burbons* men in *Saint Angelo*, *Cesar* in *Spain* forbade all enterludes to be plaied, &c. In *France*, the Duke of *Burbon* was condemned of treason, his name and memorial were accursed, his armes pulled down, his lands and goods confiscated. In *England* King *Henry* was extremely displeased. Cardinal *Wolsey* wept tenderly, and emptied the *Dun* of *twelve thousand pounds* to relieve and ransom the distressed Pope.

When

When the City, the place of my fathers sepulchers.] A good argument to an Heathen, who set great store by (as now the Papists keep great stir about) their burial-places; as if one place were holier then another for that purpose; a meer devise to pick poor mens purses.

And the gates thereof are consumed with fire.] The Jews at this day, when they build an house, they are, say the Rabbines, to leave one part of it unfinished, & lying rude, in remembrance that *Jerusalem* and the Temple are, at present, desolate. At least, they use to leave about a yard square of the house unplastered, on which they write in great letters that of the Psalmist, *If I forget Jerusalem, then let my right hand forget her cunning*, *Psalm. 137.* or else these words, *Zechar Lechorban*, The memory of the Desolation.

Verse 4. Then the King said unto me.] Some think that *Nehemiah* looked thus sad before the King on purpose, to make way to this his request.

For what dost thou make request?] Not for any other honour or great office about the Court, or in the Countrey: nor for any private friend, or the like, but the good of the Church. Thus *Nebriidius* in *Hierome* (though a Courtier and Nephew to the Emperesse, yet) never made suit but for the relief of the poor afflicted. Thus *Terence*, that Noble General under *Valens* the Emperour, being bidden to aske what he would, asked nothing but that the Church might be disempestered of *Arians*. And when the Emperour, being himself an *Arian*, tore his Petition, he said he would never aske any thing for himself, if he might not prevail for the Church.

So I prayed to the God of heaven.] Darting up an ejaculation, a sudden and secret desire to God, to order and speed his Petition. Begin all with prayer; and then expect a blessing. Call in the Divine help, if it be but by darting out our desires to God. Thus *Moses* cried to God, yet said nothing, *Exod. 14. 15.* *Hannah* was not heard, and yet she prayed. *Austin* reports the custome of the Egyptian Churches, to pray frequently and fervently, but briefly, and by way of ejaculation, *ne fervor languesceret*, lest their heat should abate.

Verse 5. If it please the King.] Silken words must be given to Kings, as the mother of *Darius* said: neither must they be rudely and roughly dealt with, as *Job* dealt with *David*, *2 Sam. 19. 5.* who therefore could never well brook him afterward, but set another in his place.

And if thy servant have found favour.] Pellican observeth here, that *Nehemiah* was a great favourite of this Kings: as appeareth in that having so many Nobles, he chose him to this Office, rather then any of them. He therefore pleads it as a pledge of further favour: so may we with God, as being no small favourites in the beloved One, *Ephesians 1. 5.*

That thou wouldest send me unto Judah.] Not only give me leave to go, but also send me with a Commission to be Governour. This was a bold request, but modestly proposed, and easily obtained. The King is not he that can deny you any thing, *Jer. 38. 5.* Love is liberal, charity is no churle.

Verse 6. And the King said unto me.] He yeelds for the thing, only indents for the time: as being loth to deny *Nehemiah* his suit, and yet as loth to forgo so faithful a servant. *Ipsæ aspectus viri boni delectat.*

The Queene also sitting by him.] And assisting his cause likely. Some think this was *Esh. 4. 14.* the Queen-mother. But the Hebrew word here is, *Wife*: Now the Kings of *Persia* were noted for uxorious.

For how long, &c.] The departure of a dear friend is so grievous, that Death it self is called by that name.

So is pleased the King to send me.] As a Governour, chap. 5. 14. This was the fruit of prayer, and therefore so much the sweeter.

And I set him a time.] sc. Twelve years, chap. 5. 14. But more probably a shorter time at first.

Verse 7. Moreover I said unto the King.] He taketh further boldness upon the former encouragement: so may we with Almighty God, the Sunne of our righteousness, the Sea of our salvation. Conclude as he did, *A company comes.* God never left bating, till *Abraham* left begging.

Let letters be given me to the Governours.] Those nearest neighbours, but greatest enemies.

That they may convey me over.] He committed himself to God, and yet petitions the

Hist. of Rites of Jews by Leo Modena.

Tom. 1. Ep. 6.

Theodor. 1. c. 32.

Crebras habere orationes sed brevissimas & raptim ejaculantes.

Psalm. 137.

Psalm. 137.

Scenes.

Tull.

Speed.

Func. Chron.

Speed. 1027.

the King for a Convoy. In all our enterprizes God is so to be trusted, as if we had used no means: and yet the means is so to be used, as if we had no God to trust in.

Verse 8. *Keeper of the Kings forrest* Heb. *Paradise*, probably so called, for the pleasantness of it. The French Protestants called their Temple or Church at Lyons, *Paradise Davids delight*, *Psal.* 27. and 84.

Of the palace that appertained to the house Id est, To the Temple, which is called *The house*, by an excellency: as the Scriptures are called the *Bible*, that is, *the Book*, as being the only best Book, in comparison whereof all other books in the World are no better then wast paper.

And for the house that I shall enter into Id est, A dwelling house for my self, when once the publique is served. *Junius* understands it of a *Common-hall* or *Shire-house*; wherein he might sit and judge causes brought before him.

And the King granted me It was but *ask and have*, and so it is betwixt God and his people. When there was a speech among some holy men, what was the best trade? One answered, *Beggery*: it is the hardest & richest trade. Common beggary is indeed the poorest and easiest; but *prayer*, he meant. A courtier gets more by one sute oft, then a tradesman or merchant, haply with twenty years labour: so doth a faithfull prayer, &c.

According to the good hand He calleth him, *his God*, as if he loved or cared more for him then for the rest of the World. It is the property of true faith, *id est*, *id est*, to make all its own, that it can lay hold upon. See the Note on *Ezra* 7. 6.

Verse 9. *Then I came to the Governours* *Josephus* saith, that the next day he took his journey and delivered his letters to *Saddaeus* Governour of *Syria*, *Phoenicia* and *Samaritis*. A strange example, faith one, to see a Courtier leave that wealth, ease and authority that he was in, and go dwell so far from Court in an old, Torn, and decayed City, among a rude poor people, where he should not live quietly, but toyl and drudge like a day-labourer, in dread and danger of his life. But this is the case of earnest and zealous men in Religion, &c.

Now the King had sent Captains This was more then *Nehemiah* had desired: and as much as he could have done for the greatest Lord in the Land. God is likewise usually better to his people, than their prayers: and when they ask but one talent, he (*Naaman*-like) will force them to take two.

Verse 10. *When Sanballat the Horonite* That is, the *Moabite*, *Isa.* 15. 5. *Jer.* 48. 3, 5, 34. His name signifieth, faith one, a *pure Enemy*: he was come of that spiteful people, who were anciently *irked* because of *Israel*, *Num.* 22. 3, 4. or did inwardly fret and vex at them, as *Exod.* 1. 12. who yet were allied unto them, and did them no hurt in their passage by them, yea had done them good by the slaughter of the *Amonites*, their encroaching Neighbours.

And Tobiah the servant A *servant* or *bond-slave* once he had been, though now a *Ten-parch*, a Lieutenant to the King of *Persia*. Now such are most troublesome, *Prov.* 30. ver. 22.

Asperius nihil est humili, cum surgit in altum.
Ασπεριος ουδεν ουτω αυ υψος.

Heard it As they might soon do by means of their Wives, who were Jewesses. And the Jewes to this day are generally found the most nimble and Mercurial wits in the World. Every Visier and Basia of State among the Turkes useth to keep a Jew of his private counsel: whose malice, wit and experience of Christendome, with their continual intelligence is thought to advise most of that mischief, which the Turk puts in execution against us.

It grieved them exceedingly Heb. *It seemed to them an evil*, a great evil: it displeased them sore, and vexed them at the very heart, such was their spleen and spite. Envy is a deadly mischief: and because it cannot feed upon other mens hearts, it feedeth upon its own, drinking up the most part of its own venome. The envious man is not like the mayd in *Avicen*, who feeding upon poison, was her self healthy; yet infected others with her venomous breath: But like the Serpent *Porphyrus*, which is full of poyson; but, wanting teeth, hurteth none but himself: or as the hille *Aetna*, &c.

That there was come a man to seek the welfare, &c. This they looked upon with an evil eye, and were vexed. *Invidia Siculi*, &c. Who can stand before envy, *Prov.* 27. 4? It is spith

spith with great grief the smallest things the good mandoth or hath? and is therefore absolutely the best thing to clear the eye-sight, said *Allius Sincerus* a Noble-man, to King *Frederike*.

Verse 11. *So I came to Jerusalem* Thither God brought him as on Eagles wings, maugre the malice of his Enemies. The Jewes had great reason to rejoyce, and to welcome him with great solemnity, which yet they did not, for ought we read: but that, he taketh not for any discouragement, his reward was with God. He was of another spirit then his Country-men, who were all for their own ends, and interests, and little cared for the publique.

And was there three dayes Resting his body (*Quod caret alterna requie*, &c. See the Note on *Ezra* 8. 32.) But casting about in his mind how best to effect that he came for, and to perfwade with others to joyn with him. And now he found that he was come from the Court to the Court, from a pleasant life, to a careful and cumberfome.

Verse 12. *And I arose in the night* His cares would not suffer him to sleep (*Ου γαρ παύσας*, &c.) but up he gets, and about the Wall: taking the Night, as fittest for secrecy, and safety.

I and some few men with me He went not alone, lest he should fall into some danger of life, *Ja. soli*: Nor yet with many, lest he should make a disturbance, and bewray his counsel. Be wise as Serpents.

Neither told I any man what God had put into my heart That the thing was of God, he nothing doubted: hence his fervour in following it: he knew there was a curse to those that do the Lords work negligently. That he might not be defeated of his purpose, he telles no man. He that would have his counsel kept, let him keep it to himself. Hardly shall a man meet with such a Counsel-keeper as he was, who being upbrayded with his stinking breath, answered, that he had kept his friends secrets committed to him so long in his breast, that there they rotted: and thence was the unfavourineffe of his breath.

Si sapi, arcano vima reconde cado.
Qui sapit, arcano gaudent ipse sinu.

Neither was there any beast For the avoyding of noyse.

Verse 13. *By the gate of the valley* By which men went into the Valley of *Jehoshaphat*, *Joel* 3. 2, 12. The Septuagint call it *Portam Galilee*; the gate of dead mens sculles; because that way they went out to *Golgotha*.

Even before the Dragon-well So called, either because some venomous Serpent had been found there, or because the waters ran out of the mouth of a brazen Serpent; or because they ran creepingly, softly, as the waters of *Silo*, *Isa.* 8. 6.

And to the Dung-port Where was their common dunghill: a Voyder to the City: near whereunto ran the Brook *Cedron*, or the Town-ditch.

And viewed the Walls of Jerusalem *Junius* rendreth it, *Ubi effringebam de muris*, Where I brake off a piece of the Wall: sc. that I might try the soundnesse or unsoundnesse of that which remaineth of it, that I might know whether it needed to be all pulled down, or whether it might be built upon. Our Translatours read it, *sober*, not *sober*; and thence the different interpretation.

Which were broken down After *hem permissim*: *Hem* with an open *Mem* which is not usual, to set forth (as some think) the rupture and opennesse of the Wall, so much bewailed by this good man in this chapter.

Verse 14. *Then I went to the Gate of the Fountain* Or *Well-gate*; where was great plenty of Water-ponds, Watering-places, &c. *Junius* saith it was that, whereby men went out to the pool of *Siloah*, and *Rogel*.

And to the Kings-pool The Water-course made (or repayed at least) by King *Hezekiah*, *2 King.* 20. 20.

But there was no place for the beast, &c. There was so much rubbish, and such ruines: This was the fruit of sin, which makes of a City an heap, (as the Prophet speaks) and hurleth such confusion over the World, that had not Christ (our true *Nehemiah*) undertaken the shattered condition thereof to uphold it, it had surely fallen about *Adams* cars.

Verse 15. *Then went I up in the night* Sc. by Moon-light, for the Moon is Mistresse of the Night, *Psal.* 136. 9. by the brightnesse she borroweth from the body of the Sun,

H

which

Ovid.

Homer.

Matth. 10.

in pro nm

which the Moon receiveth and reflecteth, like a looking-glasse.

And viewed the Wall] That which was left of it, *relictum*: as *Scaliger's* Epitaph is, *Scaligeri quod reliquum est*, *Scaligeri*: reliques.

And entred by the Gate of the Valley] Where he first went out: so he walked the round, not caring to observe that Rule of *Pythagoras*, *Eadem viâ quâ progressus fueris ne regredieris*, Go not back the same way thou camest forth.

Verse 16. *And the Rulers knew not whither I went*] Taciturnity, in some cases, is a virtue: and every thing is beautiful in its season. There is a time to keep silence, and a time to speak, *Ecclef. 3. 7.* And he is a truly wise man, that can discern his season for both. *Discamus prius non loqui*, saith *Hierome*, Let us first learn not to speak, that we may afterwards open our mouths and minds with discretion. Silence is by *Solomon* first set before speaking, and first takes its time and turn, as it did here in *Nehemiah* the prudent. See the Note on *ver. 12.* The word here rendered *Rulers* is rather Chaldee, then Hebrew.

Nor to the Nobles] Heb. *White ones*. Among the Jews great men affected to go in white, as among the Romans in purple or scarlet. Hence *Pilates* Souldiers clad Christ in purple: *Herods* in white, *Luk. 23. 11.* *Mat. 27. 28.*

Nor to the rest, &c.] So, as to ask their advice.

Verse 17. *Then said I unto them*] Then when I saw it a fit season to say it. It is an excellent skill to time a word, *Isa. 50. 4.* To circumspect it aright, *Prov. 25. 11.* That it may run as upon wheels: *Nehemiah's* words do so, notably. *Verba prius ad limam revocata, quam ad linguam*, words well weighed ere uttered. *Nescit penitenda loqui qui profertur prius suo tradidit examini*, He cannot but speak wisely, who speaketh warily.

Jerusalem I sayd wast] *Id est*, open to the spoyler: as the Pope made account this Land was in *Henry* the eighth his time, when he had given it *primo occupaturo*, to him that should first invade and seize it.

Come and let us build, &c.] With forces united, with one shoulder, *Multorum manibus grande levatur onus*.

That we be no more a reproach] *Quam multa quam paucis!* How much in a little! said *Tully* of *Brutus* his Laconical Epistle: and the like may we say of this pithy and pathetic speech. Those that love to hear themselves talk, (saith a reverend Man upon this Text) and with many words to colour their ill meaning, may here learn how a simple truth plainly told in few words, worketh more in good mens hearts, then a painted tale, that hath little truth, and lesse good meaning in it. An honest matter speaketh for it self, and needeth no colouring: and he that useth most flattering and subtle words maketh wife men mistrust the matter to be ill. A few words well placed are much better then a long unfavourable tale. Thus he.

Verse 18. *Then I told them of the hand of my God*] *Id est*, of his gracious providence in prospering me in all.

As also the Kings words] Which were likewise very gracious, and comfortable. Now he that hath both God and the King on his side, what would he have more?

And they said, Let us arise and build] So forcible are right words, delivered in a mild and moderate manner, as here. *Let us rise*, say they. Let us linger no longer, but speedily fall to labour: and recover that with our diligence, that our Fathers lost by their disobedience.

So they strenghtened their hand for this good work] They took courage, and went on end with it. So much good may one man of place, power and zeal do for the Church, by stirring up to love and good works. It is said of the precious stone *Pyrites*, that it puts not forth its fiery power, till well rubbed: and then it is so hot, that it burneth ones fingers.

Verse 19. *But when Sanballat the Horonite, &c.*] At first these men were sad: but now mad with malice. Wicked men grow worse and worse, in *pejus* proficiunt, but they shall proceed no further: for their madness shall appear to all men.

And Geshem the Arabian] Lieutenant of Arabia for the King of Persia. He also joyns himself to the two former to hinder the work in hand. Such opposition met *Luther* with, when he began to reform. The Pope excommunicated him: the Emperour proscribed him: *Henry* King of England, and *Lewis* King of Hungary wrote against him: but the work went on, nevertheless, because it was of God.

They laughed us to scorn and despised us] As a company of Fools, that could never effect

effect what we attempted: So *Erasmus*, and *Dr. Tho. Moor* thought to have mocked the *Lutherans* out of their Religion. *Notum est Erasmi dixerunt, Qualem a se decimū Capito fore sperat? &c.* This the Scripture calleth *Cruel mocking*, and ranketh it with bloody persecution. Indeed the favourable perfection (saith *One*) of any good cause, is the last of lewd tongues, whether by bitter taunts, or scurrilous invectives: which it is as impossible to avoyd, as necessary to condemn, &c. Bravely condemn (saith another *Worthy*) all contumelies and contempts for thy conscience; taking them as crowns and confirmations of thy conformity to Christ.

And said, what is this thing that ye do?] Scoffingly they said it like as *Pilar* said to our Saviour, *What's truth?* Oh! how easie is it to wagge a wicked tongue? *One* while they charge this people with folly, another while, with treachery. If to accuse a man onely were sufficient to make him guilty, none should be innocent.

Will ye rebel against the King? This was ever, saith *Lipsius*, *Unicum crimen eorum, qui crimine vacabant*, The onely and ordinary charge laid upon the most innocent. *Ellius* is a *Troubler*, *Jeremy* a *Traytour*, *Paul* a *Pelt*, *Luther* a *Trumpet* of rebellion, all the Orthodox, Antimagistratical. To colour the massacre of *Paris*, and to excuse it to the World, there was coyn stamped in the forepart, whereof (together with the Kings picture) was this inscription, *Virtus in Rebelles Valour* against the Rebels, and on the other side, *Pietas excitavit Justitiam*, Piety hath excited Justice.

Verse 20. *Then answered I them, and said unto them*] He would not honour them so farre, as to tell them of the Kings licence, but shapeth them a sharp answer, and shakes them up as having nothing there to do. This was true Christian courage, this was right; and much better then rayling for rayling: for that were but *lumen luto purgare*, to wash off one dirt with another.

The God of Heaven] Who doeth whatsoever he pleaseth in Heaven and earth: who looketh and laugheth at your malice.

He will prosper us] He will break his Heavens, and come down amongst us, and give good successe. O the force of an heroic faith! Though sense sayes, It will not be, Reason, it cannot be, yet Faith gets above and sayes, It shall be: *God will prosper us*. It eates its way thorough the *Alpes* of whatsoever difficulties.

But you have no portion] Nothing to do here, neither ought you to interpose in *aliena republica*, as busy braggers and quarellers: meddle where you have command.

Nor right] *Sc.* Of interest or any good desert.

Nor memoriall] Or enrollement there, as free denisons: therefore we neither accept you as Friends, nor fear you as Enemies, &c.

CHAP. III.

Verse 1. *Then Eliashib the high Priest rose up.*

HE was first, as fit he should, for example sake, Ministers must be patternes of piety: they have many eyes upon them, and every thing in their practise should be worthy imitation. This *Eliashib* was grand-child to *Jeshua*, chap. 12. 10.

With his brethren the Priests] Who were before fearful, or forgetful, till inmind and excited by *Nehemiah*, who, as a *Lion*, became Captain to this Host of Harts, and achiev'd great matters. So strong and so sweet an operation hath a seasonable exhortation, when it falleth on a prepared heart, and it set on by God.

And they built the Sheep-gate] And reason it was, saith an interpreter, that as they were Shepherds to the people, so they should build the Sheep-gate which was at the East-end of the City where the Temple was, where the Sheep came in, that were offered in sacrifice, and whereof they had their parts, according to the Law. This Gate may well be compared to Christ *Jesus*, who fought the lost Sheep, and was sacrificed as a Lamb, and is the Gate whereby onely we enter, and his Shepherds must be the builders of it, and bring the people into the fold.

They sanctified it] *Id est*, beautified it, and then consecrated it by their prayers and devotions. This was Priest-like, and probably hereupon followed that miracle of an Angels defending, at their several solemn feasts, into the pool of *Bethesda* (which was near to this Gate, and where they washed their sacrifices) and healing all diseases, *John 5. 4.*

Even unto the Tower of Meah] Or the Centenary Tower, so called for its hundred pinnacles, haply: or, because an hundred cubites high.

Verse 2. *And next unto him builded the men of Jericho*] And are thereby here eternalized for their forwardness.

Claros inter, habent nomina clara, viros.

Though they dwelt farthest off, yet they were of the first that came to work. *Jericho* was the first City that *Josiah* overthrew for their wickedness, and cursed him that should rebuild it. Now it is the first that cometh to help forward this *City of God*. So great is the change, when God turneth peoples hearts. Our Fathers were as barbarous and brutish as the very *Scythians*: their Religion was a mere irreligion and worse, till Christ came amongst us, and gave us the preeminence: For besides that *England* was the first of all the Provinces that publicly received the Gospel (as faith *Sabellicus*), our *Constantine* hath been reckoned the first Christian Emperour, our *Lucius* the first Christened King, and our *Henry* the eighth the first that brake the neck of the Popes usurped authority. As we were the first that submitted to that man of sin, so were we of the first that cast him off again: & although we are *penitus toto divisi orbe Britannii*, yet we have been hitherto famous all the World over for our faith and forwardness in Gods service, though of late we have run retrograde, to the reproach of our Nation. *Diogenes* in a great assembly going backward on purpose, and seeing every one laughing him to scorn, asked them aloud, if they were not ashamed so to do: with he went backwards but once, when they did so continually. Oh let it not be said of us, as once of *Jerusalem*, that we are *slidden back by a perpetual back-sliding, that we hold fast deceit, and refuse to return*, Jer. 8. 5. This is to be worse, then wicked *Jericho*, &c.

Builded Zaccur] whose memory therefore is blessed, when the name of the wicked shall rot, Prov. 10. 7.

Verse 3. *But the fish-gate*] That stood toward the Sea, and let in fishermen, as the men of *Tyre*, chap. 13. 16, 19.

Did the sonnes of Hassenaah build] Whether his *Hassenaah* were a man, or a City, it appeareth not.

Verse 4. *Mesbullah the sonne of Berechiah*] This *Mesbullah* was one of those men of understanding made use of by *Ezra*, chap. 8. 16.

Verse 5. *The Tekites repaired*] The common sort of them: for the Nobles refused. The lesser fishes bite best: the poor are gospellized, *Mat.* 11. 5. destined to the diadem, *1am.* 2. 5.

But their Nobles put not their necks] So haughty they were and high-minded, they thought it a business below their greatness: Somewhat of that profane Earle of *Westmerlands* mind, who said that he had no need to pray to God: for he had tenants enow to pray for him. Not many mighty, not many Noble, faith the Apostle: Well if any. The Lion and Eagle were not for Sacrifice; as the Lamb and Dove were. Yet the old Nobility of *Israel* were forward with their slaves of honour, and are therefore famous, *Numb.* 21. 18.

To the work of their Lord] Though they knew him to be Lord of Lords, who are all his vassals and underlings; and by special relation, *Their Lord*, so avouched by these his holy-day-servants; yet so stiff-necked were they, that they would not stoop to his service; but cried out, as the Popish Clergy do, *Domine, nos sumus exempti*, we may not work, we will not contribute.

Verse 6. *Moreover the old gate*] Famous only for its antiquity: like as many old books are *monumenta adoranda rubiginis*, of more antiquity then authority: and as that Image at *Ephesus*, that was said, but falsely, to have fallen down from *Jupiter*: so the covetous Priests perswaded the credulous people, *Acts.* 19. 35. The Rabbines say, that this was a gate ever since the time that *David* took *Zion* from the *Jebusites*, *Quis hoc credit, nisi sit pro rebo Veritas?*

Verse 7. *Unto the throne of the Governour*] i. e. Of the King of *Persia's* Vice-roy, who had there his Throne, or Tribunal. But to what an height of pride were the Bishops grown, that fate in Thrones, and from on high despised their fellow-servants! this was their mine, God putteth down the mighty from their Throne, and exalteth them of low degree, *Luke.* 1. 52.

Verse 8. *Of the goldsmiths* — the sonne of one of the *Apothecaries*] These were

ever thriving trades; They both had wealth, and hearts to part with it, upon so good a work. *Difficile est animos opibus non tradere, &c.*

Unto the broad wall] Which haply, for the thickness of it, was left undemolished by the *Caldeans*.

Verse 9. *Ruler of the half-part of Jerusalem*] Which being part in *Judah*, and part in *Benjamin*, had two General Rulers, see verse 12.

Verse 10. *Even over against his house*] Thither he was assigned, probably, because there he would build the stronger for his own security.

Verse 11. *The sonne of Pabath-Moab*] This man might be a Moabite by stock or descent, and an Israelite by Religion: like as *Isaiah* was by nature an *Ismaelite*, *1 Chron.* 7. 17. but by his faith an *Israelite*, *2 Sam.* 17. 25.

And the tower of the furnaces] That had furnaces or ovens under it: like as the library at *Bonny* hath a victualling-house, and a wine-cellar. In commendation of which situation Cardinal *Bobba* conceited that he had very wittily (indeed wickedly) applied that text, *Prov.* 9. 1, 2. *Wisdom hath builded her house, she hath also mingled her mine, she hath also furnished her table.*

Verse 12. *Shallum the sonne of Ananias*] Some read it the sonne of an *Inchanter*, or *Conjurer*: and tell us, that *Conjuring* was a common thing among the Jews, as *Acts.* 13. *Elymas*, and elsewhere the sonnes of *Serua*, &c. But *Shallum* (if ever any such) forsook that Science (as did afterwards also *Cyprian*) to become a Christian.

He and his daughters] Either finishing what their father (now dead) had begun; or parting with their portions toward the repair of the wall: and haply laying their own hands to the Lords work.

Verse 13. *The valley-gate*] See chap. 2. 13.

And the inhabitants of Zambah] Together with *Hannan* their Governour. Not Priests and Levites only, but the great men in every Countrey, yea and the Countrey-people too, must work at Gods building. Every one must be active in his own sphere; not live to himself, but help to bear the burthens of Church and Common-wealth — *toti natum se credere mundo*, as *Cato* did.

Verse 14. *But the dung-gate repaired Malchiah the sonne of Rechab*] That is, of the noble family of the *Rechabites*. A Ruler he was, and yet disdaineth not to repair the dung-gate: All Gods work is honourable. Angels are Gods executioners, as at *Sodom*: Magistrates and Ministers must do their utmost by discipline and otherwise, to caule the false Prophets (that filth) and the unclean spirit to passe out of the Land, as by a dung-gate, *Zech.* 13. 2. Every man must sweep his own door, that we may have a clean street.

Verse 15. *He built it, and covered it*] A *Chaldee* word. This people in their captivity, though they had not lost the use of their native tongue, yet they had got a tincture of the *Chaldee*; and of the Hebrew and *Chaldee* came the *Syriack*, the mother-tongue in Christs time, as appears by *Talitha kumi*, and other-like passages.

And unto the stairs] By these *David* descended into the lower City; and, suitours ascended to his Palace. This is allegorically applied by some to Christ (the true *Jacobs* ladder, *John* 1. ult.) who came down and humbled himself to the utmost; that we by him might have access, with success, in all our suits.

Verse 16. *Over against the sepulchers of David*] His burying-place: the Jews had their sepulchers ready made, as the old Prophet, *1 Kings.* 13. 30. *Joseph* of *Arimathea*, &c. So had the Emperours of *Constantinople*, their tomb-stone presented them on their Coronation-day. *Charles* the fifth, Emperour of *Germany*, five years before his death, caused his sepulcher to be made, with all things appertaining to it necessary for his buriall. Another great Prince began his tomb, and left it unperfected, commanding a servant once every day to mind him of finishing it. The *Thebans* had a Law, that no man should set up an house for himself to dwell in; but he should first make his grave. *David*, it seems, had his choyce of sepulchers; not far from the wall of the City of *David*.

Unto the pool that was made] With great art and cost by King *Hezekiah*, *2 Kings.* 20. 20.

And unto the house of the mighty] Where *David's* Mighty, or the Warders of his City lodged; or where youth were trained up and taught to handle their armes.

Verse 17. *After him repaired the Levites*] Who therefore were not beggerly (as many would make Ministers in our days, if they might have their will) but had some

what to spare for pious uses. For when they are said to repair, the meaning is, they bore the charge of the work, and took care that it was done.

Verse 18. *The Ruler of the half-part of Keilah.* This was that City rescued by David from the Philistines; and yet false to him, 1 Sam. 23. 12.

Verse 19. *Another piece.* Or, a second measure; that is, he repaired two parts, faith *Pellican*: *Lyra* and others think it to be meant of the second ward and wall which was called *Secunda*, where the Levites, Prophets and Students dwelt; their College or School is called *Mishne* or a second part, 2 King. 22. 14. which the *Targum* interpreteth, an House of learning.

Verse 20. *Earnestly repaired the other piece.* Or a second piece, as ver. 19. He did two pieces, while others were about one. A ready heart makes riddance of Gods work. He burst out in a heat (so the Heb.) being angry both at himself and others, that had done no more: and in an holy fume, finished quickly, kindling himself from other mens coldness, and quickning himself from their slothfulness.

--Sic Caesar in omnia preceps

Nil alium credens, dum quid superesset agendum,
Fertur atrox.

Verse 21. *Even to the end of the house of Eliasib.* A small praise faith One, if the house were not of some greatness. *Eliasib* was high Priest, and dwelt like himself, in a fair large house.

Verse 22. *The men of the plains.* Of the plains of *Jordan* faith the Vulgar: but better understand it of the plain Country round about *Jerusalem*, as chap. 12. 28.

Verse 23. *Over against their house.* See the Note on ver. 10.

Verse 24. *Unto the turning of the Wall.* Namely, from the South-side to the East: which turning came with the corner inwards into the City, according to the natural situation of the rock, and the valley.

Verse 25. *Over against the turning.* Of these turnings, there were many, as appeareth above.

The Kings high house. In Spain, not only doth the King dwell in a stately high Palace, but also the highest room in every great house is his; and he must be paid for it.

That was by the Court of the prison. Here *Jeremy* was prisoner, more then once, Jer. 32. 2. and 38. 7, 13. And therefore other good people that came after him thither, might be as well paid as Dr. *Taylor* Martyr, who blessed God, that ever he was fellow-prisoner to that earthly Angel (as he called him) *John Bradford*: Or, as that other good Woman, who rejoiced that she might have her foot in the hole of the Stocks, in which Mr. *Philpot* had been before her.

Verse 26. *Moreover the Nethinims dwell in Ophel.* Of Nethinims See Ezra 2. 43. Their work was to carry Wood and Water to the Temple: Therefore, they dwelt near the Water-gate, for their own convenience.

Verse 27. *After them the Tekites.* The people whereof had repaired before ver. 5. now also the Priests, but not the Nobles: they continued still stout and stiffe-necked, as ver. 5.

Verse 28. *From above the Horse-gate.* So called, say some, because there they were wont to dismount, leaving their Horses. When the King himself came, he must alight, and go afoot into the Temple. The great Turke at this day, when he entrench into his *Moschee* for devotion sake, alighteth and layeth aside all his State, and goeth in alone.

Verse 29. *Shemaiah the son of Shebuniah.* *Egregie cordatus homo*, Ezra 8. ver. 16.

Verse 30. *After him repaired Hananiah.* Or, After me: *Nehemiah*, doubtlesse, did his part, and a large one too, See chap. 16. and 4. 16. but he omitteth, out of his modesty to set down how much. In the Hebrew Text it is, *After me*: but in the Margin, *After him*. The reason is given by some to be this; that *Nehemiah* might most covertly set forth his own work, to avoyd all shew of vain glory.

And Hanneh the sixth son of Zolaph. Not the eldest, but the best of all the brethren. There must be no straining courtesy who shall begin: nor must men fear for their forwardness to be filed *Seraphical*, and singular. If *Hanneh* were alone, it was a shame for his brethren to suffer him to be so.

Verse

Verse 31. *After him.* Or, After me, See ver. 30.

Over against the Gate Miphkad. The Judicial-gate faith, the Vulgar: the Gate of Commandment faith *Junius*, probably where the Sanhedrin sat.

Verse 32. *Unto the Sheep-gate.* Here they began, and here they end, having repaired round, and thereby obtained a good report; being here registred and renowned. Those that have an hand in building the spiritual *Jerusalem*, shall be surely crowned and chronicled. Their names shall be written in the Book of Life, where no Devil can scrape them out. Up therefore and be doing *worthily in Ephrata*, that ye may be famous in *Bethlehem*. To them who by patient continuance in well-doing seek for glory and honour and immortality, shall be eternal life, Rom. 2. 7. Ruth 4. 11.

CHAP. IV.

Verse 1. *But it came to passe.*

THE Devil and his Impes have ever been utter Enemies to Reformation. So do savage beasts bristle up themselves, and make the most fierce assaults, when they are in danger of losing the prey, which they had once seized on. *Jabesh Gilead* would fend in none to help the Lord against the mighty, Judg. 21. 9. No more would *Meroz*, chap. 5. 23. *Josiah* met with much opposition: so did St. *Paul* wherever he came, to set up Evangelical and spiritual worship; which is called a Reformation, Heb. 9. 10. All the World was against *Athanasius* in his generation, and *Luther* in his: rejecting what they attempted, with scorn and slander. Here it is quarrel enough to *Nehemiah* and his Jewes, that they would be no longer miserable. They were not more busie in building, then the Enemies active in deriding, conspiring, practising to hinder and overthrow them. A double derision is here recorded: and both as full of mischief, as prophane wit, or rancoured malice could make them.

He was wroth. Heb. He was enkindled, and all on a light fire: he was as hot as *Nebuchadnezzars* Oven, huge hot [he took great indignation] and was so unreasonably enraged, as if he would have fallen forthwith into a phrensy or apoplexy; as that Roman Emperor did, by raging at his servant. He was grieved before, chap. 2. but now he was madded.

And mocked the Jews. By word and gesture, sneering and jeering, flouting and scoffing at them, as the Pharisees also did at our Saviour, Luk. 16. 14. *David* Enemies at him, upon their ale-bench: Sr. *Tho. Moore* and other learned Papists, at the new-Gospellers. See chap. 2. 19. This might have dismayed these poor Jewes, and put them out of countenance, for our nature is most impatient of reproaches, there being none so mean, but thinks himself worthy of some regard: and a reproachful scorn (such as these here) shewes an utter disrespect, which issueth from the very superfluity of malice. If God had not strengthened them, faith One, it would have made them leave their work, and run away.

Verse 2. *And he spake before his brethren.* Id est, before his companions and complices who would second him and say the same, his *Aiones*, and *Negones*, as one calleth such.

And the Army of Samaria. The Garrison-souldiers; or those that lay there billeted, to observe the people.

What do these feeble Jews? These beggerly shiftlesse Fellowes, these *Afinarii*, (as *Meilon* and *Appion* of *Alexandria* disgracefully called the Jewes;) like as *Tertullian* telleth us, that the Pagans painted the God of the Christians with an Asse's head, and a Book in his hand: to note that they were silly and despicable people. *B. Jewell* in a Sermon of his, citeth this out of *Tertullian*, and addeth, Do not our adversaries the like at this day against all that profess the Gospel?

Will they fortify themselves? Heb. Will they leave to themselves, sc. any thing to trust unto? *Junius* rendreth *An sinerent eos?* should they, (sc. the Officers and Souldiers) suffer them thus to do?

Will they sacrifice? Sc. at the dedication of their new Wall? Will they do this all at once? and think they without more ado, to have the liberty of their Sanctuary.

Will they make an end in a day? It should seem so by their *Cirò, Cirò*, quick dispatch of their parts and task, &c.

Pre-

Sil. Ital.

Præcipita tempus: mors atra impendit agenti.

Will they revive the Stones, &c.] Stones they want for their new wall: where will they have them? will they glew together the old Stones, and revive them out of the rubbish? will they do this? or, what will they do?

Verse 3. Now Tobiah the Ammonite.] This was one of Sanballat's good brethren, ver. 2. A Bird of the same feather, a loaf of the same leaven, his fellow-scoffer, and so homine peior, faith Chrysostome, worse then a man; as the scoffer that beareth it well, is Angelus par, faith he, an Angels peere.

Even that which they build, if a Fox go up, &c.] It was some such bitter jeer that Remus uttered in contempt of Romulus his new wall, and was knockt on the head for it. Ha summa leniter volant, non leniter violent.

Verse 4. Hear, O our God.] These mocks and menaces lay so heavy upon Nehemiah's spirit, that he could not ease himself, but by breathing heaven-ward, and turning them over to God to take an order with them. His prayer is not long but full: A child may not chat in his Fathers presence: his words must be humble, earnest, direct to the point, avoiding vain babblings, and tedious prolixities.

For we are despised.] Heb. We are contempt in the abstract. Not vilified we are onely, but nullified, as a company of *νιδυοι* No-bodies. So Paul (the most precious man upon earth) and his companions (the glory of Christ, and a Royall diadem in the hand of Jehovah) were looked upon as the filth of the World, & the off-scouring of all things, 1 Cor. 4. What matter is it then what becometh of us? We have a God to turn us to, and Demetrius hath testimony of the truth: that's enough, let Diotrephes prate, what he pleaseth.

And turn their reproach upon their own heads.] Surely God scorneth these Scorners, faith Solomon: that is, faith Rabbi Levi upon that Text, he casteth them into some calamity, and so maketh them a laughing stock, to those whom they have laughed at. God loves to retaliate, to pay men home in their own coyn. Thus he dealt by Apion of Alexandria: who scoffing at Religion, (and especially at circumcision) had an ulcer the same time, and in the same place. The like ill end befell Julian the Apostate, whose daily practise was to scoffe at Christ and his people. Dioclesian the Emperour (as Volaterran writeth) had a Jester called *Genesius*, who used to make him merry at meales, and amongst their deviles, would scoffe and quib at Christians: But God plagued him for example of others. And the like he did to Morgan that mocking Bishop of St. Davies: to John Apwel who derided William Maundon for his devotion: and lastly, to one Lever of Brightwell in Barkshire, who said that he saw that ill-favoured knave Latimer when he was burned at Oxford: and that he had teeth like an Horle. But the Lord suffered not this scorn and contempt of his servant to passe unpunished. For that very day, and about the same hour, that Lever spake these words, his son wickedly hanged himself, faith mine Authour. *Lege, cave.*

And give them for a prey, &c.] A heavy curse, and as not causelesse (against implacable Enemies to God and goodnesse) so nor fruitlesse. Wo beto such as against whom the Saints moved with a zeal of God, shall imprecate vengeance. God usually inflicteth what they denounce against his and their irreconcilable adversaries. Fire proceedeth out of their mouths, &c. Revel. 11. 5.

And cover not their iniquity.] O fearful imprecation! Surely if they onely are blessed whose sin is covered Psal. 32. 1. What shall become of those that are in a contrary condition? If pardon of sin be such a voluminous mercy, as having many other mercies bound up with it, think what a misery it is to have sin imputed; and get a cover speedily, for that abominable filth, and to God himself an eye-fore.

For they have provoked thee to anger, &c.] This was it that Nehemiah so stomacked; and that drew from him these dreadful imprecations, viz. Gods glory, and not any self concernment: He hated and curled non virum, sed virum, &c.]

Verse 6. So built we the Wall.] This followed upon his prayer, as a gracious answer to the people were encouraged, and the Wall finished. Faithful prayer is never ineffectual. Reproaching is an heart-breaking, Psal. 69. 20. but so long as a Christian can pray, he is not without his cordial. I came for thy prayer, Dan. 10. 1.

And all the Wall was joyned together.] Not with gold indeed (as Cassiodorus faith, the Walls of Susa in Persia were) but with that which was better then gold, faith in Gods goodnesse, and zeal of his glory.

U n n

Unto the half thereof.] Unto half the height: for they could not do all at once: neither can we in the spiritual building: but grow up and increase with the increase of Col. 1. 19. God.

For the people had a minde to work.] And the more minde, because they met with so much opposition. A free spirit is most keen (faith one) when there be most rubs in the way: when he that moves by outward poyles, will stick and be dull: As when a bowle runs up an hill, every rub slugs it; but when down hill, a rub quickeneth it.

Verse 7. And the Arabians and the Ammonites.] A rabble of Malignants meet and make head. Sanballat, by the help of Tobiah, had now gotten a great band of souldiers, and specially of Arabians, Ammonites, and Ashdodites, to fight for him against this feeble folk, but yet armed with God, and that had him for their champion. So we may see how readily one wicked man will be drawn to help another: and how the wickednesse of one will infect another that will give care to it. Read Psalm 83. 6, 7, 8. Rev. 16. 16, 17, &c.

Heard that the walls of Jerusalem were made up.] Heb. That health (or as the old Translation hath it, a salve) ascended upon the walls. A Metaphor from Chirurgeons, who when they heal wounds by salves or plaisters joyn the flesh together again, which before was cut in sunder: so the breaches of the walls, which afore lay gaping open, were joyned together, and made sound, as though it were one entire wall, & quasi tota moles in tantam magnitudinem ex unico ingenti lapide tam magnifice consurgeret.

Then they were very wroth.] That old enmity, Gen. 3. 15. stirred in them, and they were soon kindled; Satan being the bountefou, or kindle-coale. See verse 1.

Verse 8. And they conspired all of them together.] All of them, and together: and yet this was not Unity, but Conspiracy: Such as is that among Devils, Mark 5. 9. among Antichristians, Rev. 17. 13. among Turks, who have as little diffension in their Religion, as any. But well may that garment have no seame, that hath no shape. The army of Niniveh was quiet, Nah. 1. 12. no falling out, nor complaining in their hosts: hence their King marched on, passed thorough. But so did not these conspirators, because they met with those that were no lesse well combined, and far better resolved then themselves. The Thebanes had a band of men they called *Sacra Cohors*, consisting of such onely as were joyned in the bonds of love, and resolved to live and die together. These Jewes under the command of Nehemiah were none other, and were therefore invulnerable.

To come and to fight.] To turn their works into knocks. And to hinder it.] Heb. To make an error in it. The Hebrew word is used both of the error of the heart; and of the foot, EJay 63. 17. Psal. 119. ult. It may be rendered here, to hinder him, to make an error in him: to make Nehemiah at a stand, or rather to run away, to creep into corners, and give over the work.

Verse 9. Nevertheless we made our prayer unto God.] Who is the Saints sanctuary of safety, their present help in time of trouble. Prayer to him is an anchor in all storms, and a salve for all sores; yea, it healeth not only body and soul, but even hard stony walls, verse 7. Provided that we judge our selves in prayer, and commit our cause to God to be judged by him, as the Hebrew word here importeth. Thus did the children of Reuben, Gad, and Manasseh, when to fight against the Hagarens. Thus did Jabez, of whom it is storied in his life, that he would pray a shipboard, afoare, in the field, in the midst of a battle, as if prayer alone were the surest piece of his whole armour.

And set a watch.] According to that of our Saviour, Watch and pray, Luke 21. 36. and that of the Heathen, *Admota manu invocanda est Minerva: Ora & labora*, pray, and then use best policy: first conquer heaven, and then presume of earths conquest.

Against them.] Or, over-ant them, at the workmens elbowed, and in the face of the enemies.

Verse 10. And Judah said.] Here was *ἐμπόδος*, impedimenti domestici: aliud ex alio malum, a worse discouragement then the former. Judah (the chief labourers) begins to murmur and mutiny, to faint and fall off. A perilous practise in such a dangerous time, and enough to have undone all: as one coward in an army, breaking the array and running away, may set the rest a running, and the day be thereby lost. Lo, this was Judah, whose scutcheon was a Lion: but here unlike himself.

The strength of the bearers of burdens is decayed.] Very specious reasons: they alledge:

נחמיה
Euseb. lib. 4.
Ruffin. lib. 2.
cap. 23.
Mr. Clark.

ισαΐς αὐτοῦ.
Athen. 1. 3.

A. A. & Mon.
fol. 1902.
Ibid. 1906.

EJay 62. 3.

2 Joh.

Prov. 3. 34.

Josephus.

ledge: their shoulders ached, their strength was gone, there was no end of their pains-taking, their work grew upon them, &c. The truth was, *deerat ignis, deerat animus*, they were weary of well-doing, and not valiant for the truth, Jer. 9. 3. More like they were to those fugitives of Ephraim, Judg. 12. 4. then the Lions of the Tribe of Judah. *Nehemiah* therefore might well have said to them as *Alexander* once did to a faint-hearted souldier of his, that was of his own name, *Either leave off the name of Alexander, or be valiant*. So, either hold out, and bear up under your burdens, or be *Judah* no more.

So that we are not able? Never was any thing too hard for *Alexander*; because he never held any thing impossible to be effected.

Verse 11. And our adversaries said? But their plot was some way discovered, and so prevented. *Detexit facinus fatum & non implevit*, saith *Tacitus* of one in his time. So the Gun-powder-traytors betrayed themselves; and all came to light, though they had digg'd as low as hell to hide their counsels from the Lord.

They shall not know, neither see? But what shall he do who is Omniscient and *ὀψέβηναι*, All-eyes? whose providence is like a well-drawn picture that vieweth all that comes into a room.

Till we came into the midst among them? Either in the night undiscerned; or by day, but unarmed, and not as enemies: for the Florentine Secretary, though not yet (nor of many ages after) born into the world; yet the good of this world was as great a Master then, as afterwards.

And stay them, and cause the work to cease? The craft of the Churches adversaries is never but accompanied with cruelty: and their cruelty is seldom without craft. The Devil lends them his seven heads to plot, and his ten horns to push: but in the thing wherein they deal proudly, God is above these cruel-crafts.

Verse 12. And it came to passe, that when the Jewes which dwelt by them saw? Their brethren from abroad gave the workmen intelligence; and this was a very friendly office: for *premonitus premonitus*, premonition is the best means of prevention. It is the property of a brother, though at other times not so kinde, yet in affliction and extremity, to finde nature working in him, and to do his best. See *Prov.* 17. 17. with the Note.

They said unto us ten times? i. e. often-times, *Gen.* 3. 41. *Num.* 14. 22. The Lord knoweth how to deliver his, as he did *David* from *Saul*, *Peter* from the Jewes, *Acts* 12. *Paul* from those Conspirators, *Acts* 23. and this sinful nation oft from the blood-thirsty Papists. Masses were said in *Rome* for the good successe of the Catholike designe (the Powder-plot: but no prayers in *England*, for our deliverance: and yet they were defeated (*Sorex suo perit indicio*) and we delivered. Admirable mercy.

From all places whence ye shall returne, &c. Some read it thus, And it came to passe, when the Jewes which dwelt beside them, came and told us of their practices ten times out of all places, whence they came unto us, I set in the low places, &c. And here, I cannot tell, saith one, whether these Intelligencers be worthy more praise, or dispraise. It was their duty to have come home, stood in stormes, and help to build *Jerusalem*. But God which turneth our negligence and foolishnesse to the setting forth of his wisdom and goodnesse, gave them a good will and boldnesse to further that building as they might. Thus God useth the service of all men and creatures to the comfort of his people.

Verse 13. Therefore I set in the lower places? I took them off their work, and appointed them to stand upon their guard; appointing them their several stations, and giving them orders.

I even set the people after their families? Or, according to their kindreds: for he knew that Nature will move one kinsman to be truer to another in all dangers, then a stranger: and that one kinsman will open his grief to his friend, and take comfort at his hand, rather then to him whom he knoweth not. Hence *Nehemiah* in policy sorted his souldiers after this sort.

With their swords, their spears, and their bowes? These were the ancient weapons of war: neither had *Death* yet learned to cut his way thorough a wood of men, but of the mouth of a murdering piece. Whether the Emperour *Wenceslaus* did well or ill in executing *Bartholomew* for inventing Gun-powder *Anno Domini* 1378. I determine not.

Verse 14. And I looked, and rose up) *Et vidi, & surrexi, & dixi*, so the original

ginal runs. He saw the enemy a-coming, he started up; and he made this excellent exhortation: which puts me in minde of that which one once said of *Julius Caesar*, If you had never known him to have been a souldier; yet hear him but speak only, and you will conclude him to be one.

And said unto the Nobles? In a short, but pithy Oration: such as was that of *Joab*, 2 *Sam.* 10. 12. (of which *Pellican* saith, *Non potuit vox duce dignior cogitari*, as brave a speech as a man could make) Or that of *Hummiades* about to joine battel with the Turks (see *Turk. Hist.* fol. 272.) Or lastly, that of the Prince of *Orange* at the battel of *Newport*; where they had the Sea on one side, and the Spaniards on the other. If, said he, you will live, you must either eat up these Spaniards, or drink up this Sea. So here, Either you must fight lustily, or all you have is forfeited assuredly.

Be not ye afraid of them? Away with that cowardly passion, which unmans a man, & *rellam tollit de cardine mentem*, robs him of all power and policy.

Remember the Lord? Whom he that feareth needs fear none else: The name of the Lord is a strong tower, &c.

Who is great and terrible? For the defence of his people, and offence of his enemies. The Lord is a man of war; *Exod.* 15. 3. Yea, he alone is a whole army of men, *Van and Renre* both, *Ezay* 52. 12. And may better say to his souldiers then *Antigonus* did to his, when they were afraid of the enemies numbers, *How many do ye reckon me for?*

And fight for your brethren? Whether by Race, or Religion.

Your sonnes and your daughters? Those *οἰκται*, as the Greeks call them, *Charissimi*, as the Latines, dearest pledges.

Your wives and your houses? In the last Commandment houses are set first before wives, because a house is to be first provided; neither will a wife man take a wife before he hath an house. Here wives are set before houses; because far more precious; and a maine part of a mans self, *Ephes.* 5. 28. House and riches are the inheritance of the fathers, but a prudent wife is of the Lord, *Prov.* 19. 14. She was one of the first real and royal gifts bestowed by God upon *Adam*. By the way note, that if men may fight for their civil right to their houses and lands, have they not as good warrant to fight for their Religion, especially since they have the Lawes of the Land for it; and besides, a civil right at least to the outward peaceable profession and practise of it? The Athenians themselves (though their Religion was no better then superstition, *Acts* 17. 22.) Yet they bound themselves by a publike and solemn oath, to defend it to the utmost. The words of the oath were these; *I will fight for the Temples and holy rites, both alone, and with others.*

Verse 15. And it came to passe when the enemies heard? This rumour was enough to affray these no lesse (now) timorous then (before) temerarious Samaritans: Great bragges they made at first what they would do; but now that they see they are defeated of their purpose, they are crest-fallen, and have no minde at all to advance. So that to these may be fitly applied that which *Gaiciardine* saith of *Charles* the eighth King of *France* in his expedition against *Naples*, that he came into the field like thunder and lightning, but went out like a snuff: more then a man at first, and lesse then a woman at last.

And God had brought their counsel to nought? According to that of the Psalmist, *The Lord bringeth the counsel of the Heathen to nought: he maketh the devices of the people of none effect.* The counsel of the Lord standeth for ever: the thoughts of his heart to all generations, *Psal.* 33. 10, 11. Here good men may learn, saith One, not to go nakedly, without weapons for their own necessary defence: and much lesse, said I, without their spiritual weapons (whether defensive, as the shield of faith, the breast-plate of righteousness, &c. or offensive, as the sword of the spirit the Word, and the darts of prayer) lest they be surprized and subjugated by that old manflayer.

That we returned all of us to the Wall? Not to the Tavern to tosse pots (saith One) and boast of their great Victory: but in the fear of God they return to the Walls, and every man falleth to his work again. All Histories declare, that the greatest Kingdoms, when they fell to idleness and luxury, then they lost their former glory faster then they won it. The Turkish Empire is thought to be on the declining hand, because their late Emperours do far degenerate from their warlike progenitors, their Souldiers generally give themselves to unwonted pleasures, their ancient discipline of War is neglected, rebellions raised, &c.

Si alla ejus penitus ignorasset, per linguam tuam militum esse diceret.

Ἀμυνὰ δὲ καὶ ὡς ἐπὶ ἱερῶν καὶ ὡς ἐπὶ οἰκίᾳ καὶ ὡς ἐπὶ ἑαυτῷ.

Eph. 6.

Turk. Hist.

Verse 16. *And it came to passe from that time forth*] As it is storied of that peerlesse Q. Elizabeth, that in times of greatest Peace, she ever made preparation for War: so did this incomparable Nehemiah; still fearing some new practise, and not knowing what those restless heads were even now hammering.

That the half of my servants wrought in the work] No servants they were for Nehemiah, if they would not work. He was an active man himself, trading every talent: and those about him must all be active. One would wonder how this Courtier should become on the sudden so cunning a Souldier, and should marshal his men so skilfully, setting the younger before to bear the brunt of the battel, and the Elders behind to direct and encourage, according to that of the Poet.

Ἐργα ἦσαν, βίβλα δ' ἀνδρῶν, οὐχ αὖ τι χερσίντων.

But it was his God that instructed him to this discretion and taught him, *Esay 28. 26.* and he might well break out and sing with David, Blessed be the Lord my strength, which reacheth my hands to war, and my fingers to fight, *Psal. 144. 1.* *Quando Christus Magister, quam cito dicitur quod docetur?* saith *Austin.* Gods Scholars must needs be exact in a short space.

And the habergeons] These were armour for back and breast. In the Christian Panoply there's no mention of armour for the back (though there is for the breast,) because a Christian Souldier should never flie, but be like *Androclid*, whom when one derided, because, being lame, he went into the war, he answered merrily, that he came thither to fight, not to run away.

Verse 17. *They which builded on the wall*] The Master-Masons, and they that bare burthens, *Bajuli*, Labourers and Porters, who bear upon their shoulders, as much as they can stand under, yet go singing off under their burdens: the reason whereof *Alexander Aphrodisiens* saith is this, that their minds being delighted with the sweetnesse of the musick, the body may be the lesse sensible of the weight they carry. But these burden-bearers had little mind to sing, their lives being in suspense. And yet, as worthy workmen, they went on with the Wall.

Every one with one of his hands wrought, and in the other hand had a weapon] *Id est*, When they were buisied in building, they had their weapons in a readinesse to resist. What a goodly sight was this? saith one, to see every one so full of courage, that they feared not the enemy, and so willing to work, that they would not be weary. Let Christian men look into this notable example, and be ashamed of their slothfulnesse, &c.

Verse 18. *For the builders every one had his sword girded by his side*] Heb. On his loynes: that's the place for the sword to hang on, *Psal. 45. 3.* *Gird thy sword upon thy thigh O most mighty.* And *Rev. 19. 16.* Christs Name is written upon his vulture, that all may see it, and upon his thigh, where his sword hangs, to shew that he won it by his valour. Among the Turks at this day, as the right hand is held uppermost for a Scholar, so the left for a Souldier, because it gives a man possession of his companions sword: though the Turks seldom bear weapons but in travel; and then some of them seeme no lesse like a walking, than these builders did like a working *Armorie*.

Verse 19. *And I said unto the Nobles, &c.*] Nehemiah the more a man observeth him, the more he shall admire him. Surely he was (as *Velleius* saith of *Cato Major*) *homo virtuti simillimus*, a man as like vertue as might be: He was (as *Pliny* saith of the same *Cato*) *optimus Orator, optimus Imperator, optimus Senator, omniumque bonarum artium Magister*, an excellent Oratour, an excellent General, an excellent Statesman, a Master of all good arts whatsoever. He had cropt off the very tops of all vertues, as *Pindarus* saith of *Hiero*, and as *Melancthon* saith of *Frederick* the Electour of *Saxony*. From the builders here he turneth him to the Nobles and Rulers &c. whom he would not have to be Carpet-knights, fitter for a canopy than a Camp, for language than a lance, &c. but active in their orbe, and ready prest to serve in watching, warding, and preparing things necessary for the workmen.

The work is great and large] The compasse of the Walls at this time is thought by good writers to be certain miles about: and yet was enlarged as much afterwards by *Hered.*

And we are separated upon the Wall] According to our divisions, noted *chap. 3. 1.* &c. and this is a weapon in the hand of our enemies: for *nam pugnamus singuli, vincamur universi*, being disperfed, we are much disadvantaged.

Verse

Verse 20. *In what place therefore ye hear the sound of the Trumpet*] Which therefore, for the purpose he kept at his own elbow, *verse 18.* as a matter of trust, and importance. *Moses* committed the blowing of the Trumpets unto the sonnes of *Aaron* only, *Num. 10.* for if the Trumpet give an uncertain sound, who shall prepare himself to the battel? *1 Cor. 14. 8.*

Referri you thither unto us] As to your *Rendezvous*, that we may stand against the Enemy in an entire body, meant while *Nehemiah* walketh the round, and watcheth the Enemies motions, so that of him might be said, as once was of *Hannibal*, *Nullo labore aut corpus fatigari, aut animus vinci poterat*, he was indefatigable, insuperable: or as of *Fabius Maximus*.

Liv. decad. 3. lib. 1.

Hic patria est, murique urbis stant pectore in uno.

St. tal.

Our God shall fight for us] Courage therefore, my hearts, He is the Lord, Strong, and Mighty, the Lord Mighty in battel, *Psal. 24. 8.* and may far better say then *Henry* the eighth did, *Cui adhaere, praest*, he whom I fight for, is sure to prevail.

Verse 21. *So we laboured in the work*] Their fear of the enemy did not weaken them, but waken them rather to a redoubled diligence.

From the rising of the Sun till the Stars appeared] Time was precious: and they redeemed and improved it. The common complaint is, We want time: but the truth is, *Non parum habemus temporis, sed multum perdimus*. We do not so much want, as waste it. The good man is *perdius* & *pernox*, night and day at his business: and his thoughts are the same with those of *Rabbi Simeon*, *Dies brevis est, & opus multum, & operarii pigri, & paterfamilias urget*, The time is short, the task large, the workmen lither, the matter of the house urgent.

Verse 22. *Likewise at the same time I said unto the people*] He had a saying to every one: and having ordered the work of the day, he appointeth a watch for the night season also: for they had many false friends within themselves too. *Casars* vigilancy did ever equal his valour: so did *Nehemiah*.

Verse 23. *So neither I*] He said not to his men, *Ite*, but *eamus*, as *Cesar* did, Go ye, but go we, and as *Abimelech*, *Judg. 9. 48.* What ye see me do, make haste and do accordingly: *Velleius* flattered when he said, *Tiberius imperio maximus, exemplo major*. *Nehemiah* was so in very deed.

Saving that every one put them off for washing] To keep themselves cleanly, and from being nasty; or otherwise, to wash themselves from legal pollutions.

CHAP. V.

Verse 1. *And there was a great cry*]

Such as seditious ones use to set up in their outrageous uproares: or such as is the expression of great grief and anguish of heart.

Significat clamorem vel querulum, vel imperiosum, iracundum, iracem.

Of the people] The ignoble vulgus, a most dangerous and heady water, when once it is out.

And of their wives] Who being pincht with penury made piteous out-cries. *Invalidum omne, natura querulum.*

Seneca. James 2. 6.

Against their brethren the Jewes] The richer sort, who oppressed them and drew them before the judgement seat, as Saint James hath it of the Jews of his time: for they were no changelings. Let the Philistins bind *Sampson*, and he can bear it: but do not you lay hands on me, saith he to his Country-men. *Scipio* had rather *Annibal* should eat his heart with salt, then *Lalium* give him a cross word. Had it been mine enemy, saith *David*, I could have digested it. So could these poor creatures far better have born the insolencies of strangers, then the oppressions of fellow-brethren. *Tacitus* tells us, that in his time the Jews were very merciful to those of their own Nation, and cruel to all others. But here their owne complaine, and this was doubtlesse a great grief, to good *Nehemiah*.

Miserentia in promptu a pud suos, &c.

Verse 2. *We, our sonnes, and our daughters are many*] That's a mercy, had we but keeping for them. Their wives were very fruitful, *sed multos a se gerunt* (as *Hierome* saith of *Epist. 7.*

I 3

Lata:)

Eph. 6.

S. H. Hunt. 94. Ibid. 70.

Vell. lib. 2.

δρεμων κορυβας αρετῆς ἀπὸ πονηρίας.

Leta:) for they had more mouths than meat for them. The young children asked for bread, and no man brake it unto them, *Lam. 4. 4.*

Therefore we take up corn for them] Corn upon use, to keep us from starving: and that by pawning or selling our dear children to the rich Creditours for servants, till we can redeem them, which we are never like to do, *ver. 5.*

That we may eat and live] Meerly to keep us alive: for else we would never have made our poor children bondslaves. But *Necessitas durum velum*, Hunger is so pinching a pain, that a Woman will eat her own child, as in the siege of *Jerusalem, Samaria, Saguntum*: yea a man his own flesh, rather than dye with hunger. Hitherto the poorest sort. Followes now another cry.

Verse 3. We have mortgaged our Lands, Vineyards, &c.] Lands they had, but were little the better for them. Husbandry they had neglected to give attendance upon buildings: neither were they able to stock and store their grounds, and so are forced to part with them at an under-rate. This is many a poor mans case amongst us, who yet are little pitied, or relieved, unless it be with a little *mouth-mercy*, as in *S. James* his dayes, *chap. 2. 15, 16.* Oppressours will be but as Friends at a sneeze: the most you can get of them is, *God bless you*: like they are (many of them) to *Darius*; who prayed God to help *Daniel*, but sent him to the Lions den.

Verse 4. There were also that said] Here was a third complaint to good *Nehemiah*, to whom whosoever lamented were sure to have redresse and remedy. He did not serve these poor people, as that mercilesse Bishop of *Mentz* in *Germany* did; who, to rid his hands of them in a time of famine, in *horreo conclusos jussit concremari*, shut them up altogether in a barn, and there burnt them: He was afterwards eaten to death by Rats, *non sine maxima divina vindicta suspitione*, faith mine Author, by a just hand of God upon him for his cruelty to those poor, whom he would not relieve with his corn, but let the Rats eat it; and of whom he said when they were burning in his barn, that they cryed like a company of Rats.

We have borrowed money for the Kings tribute] They did not deny payment, and rise up in armes, making *Poverty* their Captain, as the *Suffolk-men* did here in *Henry* the eighths time: Neither did they answer the King of *Persia's* officers, as the men of *Andros* once did *Themistocles*. He, being sent by the Athenians to them for tribute, told them that he came unto them on that errand, accompanied with two goddesses, *Eloquence* to perswade, and *Violence* to enforce them. Their answer was, that they also had on their side two goddesses as strong; *Necessity* (for they had it not) and *Impossibility*, for they knew not how to raise it. These men pawn their lands to pay tribute: but it went to their hearts, and caused this complaint.

Verse 5. Yet our flesh is as the flesh of our brethren] i. e. Nevertheless we are men as well as they, though poor men, and therefore slighted (but why should they hide their eyes from their own flesh, *Isa. 58. 7*? Have we not all one father, *Mal. 2. 10*?) Yea, we are men of *Israel*, such as fear God, *Acts 13. 16.* Hewen out of the same rock, digg'd out of the same pit, *Isa. 51. 1.* cut out of the same cloth, the shieres only going between. What if God have given them more wealth (as the Shepherd bestows a bell upon his Belweather) should they therefore insult and domineere over us, as if not worthy to breath in the same aire?

Our children as their children] *Viz.* As dear to us, and as free-borne every way as theirs are; why then should their unmerciful dealing enslave them? He that oppresseth the poor, reproacheth his Maker: but he that honoureth him, hath mercy on the poor. There is a Writ in *England* which beareth this name, *Ne injuste vexes*, Vex not any man unjustly: But Law without execution, is like a bell without a clapper. It was done directly against Law, that is here complained of. See *Levit. 25. 39.* and therefore there is an *Ecclesiastical* set upon it in the next words: And (we) we bring into bondage, &c. These cruel Cormorants thought to bear out and justify the most monstrous misdemeanour, because it was the fact of a Grandee, who could as easily break thorough the lattice of the Laws, as the bigger flies do thorough a spider-web, as *Anacharis* once said concerning his *Scythians*.

We bring into bondage our sonnes and our daughters] This went to the hearts of them; and well it might. For, 1. Our children are a chief part of our selves, even the seed; as though now there were nothing left in us but the chaffe. 2. Bondage is very grievous, as liberty exceeding sweet. Did we but live a while in *Turkey*, (faith one) in *Persia*,

Persia, yea or but in *France*, a dram of that liberty we yet enjoy, would be as precious to us, as a drop of cold water would have beene to the rich man in hell, when he lay broyling in those flames. 3. They were necessitated to do this with their own hands; we bring into bondage, &c. hard hunger driving us thereunto, though as ill-willing thereunto as ever *Jacob* was to part with his *Benjamin* into *Egypt*: he would not do it till there was no remedy. 4. They sold them for slaves, not to strangers, but to their owne friends and Countrey men, where we looked for more courtesie. But a man had as good deal with a Cossack or Cannibal, as with a truly covetous caytiff, and as much favour and fair-dealing he shall finde. For such an one respecteth neither friend nor foe; nor regards at all how he cometh by it, by hook or by crook, by right or by wrong, be it short or long.

And some of our daughters are brought into bondage already] So that our complaints are neither false nor causelesse: for that weaker sex is every way subject to more abuse, their chastity (which is their honour) was much hazarded.

Neither is it in our power to redeeme them] Would we never so faine. What would not a tender-hearted father give or do for the redemption of his dear child? To let go many other examples. *Fridericus Barbarella*, Emperour of *Germany*, (when as in the wars betwixt the Pope and him, his youngest sonne was taken prisoner by the Venetian fleet) *Vehementi amore commotus erga filium captum*, faith mine Author, through an earnest desire of getting his sonnes liberty, he concluded a peace upon most unequal terms, viz. that he should come in person to *Venice*, and there prostrate at the Popes feet (who trod upon the Emperours neck) he should beg pardon; and then having scedled peace in *Italy*, led his army into *Asia* against the Turk. All this he did for his sonnes liberty.

For other men have our lands and vineyards] Even those men that so lately came out of captivity themselves, and know the misery of want and slavery. Those that partake now of so much liberty, and liberality from the Kings of *Persia*, and yet behold they pull up the bridge before us that themselves have gone over. Surely there is no truth nor mercy, nor knowledge of God in the land, *Hof. 4. 1.* Lo this was *Vox oppressorum mercesque retenta Laborum*.

Verse 6. And I was very angry] Red-hot with anger, and not without cause. To be angry without cause, is to be guilty of judgement, *Matth. 5.* but in case of Gods dishonour, and publike prejudice, moderation is mopishnesse, toleration, cowardise, &c. *Nehemiah* was a Magistrate, that is, a Mortal God: as God is an Immortal Magistrate. Therefore as God is angry at the oppressions of poor people (*Laetantius* hath written a book *De ira Dei*) so should his Lieutenants: And this holy anger should be *cos fortitudinis*, a means to encourage, or rather to enrage them against Oppressours, who grind the faces of the poor, and take from them burdens of Wheat, *Amos 5. 11.* Yea, lands and vineyards, as here, eating bread baked with the tears of men, coyning their money on their skins, and wringing their sponges into their own purses.

When I heard their cry] His anger then was mixed with grief, as was our Saviours, *Mar. 3. 5.* it was pure zeal, which is nothing else but an extreme (but regular) heat of all the affections.

Verse 7. Then I consulted with my self] As reason required: he was very angry, but yet he keeps within compasse, and practiseth that rule, *Be angry, and sinne not*: which, (faith one) is the easiest charge under the hardest condition that can be. He that will be angry, and not sinne, let him be angry at nothing but at sinne: and then see to it also that it become not a sinne, by anteverting right reason. *Nehemiah* was not so angry but that he could consult with himself, and deliberate what was best to be done: his heart consulted within him, or wisely over-ruled him: so the Hebrew.

Then I rebuked the Nobles and the Elders] Not in his passion, but upon serious deliberation; and having put himself into a fit frame, that he might neither over nor under-do. *Falete, quoniam vobis irascor*, said *Archytas* to his servants that had offended him; I have nothing to say to you, till mine anger be over.

And said unto them, you exalt usury, &c.] This reproof was, as it should be, warm but not scalding: Words of reviling and disgrace do scald as it were. But words that tend to stir up the conscience to a due consideration of the fault, these are duly warme, and tend to make the Physick work more kindly.

Every one of his brother] This was a presumptuous violation of the Law, *Exod. 22. 25.*

Castus quisque est natus.

Val. Max. Christ. pag. 193 & 309

Plutarch.

25. *Levit. 25. 36, 37.* and a sinne that they had soundly smarted for, *Ezek. 22. 12.* Ufurers are men-eaters, *Psal. 14. 4.* like Pickrels in a pond, or Sharkes in the Sea, that devoure the lesser fishes. Anno 1235. There were spread thorough England certaine Roman Ufurers, called *Caurfins* (quali *capientes urfi*, devouring bears, quoth *Matth. Paris*) who had entangled the King, Nobles, and all others that had to deale in the Court of Rome, in their cunning snares, under colour of supplying with money, such as wanted present pay to the Pope: so these, to the King of Persia.

And I set a great assembly against them] i. e. I reproved them, first, privately, and then publickly, and he doth it *severe & ad vivum*, roughly and roundly, not going about the bush with them, though they were Nobles and Rulers. *Reprehensiones personate frigent*; such as was that of *Jehoshaphat* to *Ahab*, Let not the King say so. This is to do more harm then good.

Verse 8. And I said unto them, We after our ability] This he speaketh not in a vain-glorious vaunting way, or to curry favour with the people, but to convince the contrary-minded of their inhumanity to their poor brethren. Good works, saith *Chrysostome*, are unanswerable syllogismes, invincible demonstrations to confute, and convert those that do otherwise. Let your works so shine before men, &c.

Which were sold unto the heathen] This they did in obedience to the Law, *Deut. 25. 47, 48.*

And will you even sell your brethren? There was no resisting of such a rational reproof, no whit embittered (as the manner is) with wrath or spite; but carried on with so much modesty and moderation.

Or shall they be sold unto us? He makes himself a party, because of the same body polittick.

Then held they their peace, and found nothing to answer] Such is the majesty of a reproof rightly administred: it even gags the offendour, as *Matth. 22. 12.* and renders him self-condemned, *Tir. 3. 11.* *Scipio* with his countenance only, quelled and quieted his seditious souldiers. *Alexander* the Great, and after him *Augustus Caesar*, and *Severus* the Emperour did the same, with a few quick words. *Adrianus Boeschafum*, Preacher of the Word at *Antwerp*, hearing a certain Monk railing at *Luther* out of the Pulpit, Tell me, said he, thou perverse Monk, and that openly before all this people, where, and when, and in what point *Luther* hath erred? The Monk thus accoaled, answered not a word, but gat him out of the Pulpit, and fled away as fast as he could, and never came again into that Country.

Verse 9. Also I said, It is not good that you do] No oratory is so powerful, as that of mildnesse. The drops that fall easily upon the corne, ripen and fill the eare, when hasty showers lay all flat to the earth, without hope of recovery. *Gregory* hath observed, that they that could not be cured with strong potions, have been recovered with warme water. Reprovers of others must deal warily, as bone-setters: and as we take a note out of oneseye.

Ought ye not to walk in the fear of our God? Which would have reynd you in, and retrained you from such exorbitancies, *Gen. 42. 18.* You need not fear me, said *Josaph* to his brethren, for I fear God, and therefore dare do you no hurt. Ye shall not oppresse one another; but thou shalt fear thy God: for I am the Lord your God, *Levit. 25. 17.* And will ye not tremble at my presence, saith the Lord? Tremble thou earth at the presence of the Lord, at the presence of the God of *Jacob*. Oppressours are called *Canaanites*, *Hos. 12. 7.* He is *Canaan* (that is a meer natural man, utterly void of Gods holy fear, *Ezek. 16. 3.*) the ballances of deceit are in his hand; he loveth to oppresse. To him that is afflicted, pitty should be shewed from his friend (as it should have been to these poor Jews from their hard-hearted Countrymen and kindmen) but he forsaketh the fear of the Almighty, and is therefore mercilesse.

Because of the reproach of the Heathen our enemies] Who watch for our halting more earnestly then a dog doth for a bone, and will be glad of any occasion to speak evil of us and of our Religion; with, These are your Professours, &c. You see what Tyrants and Tigers they are one to another. Hereby the banks of blasphemy will be broken down in them, to speak evil with open mouth of the Name of God; And will ye trample upon that dear and dread Name?

Verse 10. I likewise, and my brethren — might exact money] To wit, for money we have lent them; or as a recompence of our publike employments. But posse & nolite, nobile est.

I pray you leave off this usury] Who can resist this sweet and soveraign admonition? See *verse 9.* They had somewhat to say, no doubt, in defence of their usury; as also many have at this day. But let them consider, that usury is here and elsewhere cryed down without distinction, *Psal. 15. 5. Ezek. 18. 8, 13.* That the lender dealeth not as he would be dealt withal: that Saint *Luke* maketh him worfe then other sinners, when he saith, *Simners lend to sinners to receive the like, but these to receive more*, *Luke 6. 34.* That Heathens condemned usury, as *Aristotle* in his *Ethicks*, and *Agis* the General of the Athenians, *Agessilaus* King of Spartans: who when he saw the Ufurers bills and bonds set on fire by *Agis*, said, That he never saw a clearer fire burne. And lastly, that at Rome it self Ufurers are excommunicated monethly.

Verse 11. Restore, I pray you to them even this day] While you are in a melting temper, and in a good mind, make restitution. Say not, This is an hard saying, who can brooke it? But say rather, as the Civilian saith, *Perquam durum est, sed ita lex scripta est*, 'Tis hard to be done, but the Law will have it so done: Aut faciendum, aut patiendum. Either we must do it, or do worfe. The Law for restitution, see *Levit. 6. 1, 4. Num. 5. 6, 7, &c.* The wrong-doer must not only confesse, but restore. The transgression was against God, but the trespass against man; and he must be satisfied, if the sinne shall be pardoned. *Samuel* proffer'd to restore, if it might appear that he had wronged any. *Micaiah*, though an Idolater, did so, *Judge. 17. 2, 3.* So did *Queen Mary*, She restored again all Ecclesiastical livings affumed to the Crown. Her Grandfather *Henry* the seventh in his last Will and Testament, devised and willed restitution should be forthwith made of all such monies as had been unjustly levied by the officers. *Selymus* the great Turk did the like upon his death-bed: so great is the force of natural conscience; Gravel in the kidnies will not grate so much, as a little guilt in this kinde. Restore your evil-gotten goods, said father *Lutimer*, or else you will cough in hell, and the Devils will laugh at you. He fet this point so well home, that he wrought upon many; and particularly upon Master *Bradford*. *Aufine* saith, that if a man be able to make actual restitution, and do it not, *penitentia non agitur, sed fingitur*, his Repentance is not right: if he have waisted all, and is not able to restore, he must desire pardon very humbly, and water the earth with his tears.

Also the hundredth part of the money] That is, all that they had received for interest, whether money, or else. It appeareth by this text, that they took twelve in the hundred (for so much the hundredth part monethly amounteth to) as at this day in Italy, and elsewhere the Jewes are permitted to itrane up their usury to eighteen in the hundred upon the Christian (for among themselves they now use it not) which causeth many of those Pseudo-Christians to use those Jewes under-hand, in improving their unlawfull rents to the utmost proportion.

Verse 12. Then said they, We will restore them] This was well said: and *Nehemiah* took course it should be as well done, *ne dicta factis cruescerent*, as *Tertullian* phraseth it, that their saying and doing might be alike.

We will require nothing of them] But be of those that lend, looking for nothing againe, no more the principal. *Luke 6.*

So will we do as thou hast said] Denying our selves, and all worldly lusts, that we may get and keep a good conscience, that most precious Jewel that ever the heart of man was acquainted with.

Then I called the Priests] As fittest to tender so solemne an oath, and to bear witness in a case of that nature.

And took an oath of them] That is, of them that had promised restitution: that they might not start back, nor repent them of their good resolutions. Our hearts are deceitful, and must be by all good means held up to duty, *Quo tenax vultus mutantem Protea nodo?* else they will slip collar, as those slippery Jewes, *Jer. 34. 10, 11.* retracted and repealed their vow. It was therefore well and wisely done of *Nehemiah* to bind them thus to the good abearance; as *Asa* and *Josiah* had done before him. An oath is an hedge which a man may not break; which yet that great *Heteroclitite* of Rome maketh a sport of. For when the Cardinals meet to chuse a new Pope, they make him swear to certain Articles. And *Sleydan* saith, that no sooner is he chosen, but he breaks them all, and checks their infolencies, as if they went about to limit his power, to whom all power is given in heaven and earth. Is not this that *Apoctas*, that lawlesse, yokelesse, masterlesse monster Saint *Paul* speaketh of, *2 Thes. 2. 8.*

Verse 13. *Also I took my lap*] By this rite (running into their senses) this holy man runs with terrors into the eyes and hearts of all that should perfidiously forswear themselves, by a direful denunciation of divine vengeance. In all lawful oaths there is an imprecation, though it be not alwayes exprest, *Gen. 14.23. Heb. 3.*

So God cast out every man from his house] See *Zech. 5. 4, 5.* with the Note.

And from his labour] i. e. From his layings-up (the fruit of his labour) his lands and estate, got by a diligent hand. The Hebrew word signifieth labour even to lassitude and fainting.

And all the Congregation said, Amen] In token of hearty assent, and assurance. *And praised the Lord*] There was a general joy, and many an humble, cheerful and thankful heart lifted up to God for sinne so redressed, and poor people relieved.

And the people did according to this promise] This was real thankfulness. It is not the fumbling out of a few good words (as God I thank thee, praised be God, &c.) that will passe. *Thanksgiving* is the proof of *Thanksgiving*, and the good life of the thankful, is the life of thankfulness. Offer unto God thanksgiving, and pay thy vows unto the Most High, *Psal. 50. 14.*

Verse 14. *From the time that I was appointed to be their governor*] He was not ambitious of the office, nor usurped it: but was commanded to it (as the word signifieth) by the King of Persia, and clearly called to it by God Almighty. Otherwise he could have shrouded himself in willing secrecy, as good corn lieth in the bottome of the heap, and as good balsam sinketh to the bottome of the vessel.

I and my brethren have not eaten the bread, &c.] Rulers, as they are nursing-fathers to the people, *Isa. 49. 23.* so by them they are to be nourished, and their state maintained, See *1 Kings 4. 7.* It is also observed, that although our Saviour Christ wrought many miracles; yet he never wrought any about honour or money, but that about tribute: rather then that should go undischarged, he commanded a fish to pay it. Hence also he saith not *Datte*, but *Reddite*; *Give*, but *Render unto Caesar the things that are Caesars.* And Saint Paul saith, *ye pay tribute*, as being a due debt. Nevertheless in this great necessity Nehemiah lets go his own right, and leaveth it to others: like as the Eagle is said, when she seeketh her prey, to leave a good part thereof to the birds that follow her, for the same end.

Verse 15. *But the former Governours*] Those that had been betwixt Zorobabel and Nehemiah: Ezra was no Governour. These had been strict in exacting their five pounds a day, or, for the head of every family, so much, besides bread for necessity, and wine for delight. Not so Nehemiah, he would not use his power to over-burden those poore whom these Usurers oppressed. This he here instanceth for their further conviction.

Yea, even their servants bear rule over the people] Exactng what they please of them: this their masters should have seene to, and not suffered for the servants sinne is the masters reproach. When Charles the fifth resolved to lay down the Empire, some of his Courtiers and Counsellours advised him to retaine still the name and authority of Emperour, and to govern the Kingdome by his under-officers. His answer to them was, *Ab, me presente ita res administratis, &c.* Alas, now that I am amongst you, things are so ill carried, that ye are complained of by all: what then would you do, if I should not have an eye upon you? and how would you domineere like so many Sultans (the word here used) and follow the administration of Justice as a trade only, with an unquenchable and unconscionable desire of gaine?

But so did not I, because of the fear of God] The best retentive from sinne certainly; a spur to good, a curb from evil. Hence David calleth it a *cleane feare*, *Psal. 19. 9.* and the fear of the Lord is, *to depart from evil*, saith Solomon. And Aristotle hath this Probleme, Why are men credited more then other creatures? The answer is, *ὅτι δὲ θεὸς τιμᾶται ἡμῶν*, because man alone holdeth and feareth God: therefore you may trust him. But where this fear is not, no good is to be expected, but the contrary, *Gen. 20. 11.* See the Note on verse 9.

Verse 16. *Yea also, I continued in the work*] He meaneth, saith *Lyra*, that he wrought with his own hands to draw on others the more, when they should see their Governour himself so intent to the work. He was constant at it, and held out till all was finished. And this he recordeth, not out of ostentation, but to shew that the love and feare of God constrained him; as it did afterwards Paul that spiritual builder, who laboured more then they all, and denied himself to bring others to heaven, as himself set forth,

2 Cor.

2 Cor. 11. In praising our selves, our end must be, that our light may be seene, not our selves seene, *Matth. 5. 16.* Mens praise may be sought, *modo tibi non querat, sed Christo*, saith *Aretius*, so that Christ be thereby set up and served.

Neither bought we any land] As easily we might have done with the surplusage of our revenue: especially if we had exacted the utmost of our right. But publike spirits mind not their own interests. *Josua* divided the land to *Israel*, and left none to himself: And that portion that was given him, and he contented withal, was but a meane one in the barren mountains, as *Hierome* observeth. The late victorious King of *Sweden* (a second *Josua*) in his reprehensory speech to the German plunderers, hath this passage: *I protest before God, that I have not by all this warre enriched my self so farre as a paire of bootes cometh to: yea, I had rather ride without bootes, then in the least degree to enrich my self by the damage of poor people.*

Verse 17. *Moreover, there were at my table, &c.*] He did not eate his morsels alone, as that *Pamphagus Nabul*; and as many misers now-a-days, who, like little children, though they have their hands full, and their mouths full, yet will part with none.

Ecce Deo similis vir dapilis, atque benignus.

Falingen.

Besides those that came unto me from among the heathen] Either as State-Agents, or upon other occasions. *Nehemiah* entertained them, that they might not lie upon the publike charge. And herein he trode in the foot-steps of hospitable *Abraham*, whom *Synesius* calleth *ὁ ἱστανός*, Gods Host. The Primitive Christians likewise won much upon the Heathens by their hospitality towards all, as *Julian* the Apostate confessed: all that he could say against them for it was, that they did it all in hypocrisie, and vaia-glory: which was an envious and false charge.

Verse 18. *Now that which was prepared for me daily*] A very great table he kept (at his own charge all) yet nothing so great as *Solomon*, *1 Kings 4. 22, 23.* or as once Cardinal *Wolsey* here; who, besides all strangers that came, had four hundred of family, whereof one was an Earle, nine Barons, very many Knights and Esquires. But then he had more yearly revenue then all the Bishops and Deanes in the land had, take them all together.

And once in ten dayes] Then he kept an extraordinary table inviting guesse, for whom he had store of the best wines. The Turkish Bashawes feast forreigne Embassadors with Rice and mutton, and fair water out of the river; wine is a forbidden ware with them: Mahomet their Prophet having told them, that in every grape there dwelt a Devil.

Yet for all this, I required not] This he did, and this he here recordeth: not for a name. (as *Crates* the Philosopher did, when he cast his goods into the Sea meere to be talked of, and is therefore worthily called by *Hierome*, *gloria animal, popularis aure vile mancipium*, a base slave to vain-glory) but for better and higher ends, see verse 16.

Verse 19. *Think upon me, my God, for good*] i. e. Both of grace and glory, saith *Lyra*, a confluence of all comforts and contentments, especially spiritual blessings in heavenly things, *Ephes. 1. 3.* He that first called riches goods, was surely a better husband then *Dive*, saith one. *Ostendam tibi omne bonum*, I will shew thee all good, said God to *Moses*, when he gave him a glimpse of himself. *Nil bonum absque summo Bono*, saith *Aristine*. There is no good without the chief good. Say therefore with the Church, *Hos. 14. 2. Take away all iniquity, and do good*; and as here, *Remember me, O my God, for good.*

According to all that I have done for this people] Here is nothing for Merit-mongers. It is mercy in God to set his love on them that keep his Commandments, *Exod. 20. 6.* to reward every man according to his works, *Psal. 62. ult.* A poor Gardiner presenting a rape root (being the best gift he had at hand) to the Duke of *Burgundy*, was by him bountifully rewarded. His Steward observing this, and hoping for the like recompence, presented him with a very fair horse. The Duke (ut perspicaci erat ingenio, saith mine Authour, being a witty man) perceived the craft; and therefore thought good to receive the horse, and to give him nothing again. Let those that dreame of merit, expect the like disappointment; and let them learn of *Nehemiah*, chap. 14. 22. (the best glosse upon this text) to urge, not their merits with the Pharisee, but their miseries with the Publican, for obtaining mercy. So *Psal. 25. 11.*

K 3

CHAP.

March. 12.
Rom. 13.6.

Tofat. ex Plin.

Val. Max.
Christ. p. 197.

Epist. ad Ar.
Epist. in Jo.
an. 12. 10. 12.

Godw. Casal.

Epist. ad
Julian. conf.

CHAP. VI.

Verſe 1. Now it came to paſſe.]

LO here another let to the good work in hand. That in the fourth chapter was external onely: that in the fifth internal onely: This here is mixt; that is, partly caſt in by the Enemies without (thoſe cruel-craſties,) and partly helped on by the peridious Prophets and ignoble Nobles within, conſpiring with the Enemy againſt the good of their own Countrey. Thus *Fuſtus fuſtum tradit*.

And the reſt of our Enemies] The Churches Enemies are not a few, 1 Cor. 16.9. She is like unto a ſilly poor maid (ſaith Luther) ſitting in a Wood or Wilderneſſe, compaſſed about with hungry Wolves, Lyons, Boares, Beares affaulting her every moment, and minute. The ground of all is that old Enmity, Gen. 3.15.

Godw. Carol.

That I had builded the Wall] This Wall made Nehemiah, as Wincheſter-tower at Windſor made William Wickham, that is, raiſed and renowned himſelf in a like ſenſe as God is ſaid to have made Moſes and Aaron, 1 Sam. 12.6. that is, to have advanced them, in the hearts of his people.

And that there was no breach left therein] It had been but half-built, chap. 4.6. and the breaches but began to be ſtopt, ver. 7. yet now all is finiſhed, amidſt much oppoſition: ſo ſhall the work of grace be in our hearts. But whileſt here, a Chriſtian hath his *Ulcerius* ſtill (which was Charles the fifth his Motto,) his *Superius* as the gueſt in the Goſpel that was bid to ſit higher, &c. ſomething is yet wanting to his full and final ſalvation, which he is ſtill to work out, Philip. 2. ver. 12. like as here, the doores were not yet upon their hinges.

Verſe 2. Then Sanballat and Geſhem ſent unto me.] As if ſollicitous of my ſafety, and careful of the common good. He that hateth, diſembleth with his lips, and layeth up deceit within him. When he ſpeaketh fair, beleeve him not: for there are ſeven abominations in his heart, Prov. 26.24, 25. Nehemiah well knew that all this pretended curteſy was but droſſe upon dirt, ver. 23. a fair glove drawn upon a foul hand, a cunning colluſion to undo him. He therefore keeps aloof: *quia me veſtigia terrent, &c.*

Come let us meet together] Thus they called him to conference and conſultation whiles the doores were not yet upon the gates; purpoſely to take him off the work: as the Fox diverts the Huntſ-man from following the Hare: and as our deceitful hearts do too often draw us away from the proſecution of good purpoſes, by calling many other odde impertinent matters in our way.

In the plain of Ono] Which was in the tribe of Benjamin, chap. 11. 30, 31. near to Jeruſalem: that he might the ſooner come, and be the more ſecure: ſo the Papiſts appointed Trent for their conventicle, as near to the Reformed Churches: inviting their Divines thereunto *ſub fide publicâ*: but that Council was carried by the Pope and his complices, with ſuch infinite guil and craft, without any ſincerity, upright dealing and truth, as that the Proteſtants, Calvin, Bucer, &c. kept off as ſeeing that it was to no purpoſe to come amongſt them.

But they thought to do me miſchief] To kill me, or at leaſt to captivate me.

Verſe 3. And I ſent Meſſengers unto them] He went not, but ſent. This was to be wiſe as a Serpent, Matth. 10. 17. God calleth us not to a weak ſimplicity; but alloweth us as much of the Serpent as of the Dove, and telleth us; that a Serpents eye in a Doves head, is a ſingular accompliſhment. Beware of men, ver. 18. brutiſh perſons ſkilful to deſtroy, Ezek. 21. 31. Bleſſe your ſelves from Machiavelians (thoſe matchleſſe villainies) and pray with David to be delivered from lying lips and from a deceitful tongue, Pſal. 120. 2. The Cardinal of Loraine (the chief Engineer of the French Maſſacre) ſent to Chriſtopher Duke of Wirtemberg (a prudent and a valiant Prince) that he and his brethren the Guiſes would embrace the Proteſtant Religion, and deſired to be enrolled in the number of the Proteſtant Princes: but they knew him too well, to truſt him.

I am doing a great work, ſo that I cannot come down] I cannot intend it, as having my hands more full of employment, than that I can give heed to your complements. There is a curſe to him that doth the work of the Lord negligently or deceitfully. And

Lata

Lata negligentia dolus eſt, ſaith the Civilian; Remiſſeſſe is a kind of perſidiouſneſſe.

Why ſhould the work ceaſe?] As it would, or at leaſt go but ſlowly on in his abſence: he was *perſuſus* the driver on of the buſineſſe: as was likewiſe Boaz, who therefore followed it ſo cloſe himſelf: his eyes were upon the Servants, reapers, gleaners: he lodgeth in the middeſt of his husbandry. Let the Tempter ever find us buſie, and he will depart discouraged, as Cupid is ſaid to do from the Muſes, whom he could never take idle. Standing water ſoon ſtinketh, empty ſtomacks draw the humour that is next it: ſo doth the idle heart, evil motions. An induſtrious Nehemiah is not at leiſure to parle with Sanballat: leſt if he let any water go beſide the Mill, he ſhould be a great loſer by it. His employment is as a guard, or good Angel, to keep him both right, and ſafe.

Ruth. 1. 3.

Verſe 4. Yet they ſent unto me four times] As thinking to prevail, by their importunity. This, wicked men have learned of their Maſter Beelzebub, the lord of Flies (as the Name ſignifieth) or Maſter-flie that will not off the bait till beaten, and hardly then. Sin hath oaded an impudency in ſome mens faces: and it appears they are paſt all grace, becauſe ſhameleſſe, *Ei pudet non eſſe impudentes*, ſaith Auſtin.

A ſcui?

And I answered them after the ſame manner] Nehemiah ſtood immoveable as a rock: He was *homo quadratus*, not to be altered, but firm to his principles, reſolute in his holy purpoſes. We may ſtile him (as Theodoret doth Athanaſius) the Bulwark of Truth, the Churches champion. *Nec temere, nec timide* may ſeem to have been his motto, neither temerarious, nor timorous.

apoloſoph. 7. 2. 1. 1. 1.

Verſe 5. Then ſent Sanballat — the fifth time] So reſtleſſe are wicked perſons: their ſouls are violently toſſed about as in a ſling, 1 Sam. 25. 29. *Eſt non aliqua docuiſſent, &c.* Satan, their task-maſter, urgeth them; and when thou ſeeſt them moſt importunate, and outrageous, ſcito quia ab accenſore ſuo demone perurgentur, ſaith Bernard. Know thou that the Devil pricketh them, and kicks them on to it.

With an open Letter in his hand] Not ſealed as the manner is, for ſecrecy ſake. The Jews uſe to write upon the back of their Letters, Nun, Cheth, Shin: that is, Niddus Cherem and Shammatha, all ſorts of excommunication, to him that ſhall open them. But this Letter was purpoſely ſent open, that whoſo would might read it ere it came to Nehemiah's hand, and be warned of having hand in the pretended treaſon.

Verſe 6. It is reported among the Heathen] And muſt therefore needs be true, like as the common ſort of Turks think that whatſoever is written in their tongue, muſt of neceſſity be beleeved for truth. But who knows not, that Rumour is a loud liar; and that every publike perſon needeth carry a ſpare handkerchief to wipe off dirt caſt upon him by diſaffected perſons, that ſeek to fly-blow their reputation, and to deprave their beſt actions.

Grand Sign. Scrag. 171.

And Gaſmu ſaith ſo] Gaſmu aliàs Geſhem the Arabian, ver. 1. 2. a worthy wight, a credible witneſſe. Nehemiah might well have replied as Seneca did in like caſe. *Mala de me loquuntur ſed mali*. Gaſmu's tongue was no ſlander: for he was known to be mendacious artificer, one that had taught his tongue the art of lying, Jer. 9. 3, 5. and had taken ſalt hold of deceit, Jer. 8. 5. Such of late time were thoſe loud and lewd liars, Genebrard, Scioppin, Baldwin, and Boſſerus, who being requèſted by the Popiſh ſide to write the lives of Calvin and Beza, is in all their writings alledged as Canonical, though they know him to be (according to the old Proverb) a Friar a Liar.

That thou and the Jews think to rebel] A likely matter: but that matters not. Any Authour ſerves Sanballat; turn, who for a need could have ſuckt ſuch an accusation as this, out of his own fingers, See Ezra 4. 13.

For which cauſe thou buildeſt the Wall] This was calumniari and alter, as Machiavel taught, *aliquid ſaltem adhibebit*. But if dirt will ſtick to a mudwal, yet to marble it will not. Nehemiah hath the Edge of a clear conſcience, and no Wiſe-man will beleeve this black-mouthed Blatero. N. D. Authour of the three conversions, hath made Sr. John Oldcaſtle the Martyr, a Ruſſian, a Robber, and a Rebel. His authority is taken from the Stage-players, of like conſcience for lyes, as all men know.

Speed. 104.

That thou maiſt be their King] King of the Jews. As they called our Saviour, John 19. 12. And as ſome think the ground of this report (if any there were) concerning Nehemiah's praſticing to be King, were the prophecies of Haggai and Zachary concerning the near approach of Chriſts Kingdome.

Nihil est, quin male narrando, possit depravari.

According to these words] According to this report; or somewhat to the same sense.

Verse 7. And thou hast also appointed Prophets, &c.] That the thing might seem to be of God: as the *Beast* hath his *False-prophet*, that wrought miracles before him. *Rev. 19. 20.* As *Mahomet* had his prophets, and *John of Leyden* had his to cry him up King of *Munster*, the new *Jerusalem* (as they called it) yea of all Nations, to rule them with a rod of iron.

And now shall it be reported to the King] Who must needs be highly displeased, and will as little endure it, as the Heaven two Suns. *Sol quasi solus: sic Monarcha.* Marriage and Monarchie will not away with contrivals.

Come now therefore, and let us take counsel] *In commune consilire*, lest we all suffer for your fault. But neither was good *Nehemiah* in any fault: neither was their drift any other but this, to draw him out of the City, that they might mischief him: like as *Dr. Brifson* advieth his Catholics to get the Protestants out of their strong-hold of the Scriptures into the open Field of Fathers and Councils: and then they might do what they would with us.

Verse 8. There are no such things done as thou sayest] *Nehemiah* is not over-carefull to clear himself. This was so transparent a lie, that a man might see thorough it, and was therefore best answered with a neglective denial. It falls out often, that playn-dealing puts craft out of countenance. *Animus recti conscientia oblecta probra ut visus nocturnus & vanas summorum imagines digno supplicio punit, festivo scilicet contemptu, & oblivione: vel, si tanti est, misericordia elevat.*

Verse 9. For they all made us afraid] This they aimed at: but could not attain unto, for faith quelleth and killeth distrustful fear, *Psal. 46. 1. 2.* *Andacia est pro muro*, faith *Sallust.* Let the wicked flee when none pursueth, but the righteous will be bold as a Lion.

Saying, their hand shall be weakened from the work] So measuring them by themselves, as if they would have been soon feared and discouraged. But they knew not the *Æs triplex*, the power of the Spirit, that Spirit of power (opposed to the spirit of fear,) of love, and of a sound mind, *2 Tim. 1. 7.* They knew not the privy armour of proof, that these good Jews had about their hearts.

Now therefore, O God, strengthen mine hands] He acknowledgeth himself to be in the condition of a poor Garrison-souldier, that hath no help or supplies but from the Captain of his salvation: which therefore he thus humbly calleth in, and craveth. Of ejaculations, See *Chap. 2. ver. 4.* This here is dispatch in four words.

Verse 10. Afterwards I came unto the house of Shemaiah] Perhaps the same that is mentioned, *Ezra 8. 16.* but now fallen, as a Star from Heaven. Blazing Stars were never but Meteors. Demas not only forsook *Paul*, but became a Priest in an idols Temple at *Thessalonica*, if *Dorotheus* may be believed. A Priest *Shemaiah* was, and would seem to be a Prophet: but he proved not right. All is not gold that glitters. It was *Tobiah's* gold that made him a Prophet, as *Philips* gold made the oracle of *Apollo* give what answer he pleased. A house he had in the Temple: & there he had reclused and shut up himself, that he might seem some singular *Devoto*, expecting a revelation from Heaven: or as one who sequestered himself from company of others, with a stand further off, come not near, for I am holier than thou. Or, lastly, to persuade people that there was a necessity of securing themselves from the night-inrodes of the Enemy. Whatever it was that he was thus (Anchorite-like) pent up, or locked up, or deteyned (as *Junius* rendreth it, see the like said of *Doeg*, that bloody Edomite, *1 Sam. 21. 7.*) *Nehemiah* went to his house to know what was the matter: supposing him to be a friend, but finding him suborned by the Enemy.

Let us meet together in the House of God] Famous for sanctity and safety: being within Gods precincts, we shall surely be under his protection.

And let us shut the doors of the Temple] Immure our selves, and keep out the Enemy. But, this had been the ready way to invite them, seeing his own a due: for *maximum his periculum qui maximum timent* (saith *Sallust.*) nothing betrays a man sooner than his causelesse fear. God helpeth the valiant. Besides, *Shemaiah* and his false complices, having got *Nehemiah* to them from his friends and followers, might have done what they pleased with him; as the Romans did by *Cæsar*, in the Senat-house.

For

For they will come to slay thee] And *Nehemiah* must be made believe, that *Shemaiah*, as a special friend, wished no long life, and was zealous for it: whence he so doubleth his prediction of the danger. O deep dissimulation!

Verse 11. And I said, should such a man as I live?] To the dishonour of God, and the discouraging of the people? to the scandal of the weak, and the scorn of the wicked? *Et Turnum fugientem hac terra videbit?* There is a *Tōmōr*, a comeliness, a seemliness, a suitableness appertains to every calling and condition of life: and Nature hath taught Heathens themselves to argue from dignity to duty, and to scorn to do any thing unworthy of themselves. *Scipio*, when an harlot was offered him, answered, *Vellem, si non essem Imperator*, I would, were I not a General. *Antigonus* being invited to a Feast where a notable harlot was to be present, asked counsel of *Menedemus*, what he should do? No more but this, said he, Remember that thou art a Kings son. *Themistocles* once, after a Victory, viewing the spoils and pillage of the field, said to his friend that bare him company, Take thou these rich spoils to thy self: for thou art not *Themistocles*: it is below me to stoop to them. When *Pompey* had *Cæsar* and *Anthony* in a Ship together, it was suggested to him by *Metrodorus*, to revenge himself for the death of his Father and Brother. To whom he replied, that so to do, might haply besit *Metrodorus*, but in no wise *Pompey*. It is not for you to be fishing for Gudgeons, but for Towns, Forts, and Castles, said *Cleopatra* to *M. Antony*. It is not for Gods Saints to walk as men: sith they are children of the Kingdome, and must therefore *regnum in pectore gerere*, carry themselves accordingly. We usually say, such a man understands himself well: that is, he knows his place, his dignity, and walks accordingly. It is a pusillanimty to do otherwise; *Nehemiah* will never do it, to dye for it.

And now is there, that being as I am] So greatly beloved of God, *Dan. 9. 23.* so highly favoured of the King, *chap. 2. 2. 4.* so protected hitherto, so prospered, so entrusted with the government and safety of this people, more dear to me than my very life.

Would go into the Temple] As a Malefactor to take Sanctuary there, or as a Coward to save mine own life with the losse of the lives of many of the precious sonnes of life, *Zim.*

I will not go in] The Heavens shall sooner fall then I will forsake the Truth, said that Martyr. *Omnia de me præsumas præter fugam & palinodiam*, said *Luther* to *Staupicinus*, I'll rather dye, then flye: burn then turn. *Laius* was wondrous bold and stout in his dealing with *Henry* the eighth, both before and after he was a Bishop. So were *Athanasius*, *Ambrase*, *Basil*: the primitive Confessours. This courage in Christians the Heathen persecutors called *Obstinacy*, and not faith. *Sed pro hac obstinatione fidei morimur*, saith *Tertullian* in his Apology. For this obstinacy of faith we gladly dye: neither can we dye otherwise, for the love of Christ constraineth us. Life in Gods displeasure is worse then death: as death, in his true favour, is true life: as *Bradford* told *Gardiner*.

Verse 12. And so I perceived that God had not sent him] By my spiritual sagacity I smelt him out: as having mine inward senses habitually exercised to discern good and evil, *Heb. 5. ult.* Doth not the eare try words, as the mouth tasteth meat, *Job 12. 11*? What though we have not received the Spirit of the World, (we cannot cog and comply as they can, yet) we have received a better thing, the Spirit of God, the mind of Christ, *1 Cor. 2. 12, 16.*

But that he pronounced this prophecy against me] To make my righteous soul sad with his eyes, *Ezek. 13. 22.* and to bring me to disgrace, and danger. *Luther* was wont to advise Preachers, to see that these three Dogs did not follow them into the pulpit: Pride, Covetousnesse, and Envy.

For Tobiah and Sanballat had hired him] A mere mercenary he was then, and had *Lingum Vanalem*: he could call good evil, and evil good, justify the wicked for a reward, and take away the rightcousnesse of the righteous from him, *Isa. 5. 20.* Such false prophets were *Dr Shaw* and *Frier Pinker* in *Rich.* the thirds time, who made use of them as his Factors to obtrude bastardy on his brother King *Edward* the fourth, and so to disable his children for the Crown, that he might settle it upon his own head. What became of *Pinker* I know not, but *Shaw* (as ashamed of his Sermon at *Pauls* crosse) disconsolately departed, and never after that was publicly seen. Like unto these, were Bishop *Born*, and Cardinal *Poel* in *Q. Maries* dayes. The Cardinal, hired with the Archbishoprick of *Canterbury*, took for his Text, *Esa. 66. 8.* and applied it to *England*, as then happily reduced to the Popes obedience. *Born*, for the Bishoprick of *Bath*, preached such stuffe at *Pauls*-crosse, that

Αντὶς οὐρανοῦ
οὐ γὰρ ἔκ
Θημιστοκλῆς.

W. Flower.
Act. & Mon.
1430.
In Epist.

Dan. Hist.

that

Tercet.

Romano gemi-
nos unum non
capere Regni,
quos unum utro-
que copas sospitiū,
Cyprian.

Joh. Wower.

Prov. 18. 1.

1 Chron. 24.
18.

Melch. Adam.

that the people were ready to tear him in pieces, They flung a Dagger at him in the Pulpit. *Phlaqius*, and *Sidonius*, Authours of the Popish Book published in Germany by the name of *Interim*, *Christus & oleum pontificium defendebant*, ut ipsi discederent unctores, defended *Christus*, and extreme unction, as being liquoured in the filts, and promoted to fat Bishop-ricks. But a Minister, as he should have nothing to lose, so he should have as little to get: he should be above all price or sale. *Nec prece, nec pretio* should be his Motto.

Verse 13. *Therefore was he hired, that I should be afraid*] But they were much mistaken in their aims: this matter was not malleable. *Nehemiah* was a man of another spirit, of a *Caleb*-like spirit: he was *fide armatus*, *Deo armatus*, and therefore undaunted: he was full of Spiritual mettle, for he knew whom he had trusted.

And do so, and sin] *Nehemiah* feared nothing but sin, and the fruit thereof, shame and reproach; so great was his spirit, so right set were both his judgment and affections. But if any thing would have drawn him aside from the straight wayes of the Lord, baie fear was the likeliest: as we see in *David* at *Gath*, and *Peter* in the High-priests hall. See *Zeph. 3.13.* with the Note. *Pessimus in dubiis Augur Timor.*

And that they might have matter for an evil report] This, wicked men watch for, as a Dog doth for a bone: and if they get but the least hint, oh how happy do they hold themselves! what wide mouths do they open, &c! It is our part therefore (by a *Nehemiah*-like conversation) to put to silence the ignorance of foolish men, who, like Black-moors, despise beauty; like Dogs, bark at the shining of the Moon. Of *Luther* it was said by *Erasmus*, *Nec hostes reperiant quod calumniantur.* Of *B. Hooper* it is said, that his life was so good, that no kind of slander (although diverse went about to reprove it) could fasten any fault upon him. The like is reported of *Bradford*, and *Bucer*. We should so carry our selves, *ut nemo de nobis male loqui absque mendacio possit*, as *Hierom* hath it: that none might speak evil of us, without a manifest lye.

Verse 14. *My God, think upon Tobiah and Sanballat*] Heb. Remember, to be revenged on them. *q.d.* I cannot deal with them, but do thou do it. He doth himself no disservice (saith one) who when no Law will relieve him, maketh God his Chancellour. It is a fearful thing to be put over into his punishing hands by the Saints, as *Joab* and *Shimei* were unto *Solomons* hands by dying *David*. If men, in their best estate, are so weak that they are crushed before the moth, how shall they stand before this great God?

According to these their works] *Qualia quisque facit, talia quisque luat*: Let them drink as they have brewed.

And on the Prophetesse Noadiah] Who joyned with *Shemaiab* in this dissimulation, and was of his counsel. *Omne malum ex gynecio*. False Prophets and Seducers are seldom without their Women. *Simon Magnus* had his *Helena*, *Carpocrates* his *Marcellina*, *Apelles* his *Philumena*, *Montanus* his *Priscilla*, and *Maximilla*, &c.

And the rest of the Prophets] Improperly so called, but so they pretended to be; and here they had conspired, a great sort of them, to do evil.

That would have put me in fear] By their concurrent prophecies, purposely to disgrace and endanger me: *Suffragia non sunt numeranda, sed expendenda*. Multitude and antiquity are but ciphers in Divinity.

Verse 15. *So the Wall was finished*] Though with much ado, and maugre the malice of all forreign and intestine Enemies. So shall the work of grace in mens hearts: it is perfected there by opposition; and growes gradually, but constantly and infallibly.

In the twenty and fifth day of the moneth Elul] Which was their sixth moneth, answering, most what, to our *August*. This (saith One) answered both unto the six dayes of Gods working to make the World, after which a rest followed, and to the everlasting rest in Heaven after six ages of the World, spent in toil and labour!

In fifty and two dayes] A very short time for the dispatch of so great a work. But *nescit tarda molimina Spiritus Sancti gratia*. God was much seen herein: and the Enemies courage much quailed.

Verse 16. But what meant *Josephus* to say, that the wall was in building two yeares and three moneths? It appeareth hereby, and by many other passages in his Jewish antiquities, that he had not much read, or at least minded the holy Scriptures. Of this short time spent in building the Wall, *Daniel* seemeth to prophesie, saith an Interpreter, when he saith, that it should be built again in *angustis temporum* in the traits of time: neither held

A.G. & Mon.
1366.

Beda.

Dan. 9.25.

held we so much strange at it, sith the hands at it were many, and those were *motantes*, nimble and chearful; and the Princes were present to prick them on, and they repaired onely and built upon the old foundation: And lastly the very Enemies were convinced, that the work was wrought of God; *ver. 16.* what marvel therefore that it went so on end?

Verse 16. *When all our Enemies heard thereof*] So famous a matter could not be concealed from them who listened with the left eare, and readily received these *Enchiridion* reports, as the Greeks call, galling reports.

Saw these things] For they ran to the sight of it, as to a miracle, they looked also upon it with an evil and envious eye: like as the Papists do upon the Reformation.

They were much cast down in their own eyes] They were crest-faln, and dejected from the high-tops of their proud hopes, and designs. See what biles and ulcers the Antichristian rout are vexed with, and how they are scorched with the Sun-shine of the Gospel, *Rev. 16.2, 11*: What mone Babels Merchants make to see her ruine and the rife of the new *Jerusalem*, chap. 18. *ver. 11.* Envy is *vitiium Diabolicum*, the Devils disease, saith *Austin*: and those that are troubled with it, can never want In *Psalm*. 139. *wo.*

For they perceived that this work was wrought of God] with such incredible swiftnesse was it carried on and accomplished, that they could not but lay a-mongst the Heathen, *The Lord hath done great things for them; God is with them of a truth.*

Verse 17. *Moreover in those dayes the Nobles of Judah*] Heb. The White ones: either, because they went in white garments, as *Joseph*, *Mordecai*, &c. or because they were illustrious and famous for wiledome and vertue. But in these Nobles of *Judah* was *nomen inane, crimen immane*. Here was *sedes prima, vita sine dignitas in indigno, hoc est, ornamentum in luto*, white garments they might have, but withal, sooty souls, and black manners.

Sent many Letters unto Tobiah] Heb. Multiplied their Letters (or Packets) walking to *Tobiah*, with who mtherby they held correspondency, as at this day they do with the Turkish Vassiers and *Basha*s of state, giving them continual intelligence of the affairs of *Cherikendoun*, and advising most of that mischief which the Turk puts in execution against us.

Verse 18. *For there were many in Judah sworn unto him*] Besides that intercourse of Letters afore-mentioned, *Tobiah* had his pensioners among the Jews, who were his sworn servants, and had taken oath, or (as the Hebrew hath it) they were *Lords of an oath* to him. In the year 1583. *Girald Earle of Desmond*s men had barbarously vowed to forswear God, before they would forsake him. I know not what these Jews had sworn to *Tobiah* (to be true to him likely, and to prosecute his designs:) but those of them at this day living are great Swearers (they were so in *St. James* his time, chap. 9.12.) but they keep no oath, unless they swear upon their own Torah, or Book of the Law, brought out of their Synagogues.

Because he was the son-in-law of Shechemiah] One of those corrupt Nobles, *ver. 17.* and *Meshullam* was another, who also helped to build the Wall, chap. 3.4. and seemed forward, but now shewes himself in his colours. Thou mayest be the Fore-horse in the team (saith One) a Ring-leader of good exercises as *Joab*, 2 Chron. 24.4, 5, 6. Thou mayest flock after zealous Preachers, as those did after *John Baptist*, *Matth. 3.* Yea stand out in perfection, and not shrink in the wetting, as the thorny ground did not, and yet be no better than a very painted hypocrite.

Verse 19. *Also they reported his good deeds before me*] Heb. His goodnesse, as if he had been another *Phocion*, who was farnamed the good. But this was but in their opinion onely, who had little enough goodnesse, and skill to judge of it. Or if there were any good in him, yet *Sunt bona mista malis*, and of him might be said, as once of *Sforza Duke of Millain*, that he was a very Monster, made up and compact of Vertue, and Vice.

Camb. Bibl.
Fol. 158.

Wecmfe.

Folius Galea-
20.

C H A P. VII.

Verſe 1. When the Wall was built.]

FOR better defence of the City. *Mania, à munienda urbe dicuntur.* And I had ſet up the doors. We may not take this expreſſion for a vain-glorious haſt ego feci, ſuch as was that of *Nebuchadnezzar*, Dan. 4. 30. boating as if he (and not *Ninno*) had built *Babel*, when he enlarged it only, and built the Palace: Or that of *Auguſtus*, *Urbes ego lateritiam inveni, marmoream reliqui.* We read of one *Lampadius* a Noble man in *Rome*, who per omnia Civitatis membra, through all parts of the City, where other great men had beſtowed coſt in building, he would ſet up his own Name (not as a Reparer of the work neither, but) as the chief builder. *Trapp* the Emperour alſo is ſaid to have been ſick of this diſeaſe: and was therefore called by way of jeare *Wall-weed*. But good *Nehemiah* was none ſuch: he was humiliter ſublimis, & ſublimiter humilis, as *Cyprian* phraſeth it: that is, humbly lofty, and loftily humble; humble in heart, and yet high in worth and works, as *Nazianzen* ſaith of *Aſhanafius*.

And the Levites were appointed. Viz. to their ſeveral ſervices in the Temple, (as *David* had diſtributed them:) after that they had been otherwiſe employed about the building.

Verſe 2. That I gave my brother Hanani.] Of whom ſee chap. 1. 2. *Ezra* 10. ver. 20.

And Hananiah the Ruler of the Palace.] The ſecond perſon next to the Governour: commanding in his Name within his Court.

Charge over Jeruſalem.] Thus he that is faithful in a little, ſhall be made Maſter of much, *Matth. 25. 31.*

For he was a faithful man.] Heb. A man of Truth, Faithfulneſſe, or Firmeneſſe, a ſure man and ſuch as one might ſafely conſide in.

And feared God.] No wonder therefore though faithful to men, See chap. 5. 15. Gods holy fear is the ground of all goodneſſe and fidelity. Hence *Job*, in his well-qualified Ruler, places the fear of God in the middle of the other graces, as the heart in the body, for conveying life to all the parts, or as a dram of Muſk, perfuming the whole box of ointment, *Exod. 18. 21.* Moſt ſure it is, that nothing maketh a man ſo good a Patriot, as the true fear of God. On the other ſide, *Pietate ſublatâ fides tollitur*, take away Piety, and Fidelity is gone: as is to be ſeen in the unrighteous Judge, *Luk. 18. ver. 2.* and as *Conſtantine Chlurus*, father of *Conſtantine the Great*, did well experience in his Counſellours and Courtiers, whence that famous Maxime, of his recorded by *Eusebius*, He cannot be faithful to me, that is unfaithful to God, Religion being the foundation of all true fidelity and loyalty to King and Country. Hence that cloſe connexion, Fear God, Honour the King. And hence that ſaying of *Bernard*, If all the World ſhould conſpire to make me complot againſt my Prince; yet I would fear God, and honour the King.

Above many.] This is a ſingular praiſe, and by every man to be ſought after: ('twas *Cicero's* poſy and prætiſe,

Alit d'esperer, qui s'espere, s'espere d'esperer.

to be the beſt at every good thing, to excel and exceed others) to be eminent and exemplary, taller then the reſt by the head and ſhoulders full of all goodneſſe, filled with all knowledge, *Rom. 15. 14.* able and active in every good word and work. That's a low and unworſhiply ſtrain in ſome, to labour after no more grace then will keep life & ſoul together, that is, ſoul and hell aſunder. God would have his people to be diſcontentedly contented with the meaſures they have received, and to be ſtill adding, 2 *Pet. 1. 5.* and advancing, *Philip. 3. 14.* aſpiring to perfection, till they come unto the meaſure of the ſtature of the ſon of God, *Eph. 4. 13.*

Verſe 3. Till the Sun be hot.] The Sun hath one of his names, in Hebrew, a calefacitor, from heating, there is nothing hid from the heat thereof, *Pſal. 19. 6.* The name here given to the Sun ſignifieth a miniſter, or ſervant: becauſe it is the common ſervant of the World,

World, whereby God miniſt'reth light, heat, and precious fruits to all people, *Deut. 4. 19.* and 33. 14. It whirleth about the World with incredible ſwiftneſſe, and is up in a morning before moſt people. Therefore till the Sun be riſen the Gates muſt be kept ſhut, to keep out the Enemy, who watcheth his opportunity.

And while they ſtand by.] to ſee it done as it ought to be, left by the treachery or careleſneſſe of Under-officers, it ſhould either be undone, or ill-done. Let them ſee with their hands, (ſo ſome render it) whether the Gates are made faſt or not.

And appoint watches.] Heb. Set thou watches. He ſpeaketh to the two *Hananis*, and bids each of them, whole turn it was, ſee to the well-doing of it. *Xenophon* ſaith of *Cyrus*, that when he gave any thing in command, he never ſaid, Let ſome one do this, but do thou this.

Verſe 4. Now the City was large.] Heb. Broad in ſpannes, or ſpaces. And great.] Yet nothing ſo great as *Niniveh* was of old; or *Babylon* then; or *Alcarr*, and *Quinsay* at this day. Of the former, *Bunting* ſaith, that it is threecore miles in compaſſe. Of the later *Paulus Venetus* (who himſelf dwelt therein about the year 1260) writeth, that it is an hundred miles about, being of all the Cities in the World the greateſt. *Jeruſalem* was a great City and ſpacious, though it fell far ſhort of theſe.

And the people were few therein.] But how exceedingly they multiplied afterwards appeareth by thoſe many thouſands of perſons there deſtroyed and carried away by the Romans at the laſt deſolation: as teſtifieth *Joſephus* an eye-witneſſe, quem lege, & luge. For preſent, they were ſo few, that they were not able, without help, to defend the walles in ſo large a circuit.

And the houſes were not builded.] All could not be done in a day. But ſome ſeiled houſes; there were, Hag. 1. ver. 4. and *Nehemiah* was all his time buſie in building the old waſt places, and raiſing up the foundations of many generations: ſo that he was worthily called, The Reparer of the breach, the Reſtorer of paths to dwell in, *Eſay 58. 12.* *Eusebius* ſaith *Nehemiah* was twelve years in building the Walls: he ſhould have ſaid, the City: *Hierome* likewiſe ſaith, that he came to *Jeruſalem* in the twentieth year of *Artaxerxes*: and made an end of building the Wall and City in the two and thirtieth year: ſo that, during the whole twelve years of his Government, he was in action.

Verſe 5. And my God put into my heart.] Seeing how thinly the City was inhabited, and caſting in his mind, what evil might come of it, he bethinks himſelf (by a motion from Heaven) how to ſet things to rights: that the City might be better peopled, and (ſo) preſerved. This to do, God put into his heart by his holy Spirit (the ſweet motions whereof, are the ſound of his goings, the footſteps of his anointed, *Pſal. 89. 51.*) We are not ſufficient of our ſelves (ſaith that great Apoſtle) to think any thing as of our ſelves: but our ſufficiency is of God, 2 *Cor. 3. 5.* Nemo Vir magnus ſine aliquo aſſatu Divino unquam fuit, ſaith *Cicero*: No man ever grew to be greatly good, without a Divine inſtinct.

To gather together the Nobles and the Rulers, &c.] That out of them a tenth man might be taken to furniſh out the City, chap. 11. 1. after that they had been firſt prepared by the hearing of the Law, chap. 8. 2.

That they might be reckoned by their genealogies.] And ſo, *Jeruſalem* be inhabited again, *Zach. 12. 61.* in her own place, even in *Jeruſalem*.

Verſe 6. Theſe are the children, &c.] See *Ezra 2. ver. 1, 2, 3, &c.* with the Notes. Some ſmall differences there are in Names and Numbers between this Catalogue, and that: not by the negligence of the Scribes who wrote out this Register, as *Pellican* would have it; but by other means, as is above-noted.

CHAP. VIII.

Verse 1. *As one man.*

See Ezra 3.1. and remember that *Omne simile non est idem*: this is a distinct History from that.

Into the street] Or, open place, the meeting-place of the water-gate, See chap. 3. ver. 26. Right over against this Gate, was the Court of the people, saith *Lyra*, See Ezra 10. ver. 9.

Col. 4.17.
1 Cor. 3.22.

And they spake unto Ezra the Scribe] The people may, if need be, say to Archippus, Look to thy ministry, &c. Whether Paul, or Apollo, or Cephas, All is theirs, (the gifts and abilities of all good Ministers) and they may call for them.

δικαιωτικὸν.

To bring the Book of the Law of Moses] Wherein he was not less able, then apt to impart, 1 Tim. 3.2. He knew that the best had need hear the Law, *ne spiritum solum ex-cutiant*, that they might be kept within the bounds of obedience. Not the unruly colt only, but the Horse that is broken, hath a bit and bridle also.

Plato in Craty-
lo.

Verse 2. And Ezra the Priest brought the Law] The Commandment (he knew well) was a Lamp, and the Law a light, and reproofs of instruction the way of life, Prov. 6.23. The Greeks call the Law *νόμος* quasi *ὁδὸς* *νόμος*, the standing mind of God. And if Demosthenes could say of mens Lawes, that they were the invention of God, If Xenophon could say of the Persian Lawes, that they kept the people, even from coveting any wickedness: If Cicero durst say of the Roman Lawes, that they far excelled and exceeded all the learned Libraries of the Philosophers, both in weight and worth: How much more may all this, and more be said of this perfect Law of God, the book whereof was here brought forth by Ezra, and read and expounded in the ears of all the people?

μή τολμήσας.
δου γὰρ πολ-
τα, ὡς πομπή
μὲν ἐστὶν ἐπὶ
αὐτοῦ.

Before the Congregation, both of Men and Women] Heb. from Man to Woman, for souls have no sexes: and in Christ there is no difference, Gal. 4.28. The Jews at this day little regard their Women; not suffering them to come within their Synagogue. And the Turkish Women never go to their Moschees, neither is there any heed taken or reckoning made of their Religion at all.

The Papists
say, a that Di-
stafic is fitter
for a woman
then a Bible.

And all that could hear with understanding] i.e. Children also, that were of any growth. Little Pitchers have ears, and little children will understand much, if well principled.

Upon the first day of the seventh month] A month of more solemnities then any other: this first day was a double holy-day, Levit. 23.24. See Dent. 31.11.

Verse 3. And he read therein] As a Scribe, he wrote the Law: and as a Priest, he read and expounded it. This was Christs own custome, Luk. 4.16. and the Jews Acts 13.15, 27. and 15.21. and is still to this day: One lesson is ever read, out of the Law in their public meetings: and another out of the Prophets correspondent to the former in argument. The Holy Scripture is called *Mikre* the Reading, ver. 9. of this chapter, because it ought to be read to all: and the Word, as if all the use of our ears were to hear this Word.

From the morning untill mid-day] This was a great while, five or six houres together they spent in holy duties, whereas the most amongst us think long of an hour: they sit as it were in the Stocks whiles they are hearing the Word read or preached, and come out of the Church, when the tedious Sermon runneth somewhat beyond the glasse, like prisoners out of a gaol.

And the ears of all the people were attentive to the Book] Heb. Were to the Book of the Law: which phrase importeth both their attention and affection to what they heard delivered. They drew up the ears of their souls to the ears of their bodies, and so one sound pierced both. See the like Luk. 19.48. they hung upon Christs Holy lips, as loth to lose any part of that precious language. The Jews at this day, though they give very great outward respect to their Torah or Book of the Law (carrying it about their Synagogue at the end of Service in procession, and the like) yet for any shew of attention or elevation of spirit, I could never discern (saith one that had been much amongst them) but they are as reverent in their Synagogues, as Grammar-boys are at School, when their Master is absent.

Verse 4. And Ezra the Scribe stood upon a Pulpit of wood] Heb. A Tower of wood, be-
cause

cause high and round, as ours are. The Cappuchines and other Popish preachers are said to have long Pulpits, wherein they may walk and act, as upon stage, in Lent especially: at which time it is the custome of Italy for the same man to preach six dayes in the week upon the Gospel of the dayes, and on the Saturday in honour and praise of the Virgin Mary.

And beside him stood Vattithiah, &c.] For greater authority sake, as concurring with Ezra, and ready in their turn to perform the work. *Prædicationis officium suscipit quisquis ad sacerdotium accedit*, said Gregory long since. No preacher, is no Minister.

Verse 5. And Ezra opened the Book] Gods Book: not Aristotles Ethike, as Melancthon saith, he heard some Popish Priests preaching upon Texts thence taken. And Carolostadius was eight years Doctour, when he first opened the Bible: and yet at the taking of his degree, he had been pronounced *Sufficiatissimus*.

For he was above all the people] Both in place, and office: as representing the person of God, and bearing his Name unto his People.

All the people stood up] For reverence sake. So did Eglon that fat King of Moab, when he heard of a message from God, Judg. 3.20. Balaam being to utter his parable, biddes Balak arise up and hear him. Our Saviour stood up to read his Text, Luk. 4.16. Constantine the Great, and our King Edward the sixth would not hear a Sermon but standing. The modern Jewes shew their reverence to their Law by a like gesture; and their adoration is by bowing forward of their bodies: for, kneeling they use none, neither stir they their bonnets in their Synagogues, but remain still covered.

Verse 6. And Ezra blessed the Lord] i.e. He called upon the Lord, who is worthy to be praised, Psal. 18.3. He prayed before he read, and preached. So ought we to do by his example, as *Lyra* well noteth, & as is commonly done by all our Ministers. *Luthers* usual prayer before Sermon was this, *Confirm, O God, in us what thou hast wrought: and perfect the work that thou hast begun to thy glory. Lord open our eyes that we may see the wonders of thy Law &c.* Zuinglius began his publicke Lectures thus, *O Almighty Everlasting and Merciful God, whose Word is a light to our feet, and a Lamborn to our paies, open and enlighten our minds, that we may piously and holily understand thine oracles, and be so transformed therinto that we may not in any thing displease thy Majesty, thorough Jesus Christ our Lord, Amen.* The Platonists could say, that the light of our minds whereby we learn all things, is no other but God himself, the same that made all things. This made Ezra here bless the Lord, that is, say with David, Psal. 119. ver. 12. Blessed be thou, O Lord, teach us thy Statutes.

The great God] The true Trismegist, the Fortissimus Maximus, Opt. Max. All whose attributes are in the highest degree, yea in a degree beyond any superlative.

And all the people answered, Amen, Amen] This word is Hebrew: but used in all Languages, in the close of prayers. The doubling of it here importeth their assent, and their assurance. It is the voyce of one that beleeveth, and expecteth that he shall have his prayers granted. The Septuagint render it *so be it, or so it is*. The Apostle reckoneth it for a great losse, when people either say not Amen to publicke prayers, or not heartily and affectionately, as here, 1 Cor. 14.16. Else, *When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen?* The Turks also when their Priest hath said his Letany (such as it is) make answer in manner of a shout *Homin*, that is, Amen.

With lifting up their hands] And withall their hearts unto God in the Heavens, Lam. 3.41. This, Nazianzen judgeth to be *optimum opus manuum*, the best work of the hands, sc. in *Calos eas extendere, ad precesque expandere*, to stretch them towards Heaven, and to hold them out in prayer. This way David ennobled his tongue (therefore called his glory) and so men may their hands.

And they bowed their heads] In token of the lowliness of their hearts. These outward gestures, as they issue from the fervency of a good heart, so they reflect upon the affections, and do further inflame them. Onely note, that these bodily exercises are not alwayes or absolutely necessary in Divine worship. God looks chiefly at the heart, and hateth all outside-service, and heartlesse devotion, Isa. 1. and 66.3. and such as is that of the Jewes at this day. Their holiness, saith One, is the outward work it self, being a brainlesse head, and soullesse body. And the like may be said of the Papist, and of the common Protestant, whose body is prostrate, but his soul bolt-upright within him.

L 3

Verse 7.

Verse 7. *Also Joshua and Bani, &c. caused the people to understand the Law*] As the audience was great, so great was the company of Preachers, Psal. 68. 11. The people were too many to be taught by one: therefore they made sundry Companies and Congregations, and had several Teachers: as had likewise those primitive Christians, *Act. 1. and 3.* when once they grew numerous.

And the people stood in their places] Heb. *And the people upon their stand*; They kept their stations according to their divisions: not shuffling, or shifting from Preacher to Preacher, but abiding and attending with utmost intention and retention.

Verse 8. *So they read in the Book in the Law of God distinctly*] *Expositè, clarè, vel cum expositione.* They read aloud, and so treatably and plainly, that all might know what they read. Some stumble over the chapter so fast, that few are the better.

And gave the sense] *Viz.* by comparing place with place, and interpreting one Scripture by another. See the like done by St. Paul at Damascus, *Act. 9. 22.* he layd one Text to another, as Artificers do the several pieces of their work, that they may perfectly agree the one with the other.

Causing the people to understand the reading] *Dabant intelligentiam per scripturam ipsam, ut Tremellius* rendreth it. Of the Law it may be said, *Et latet, & Lucet.* The Prophets are as so many expositours and explainers thereof: they do excellently unfold and draw out that arras which was folded together before: they give us *Mises unveiled.* Search the Scriptures therefore, and compare them. Parallel texts, like glasses, set one against another, do cast a mutual light: like the Sun, the Scriptures shew other things, and themselves too.

Verse 9. *And Nehemiah, which is the Tirshatha*] Or Governour, See *Ezra 2. 63.* He had *Jovianus* the Emperours wished happiness, which was, that he might govern wife men, and that wife men might govern him.

And Ezra the Priest and Scribe] See *ver. 3.*
And the Levites that taught the people] *That numerus nominum, id est, huiusmodi mentionem, ver. 7.* Men most happy in such melting hearers. We now-a-days prevail as little, as *Bede* did, when he preached to an heap of stones.

This day is holy unto the Lord your God] Your mourning therefore, now is as much out of season, as *Sampson's* Wives weeping was at her wedding. All Gods worshipp were to be celebrated with joy, *Deut. 12. 7.* and sacrifices offered in mourning, were abomination, *Hof. 9. 4.* See *Mal. 2. 13.* with the Note.

Mourn not, nor weep] *Sc.* Under sense of sin, and fear of wrath. This they were called to at another time, *Ezra 22. 12.* *Jam. 4. 9, 10.* but every thing is beautiful in its season, *Eccles. 3. 3.*

For all the people wept when they heard the words of the Law] For like cause as *Joshua* did, *2 King. 22. 11, 19.* His tender heart was troubled and terrified by the menaces of Gods mouth uttered against his and the peoples sins. Hence some inferre, that it was the Decalogue (together with the malediction) that was now read and applied: and that made them weep so fast. Get thee Gods Law, (saith holy *Bradford*) as a glasse to look in--so shall you see your face foul-arrayed, and so shameful, mangy, pockey, and scabbed, that you cannot but be sorry at the contemplation thereof--especially if you look to the tag tied to Gods Law: which is such, as cannot but make us cast our curriish tayles betwix our legges, if we beleve it. But oh faithlesse hard hearts! O *Jezebels* guests, rocked and laid asleep in her bed, &c!

Verse 10. *Then he said unto them, Go your way*] A friendly dismissal. We must reprove or admonish others, as that we ever preserve in them an opinion of our good will unto them: for this is that sugar, that sweeteneth all such tarter pills.

Go your way, eat, &c.] One being asked whether a good man might not feed upon sweet and delicate meat, eat the fat, and drink the sweet, even the choylest Wines and chiefeft viands? answered, Yes: except God made bees onely for fools. God freely permitteth to his best children the use of his best creatures, even to an honest affluence (on Thanksgiving-dayes especially) provided, that they feed with fear, and keep within the bounds of sobriety.

And send portions to them for whom nothing is prepared] That is, to the poore, the fatherlesse and the widowes, *Deut. 16. 14.* Who have not their set meales: nor certain dishes: but as hard fare for their holy-day cheer, as Christs Disciples had once for their Sabbath-dayes dinner, *Matth. 12. 1.*

For

For this day is holy unto the Lord] An holy convocation, *Lev. 23. 24.* a day of blowing Trumpets, a feast-day, See *Lev. 8. 19.* with the Note. A more liberal use of the creature dilateth and exhilarateth the heart, and so disposeth it to thankfulness, *Jam. 5. 13.* *Psal. 92. 3, 4.* Eat, that thy soul may blesse me, *Gen. 27. 19.* The idolatrous Israelites sat down to eat, and drink, and then rose up to play. Gods people should much more rejoyce in the Lord, when refreshed by the creatures, speaking good of his Name, and serving him with cheerfulness in the abundance of all things, *Deut. 28. 47.*

Neither be ye sorry] No not for your sins now, least it prove a sinful sorrow, See *ver. 9.*

For the joy of the Lord is your strength] Or, your fortification and place of defence against sin, and all the ill fruits of it. *Lat. igitur sitis, sed non securis gaudetis in Domino, sed cavetis a recidivo.* A merry heart (grounded upon a good conscience) doth good: like a medicine, *Prov. 17. 22.* It is as marrow to the bones, as oil to the wheels: as a bait by the way to a generous horse: as a back of steel to a bended bow, &c. Surely, as true gold strengthneth the heart, (that Alchymy-gold, doth not) so doth spiritual joy much more: making a man insuperable under sufferings, and unsatisfiable in performances of duties. It is such a precious commodity, as that no good can match it, no evil overcome it. It beareth all things, beleeveeth all things, hopeth all things, endureth all things, as St. Paul saith of charity, *1 Cor. 13. ver. 7.* And as a man that hath plenty of good blood and fresh spirits in his body, being well-lined within, (as we say,) can better endure heat and cold, &c. then another that hath not so: in like sort he that hath his heart full of Heaven, his conscience full of comfort, is in case to do and suffer much for, and from God and men. The peace of his conscience will appear in his countenance, as *Severus* did: and as the Martyrs in *Severus* the Emperour his dayes, who being released for a time seemed to come to *myrtheca, non ergastulo*, out of a perfumed palace, and not out of a stinking prison, looking more like Angels of Heaven, than men on Earth, as in *Eusebium* relateth. The cross to such is adorned, as *Bernard* hath it: and by the joy of the Lord (that oil of gladness) is made not only light, but sweet: not onely tolerable, but desirable and delectable.

Verse 11. *So the Levites stilled all the people*] Made them hold their tongues, and forbear their groanes, and moanes, the expressions of their great grief conceived for their sins, making a wayling like the Dragons, mourning as the owles, and saying, *Look away from me, I will weep bitterly, labour not to comfort me, &c.* But these holy Levites did comfort them, and quiet them.

Saying, Hold your peace] Or, *Sic*: Peace and be still.

For the day is holy] And God loves not the bread of mourners for a sacrifice, is like as none might come into the Court of Persia in mourning-weeds, *Ezra 4. ver. 4.* See *ver. 9.*

Neither be ye grieved] It seems, their hearts were even leavened and sourred with sorrow, as *David's* was, *Psal. 73. 21.*

Verse 12. *And all the people went their way to eat*] To do all that they were directed to do. They had been in the Furnace of mortification: and now they were willing to be cast into the mould of Gods Word, and to be whatsoever the Lord would have them to be. They were only his clay and wax, a willing people, waiting for his Law.

And to make great mirth] *i.e.* All kind of honest jollity: for the better exciting their hearts to true thankfulness.

Because they had understood the words] Not the threatnings only to the refractory, but the promises also, to the penitent and obedient. The Levites had taught them, doubtlesse, (as the truth is in Jesus) that God therefore threateneth that he may not punish, and desireth to be disarmed, *Amos 4. 12.* that he giveth to do, what he commandeth to be done; that his mercy is from everlasting to everlasting to them that fear him, to them that keep his Covenant, and that think upon his Commandements to do them, *qui faciunt precepta, et si non perficiantur*, that are doing at it, though they are farre from perfection. This was very comfortable: this put into them that joy of the Lord, which was their strength: this more cheered them, than all their good cheer of their peace-offerings.

Verse 13. *And on the second day*] The next day after they had heard the Law expounded; but were not so well satisfied in some points or cases, they follow on to know the Lord, *Hof. 6. 3.* Divine knowledge is as a great Lady, that will not easily be acquainted with us, but upon further suit, *Prov. 2. 3, 4.*

Went

Explanat
Junius.

sup. B. 2. 7. v.

Mr. Clarke
Lives, Part.
2. pag. 31.Serm. of Rep.
pag. 20. 26, 27.

Bernard.

Divinus nescio
quid in vultu
bus istis prae-
sentis, Euseb.
lib. 5. cap. 12.Mic. 18.
Ezra 2. 4.

Psal. 103. 18.

Were gathered together, the chief of the Fathers, &c. [Aeneas Sylvius was wont to say of knowledge, Popular men should esteem it as silver, Noblemen as gold, Princes prize it as pearls.

The Priests and Levites] These Teachers of others took no scorn to learn of Ezra that perfect Scribe. The wisest here know but in part: because we prophesie but in part, 1 Cor. 13. ver. 9. that is, we are taught but imperfectly, and those that should shew us the way, are themselves to seek: to teach us to run to Ithiel the Arch-prophet, as that great Wise-man did, Prov. 30. 1. The greatest part of those things which we know, is the least part of the things which we know not, as that Father saith.

Unto Ezra the Scribe] Who was well instructed to the Kingdome of God; and no lesse ready to throw out of his treasury, &c. Matth. 13. 52. It is said of Tacitus, that he knew all that he should know of the affaires of the World: and that he was *primus in Historia*, and that *ex ejus ore nil temere excidit*. Think the same of Ezra, and much more: he was an able Teacher of the ablest Teachers, a sacred oracle, a living library, the argutest and accuratest of men after the Prophets; as *Anfin* is said to have been after the Apostles, in contemplation, and disputation.

Even to understand the words of the Law] Which he had the day before expounded: and in some passages whereof they had a desire to be better refoved and satisfied. No man can possibly speak at once, or deliver the mind of God so clearly and fully, but that there may be place left for Cafes and Queries.

Verse 14. And they found written in the Law] And therefore in no wise to be neglected, sith there God had written for them great things, Hof. 8. 12. Excellent things, Prov. 22. 20. marvellous things, Psal. 119. 18. There is a mountain of sense hangeth upon every apex or title of it, say the Rabbines, who do therefore prescribe to their disciples not to write any Letter of it, but by a Copy, not to read it, but in a clean place, not to touch it, but with the right hand, not to carry it about him, but next his heart, &c.

That the children of Israel should dwell in Bothes] See Ezra 3. 4. with the Note. For this, the Law was clear, Lev. 23. 34. Deut. 16. 13. But this they had not so fully observed, sely dwelling in Bothes, till now that they were returned from Babylon, where they had been lately, and for a long time, Strangers. This to professe and set forth, was the intent of that feast, and of this rite of it, of dwelling in Bothes or Bowers. This is intimated, ver. 1.

Verse 15. And that they should publish and proclaim] Heb. *Make a voice to passe*, viz. for better preparation, and greater solemnity. God will not take up with a carelesse and lubberd service: he is a great King and stands greatly upon his seniority, Mal. 1. 14.

Go forth unto the mount] Which is covered with all sorts of trees: and nothing like the country *Axylus*, which is so called, because no trees grow in it, no not so much as thorns, or any kind of fuel. Thorough this country marched *Manlius*, the Roman General, when he went against the *Galloraci*.

And fetch olive-branches, and vine-branches, &c.] Fit for shelter and shadow against the weather. That is very strange that yet is reported by Authors of good note, concerning certain trees in *Brasile*, of that bigness that whole families live in an arme of one of them, every tree being as populous, as many of our Villages.

And branches of tick trees] Tied together with willows of the brook, Levit. 23. 40. Ver. 16. So the people went forth, and brought them] They had kept the feast of trumpets on the first day of this month. And although no mention be here made of the Feast of Expiation, a day of Humiliation to be kept for ever upon the tenth day: yet it is to be presumed, that they kept it, having so good a guide as Ezra. Now also, as not weary of well-doing, they doe most solemnly celebrate the Feast of Tabernacles, making themselves booths of boughes in every street throughout the whole City.

Verse 17. Made bothes, and sate under the bothes] See Verse 14, 15, 16. They that turn this history into mytery, make an allusion of it, 1. To Christ as dwelling in our flesh. 2. To Christians as travelling toward heaven, and having here no settled habitation. Heb. 11. 13.

For since the dayes of Joshua] Moses is not mentioned, because during his dayes, till Joshua brought them into the promised land, they kept not this feast, likely.

Had not the children of Israel done so] Kept this feast they had, but not so kept it: viz. with that devotion, solemnity, and great gladnesse, being in so poor a case, and yet so un-

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numous in the work, as one man. But one would wonder that all along during the reign of David and Solomon (who gave the pattern of, and built the Temple) and all those succeeding Reformers, there should somthing be omitted about the feast of Tabernacles (kept as 'tis thought by Solomon, 2 Chron. 7. 8.) till their return from Babylon; yet so it was.

Verse 18. And also day by day] Not onely on the first and last day (that great day of the feast, John 7. 37.) but every day; this good man was at it; being *Insatiabilis Dei cultor*, (as Chrysostome saith of Saint Paul,) an insatiable worshipper of God; and accounting *quod nimis angusta pietas est; ad legem, bonum esse*, to do nothing for God more then needs muIt, was too little.

And they kept the feast seven dayes] The people were as willing to hear, (and do other holy duties) as Ezra was to preach. So were Chrysostomes hearers, who were wont to say that they could better be without the Sun-light, then Chrysostomes daily Sermons. So likewise were Calvin's hearers at Geneva, where he preached every day in the week for most part, and had a constant audience that even over-admired (some of them at least) his most excellent paines and parts; as Zanchy shewes and complaines in the Epistle Dedicatory set before his Miscellanies: taxing them of *Ardeur d'admirer*, man-worship.

And on the eighth day was a solemne assembly] Heb. *A restraint*, viz. from servile works: or a Retention, viz. a holding of the Congregation together for holy uses. Tremellius rendereth it *diem interdicti*: The vulgar Latine of *Lyra* thus, *They made a gathering*, i. e. for necessities about the Temple. This eighth day thus kept might prefigure the Christian Sabbath, that first day of the week.

CHAP. IX.

Verse 1. Now in the twentieth and fourth day]

A Day after the feast of Tabernacles, they keep a solemne fast:

Usque adeo nihil est, ex omni parte, beatum.

There is in this present life an interchange of all things, a succession of feasting and fasting. Of the best, whilst here it may be said, as *Pliny* doth of *Metellus*, *Infelix dici non debet, felix non potest*: unhappy you cannot call him: happy you may not. One compareth him to the Arke, which was ever transportative, till settled in *Solomons* Temple: Another to quicksilver, which hath in it self a principle of motion, but not of rest.

The children of Israel were assembled with fasting] As *Epaminondas* walked heavily the day after his triumph. Deadnesse of spirit is apt to follow our liveliest joyes: but that muIt be lookt too, and security prevented, which is wont to seize upon men after holy duties; like as wormes and walpes eate the sweetest fruits. These fasters had wept at the hearing of the Law, and were filled by the Levites, chap. 8. 11. because it was unseasonable. Now the feast being over, and their hearts yet full of grief for their great sin in taking strange wives (not yet put away, though they had vowed to do it, Ezra 10. 3. &c.) they first put away those wives on the twenty third day, and then humble themselves by fasting and prayer on this twenty fourth day, being wrought thereunto by the reading of the Law, as is implied in the next verse.

And with sackcloth] As acknowledging themselves unworthy of the courtest clothing: and that, but for shame, they would have stripped themselves naked.

And earth upon them] As those that had forfeited all, and deserved to be as far under ground, as now they were above.

Verse 2. And the seed of Israel] Called Israelites; (not Abrahamites) from their wrastling with God by prayer and teares, and prevailing. Called also Jewes from *Judah*, which signifieth the Confessour. Here it is said of them that.

They stood and confessed their sinnes] All their sinnes either actually committed, or habitually comprised in their body of sinne. This who so doth in due manner shall have mercy, Prov. 28. 13. Yea, he shall have heaven. Israel had power with God as a Prince. *Judah* the Confessour got the Kingdome from *Reuben*. Confession is the way to the Kingdome, walk in it: Onely it muIt be joyed with confusion of sinne, as here. They separated them-

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themselves from all strangers, they abandoned their peccatum in dilectis, their darling sinne, they kept themselves from their iniquity, Psal. 18. 23. *Hoc non fit verbum, Marce : ne atque-rit, ama.*

And the sinnes of their fathers] i.e. Of their Progenitors : which are owned, if not bewailed, disclaimed.

Verse 3. And they stood up in their place] The people stood for reverence-sake to the Word read (see chap. 8. 5.) Or the Ministers stood up in their Pulpits, where they represent God himself as his Embassadors; and should therefore lay down all self-respects and aims at the Pulpit doore; and be fully of his minde, who said, I would not be found speaking or doing ought that I thought Christ would not approve of, if he were corporally present.

And read in the book] Giving the sense of that they read; and applying it close to mens consciences. This was preaching indeed: for as every sound is not musick, so neither is every Pulpit-discourse, Preaching. *Cura Pastoralis est ars artium & scientia scientiarum*, faith one, It is a matter of great skill to divide the word aright. See chap. 8. 8.

One fourth part of the day] i.e. for three hours: from nine a clock to twelve. This warranteth our preaching Fast-Sermons, though prayer be the chief business of such a day. See Jer. 36. 6, 7.

And another fourth part] Sc. From twelve to three: thus besides the ordinary morning and evening sacrifices, they divided the day betwixt Preaching and Prayer, as those did, *Alis* 6. 4. And as the Priests of old taught Jacob Gods judgements, and put incense before the Lord, *Deut.* 33. 10. The Jews at this day boast that they divide the day (even the working-day) into three parts: the first *ad Tephillah* they spend in Prayer; the second *ad Torah*, in reading the Law; the third *ad Malachab*, in their worldly business. But you are not bound herein to believe them.

They confessed] Not without supplication for pardon, and power to do better.

And worshipped the Lord their God] Inwardly and outwardly, giving him his due glory, and resting upon him by a lively faith in the gracious promises: being fully persuaded of this, that together with the forgiveness of sinne they should have those particular blessings which they sued for, so farre as might stand with Gods glory, and the good of their souls.

Verse 4. Then stood up] Each of these eight in his turn, or each in his own proper place: the people being, for more convenience-sake, divided into eight several Congregations.

And cried with a loud voyce] *Verbis non modo disertis, sed & exsertis*, that God might hear (which yet he can do very well without any audible voice, *Exod.* 14. 15. *1 Kings* 22. 32.) and all the people might hear, and joyn in prayer.

Unto the Lord their God] As being in Covenant with them. This shewes their faith, as the former their fervencie. Faith is the foundation of Prayer: and Prayer is the fervencie of Faith.

Verse 5. Then the Levites, Jeshua. &c. said, stand up] Gird your selves, and serve the Lord, as *Luke* 17. 8. Be instant, or stand close to the work; set sides and shoulders to it, Rouse up your selves, and wrestle with God. *Hoc agite*, said the Romane Priest to the people at their sacrifices. And *Sacerdos parat fratrum mentes dicendo, Sursum corda*, faith Cyprian, In the Primitive times the Ministers prepared the people to serve God, by saying, Lift up your hearts.

And blesse the Lord your God for ever] Give him immortal thanks, all possible praise, *amere, more, ore*, glorifie him doingly, *1 Cor.* 10. 30, 31. *Ephes.* 1. 11, 12. Think of the multitude, seasonableness, suitableness, constancy, &c. of Gods favours: and then give him the glory due unto his Name; which yet we can never do, because his Name is exalted above all blessing and praise (as it followeth here) so that if we should do nothing else all our dayes, yea as long as the dayes of heaven shall last (said that Martyr) but kneele upon our knees and sing over *David's* Psalmes to Gods praise, yet should we fall farre short of what we owe to the Lord, who is most worthy to be praised.

And blesse be thy glorious name] These holy Levites having called upon the people to blesse God, break forth into the performance of this Divine duty themselves. So Saint Paul often exhorting the Saints to pray, falls a praying for them.

Which is exalted above all blessing and praise] So that when we have done our utmost herein, we can never over-do. David is oft so transported, that he seems to forget himself,

self as a bird that hath got a note, records it over and over; as *Psal.* 136. for his mercie endureth for ever. And *Psal.* 150. in fix verses are twelve Halleluiah. Praise him (saith He Verse 2.) according to his excellent greatness (for great is the Lord, and greatly to be praised, *Psal.* 145. 3.) and verse 6. Let every thing that hath breath, praise the Lord, Or: Let every breath praise the Lord. As oft as we breathe, we are to breathe out the praises of God; and to make our breath like the perfumed smoke of the Tabernacle.

Verse 6. Thou, even thou art Lord alone] Jehovah is Gods incommunicable name: that holy and reverend Name of his which Jewes pronounce not, we too oft profane, at least by not considering the import of it; which is enough to answer all our doubts, and to fill us with strong consolation, had we but skill to spell all the letters in it.

Thou hast made heaven] With great skill and artifice thou hast made it, three stories high, *2 Cor.* 12. 2. *Heb.* 11. 10.

The heaven of heavens] Called the highest, *Luke* 2. 14. and the third heaven, *2 Cor.* 12. 2. Of this heaven no natural knowledge can be had, nor any help by humane arts, Geometry, Opticks, &c. for it is neither aspectable, nor movable.

With all their host] i.e. Their furniture; Angels, those heavenly Courtiers, Sunne, Moone and Starres, &c. which are all Gods servants, *Psal.* 119. 91. and do, in their way, worship Him.

The earth and all things that are therein] God may be read in the great book of Nature, which hath three leaves, Heaven, Earth; and Sea. Heaven is all that's above earth. Earth is an element of cold and dry nature, thick; solid, heavie, placed in the midst of the world as the foundation thereof, and therefore unmovable, though round (and in that respect naturally apt for motion) and though founded, not upon solid rocks, but fluid waters. This, Aristotle himself wondered at, *Lih.* 2. de Caelo, cap. 13.

And all things that are thereon] Either therein, as metals and minerals; or thereon, as men, beasts, creeping things, &c.

The Seas and all that are therein] As, There is that Leviathan, and creeping things innumerable: Gods handy-work all of them.

And thou preservest them all] Give them ζωὴν ὁμοιωμένην, *Acts* 17. 25. life and breath, motion and maintenance; thou upholdest the whole creation by the word of thy power, and all things subsist by thy manutention. God doth not cast off the care of his works that he hath made (as doth the Carpenter, or Shipwright) but being perpetually present with them, ruleth, disposeth and ordereth all by a certaine counsel, to his own ends; and at length to his own glory.

And the host of heaven worshippeth thee] Angels, and Saints especially: who the more they know of God, the more they love him and honour him; making their addressees to him with greatest self-abasement, considering their distance, and disproportion. Thus Angels: As for Saints; All thy works praise thee, O God, saith David, that is, they give matter and occasion; but thy Saints blesse thee, *Psal.* 145. 10. How they do this, see *Rev.* 5. 11, 12.

Verse 7. Thou art the Lord the God] Heb. That Lord, with an emphasis, with an accent; and besides thee there is none other. See verse 6. This is proved by his free favours to Israel, and patient bearing with their evil manners in the wilderness; there being not any God like unto our God, for pardoning of sinne, and passing by the transgression of the remnant of his heritage, *Mic.* 7. 18.

And didst chuse Abram] God first chose him for his love, and then loved him for his choice.

And broughtst him out of Ur of the Chaldees] Pulling him as a brand out of that fire, where, till then, he had lived (and might else have died) an Idolater, *Jos.* 24. 2.

And gavest him the name of Abraham] See the Note on *Gen.* 17. 5.

Verse 8. And foundest his heart faithful] He must needs finde it so, who had made it so. Otherwise Abraham, as well as any other, might well say, *Horreo quicquid de meo est, ut meus sim*. The natural heart is deceitful and desperately wicked, &c. a bundle of thine (folly is bound up, &c.) a treasury of sinne (an evil man out of the evil treasure of his heart, &c.) a raging Sea of sinne, *Esay* 57. 20. a world of wickedness, *James* 3. 6. If any good be in it, 'tis but as a drop of rose-water in a bowl of poyson; where falling, it is presently corrupted.

And madest a Covenant with him] To be his God, and the God of his seed. This was divini mellis alveare, the bee-hive of heavenly honey: this was more then to be made Monarch of the whole world. See *Gen.* 17. 20, 21.

To give the land of the Canaanites, &c.] Who had filled that good land from one end to the other with their uncleannes, *Ezra* 9. 11. and were therefore worthily rooted out of it. So *Josephus* reporteth that in his time these Jewes were grown so wicked, that if the Romanes had not destroy'd them, without doubt either the earth would have swallowed them up, or fire from heaven have consumed them. *Bede* saith of the ancient Brittaines (immediately before their destruction by the Saxons) that they were come to a very great height of wickednesse: so as to shame the counsel of the poore, because the Lord was his refuge, *Psalm* 114. 6.

And hast performed thy words.] Of many promisers it may be said, as *Tertullian* of the Peacock, all in changeable colours, as oft changed as moved. *Sertorius* paid his promises with fair words. *Antiochus* was surnamed *Dofon*, because he oft said *I will give you this*, or that, but never did. God is none such.

For thou art righteous.] That is, faithful: for there is a twofold justice of God. 1. Of Equity. 2. Of Fidelity. See *1 John* 1. 9. *Rev.* 10. 1. Where Christ is said to have a rainbow on his head; to shew that he is faithful and constant in his promises.

Verse 9 And didst see the affliction.] The eyes of the Lord are upon the righteous, as well as his eares open to their prayers: he knoweth their soul in adversity, & de remedio prospicit, he is solicitous of their safety.

And heardest their cry by the red sea.] Though mixed with much murmuring, *Exod.* 14. 10. So he heard that pitiful poor prayer of *David*, *Psal.* 31. 22. *I said in mine haste, I am cut off from thine eyes: Nevertheless thou heardest the voice of my supplications, when I I cryed unto thee.* God heareth the young Ravens, *Psal.* 147. 9. though they have but an hoarse and harsh note, make no melody to move pity, and cry but by implication only, and not directly unto him.

Verse 10. And shewedst signes and wonders upon Pharaoh.] That sturdy Rebel, whom neither Ministry, nor misery, nor miracle, nor mercy could possibly mollifie. This was worse then any or all those ten plagues sent upon him, whereof see *Exod.* 3. 19. with the Note.

For thou knowest that they dealt proudly, &c.] This the just and jealous God could not away with, *Exod.* 18. 11. His work in Heaven is (said that Heavhen) to cast downe the lofty, and to lift up the lowly.

So didst thou give thee a name.] i. e. A great fame of thy power and justice, to the conversion of some (as *Jerthro*, *Exod.* 18. 1.) and conviction of others, as *Deut.* 32. 31. *Job.* 2. 10. *1 Sam.* 4. 8.

Verse 11. And thou didst divide the Sea before them.] That which threatened to swallow them, preferred them. For this, shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him, *Psal.* 32. 6.

As a stone into the mighty waters.] As lead, *Exod.* 15. 10. So shall Rome (that spiritual Egypt) once sinke into the bottome of the Sea, as a millstone thrust into it by a mighty Angel, with a most impetuous force, *Rev.* 18. 21.

Verse 12. Moreover thou leddest them by day, &c.] This pillar of a cloud was miraculously moved with such variation as God thought fit, for the guiding of their journeyes: much better then did or could *Vibilia* that Heavhen-fiction.

And in the night by a pillar of fire.] Though they did not usually journey in the night, yet sometimes they did; and then this pillar of fire was their guide. God is with his at all assayes, and is all in all unto them, *Psal.* 121. 4. See *Ezra* 4. 5, 6.

Verse 13. Thou camest down also upon mount Sinai.] A place of many bushes and briers: The Law there delivered, pricketh and pierceth the consciences of evil-doers. Thither God came with ten thousands of his Saints, as *Moses* (who climbed up that hill, and alone saw it) saith, *Deut.* 33. 2.

And spakest with them from heaven.] He came down upon *Sinai*, and yet spake from heaven: See a like text, *John* 3. 13. There he spake also with us, *Hof.* 12. 4. See that ye refuse not him that speaketh from heaven, see that ye list him not off, much lesse turn away from him, *Heb.* 12. 25.

And gavest them right judgements, &c.] All these high praises are farre below the worth and excellency of Gods holy Lawes. They were given in the wilderness, because (saith *Philo*) they are to be learnt in a wilderness; seeing there we cannot be hindered by the multitude. But this is no way solid, as one hath well observed.

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Good Statutes and Commandments.] Good they are in respect, 1. Of the Author. 2. Of the Matter. 3. Of the Effect; for they make those good that observe them. This is true of the Moral Law; as for the Judicial, it was fitted to the Jewes, and best for them: but *Caroloftadius* did ill to seek to force it as needful for all Christian Commonwealths. *Solon* being asked whether he had given the best Lawes to the Athenians? answered, the best for them, the best that they could suffer. So here.

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Verse 14. And madest known unto them thy holy Sabbath.] Not then first known to the Church: but of old observed, even from the beginning, *Gen.* 2. 3. about 2544. years before it was made known in such a solemne sort at *Sinai*; as having been much neglected and forgotten, during the Egyptian servitude. So it was by the German Churches, till God awakened them by the losse of *Prague* (that first blow given them) and that upon the Sabbath day, which they kept no otherwise then if it had been *Dies dominicus*, and not dominicus (as their countrey-man *Alsted* complaineth) and as if it had been called *Sabbath* from *Sabbos* a name of *Bacchus*, as *Plutarch* dreamed.

And commandedst them precepts.] See the Note on *verse* 13.

Verse 15. And gavest them bread from heaven.] *Pluviam escatitem, & petrum aquatitem*, as *Tertullian* phraeth it. God rained down Angels food, and set the flint abroach, and this he did for their hunger, for their thirst, sifting his favours ad cardinem desiderii, according to their need, and request. Besides that, their bread was sacramental, whereof they communicated every day. Their drink also was sacramental, that this ancient Church might give no warrant of a dry Communion: for they did all eate of the same spiritual meat, and did all drink the same spiritual drink, the same that we do at the Lords Supper, *1 Cor.* 10. 3, 4.

And promisedst them that they should go in, &c.] And the like promise he hath made of heaven to all his people. Let us therefore fear, &c. *Heb.* 4. 1. Let us therefore cleanse our selves, &c. *2 Cor.* 6. 1. Let us haste away in our affections, *Col.* 3. 2.

Which thou hast sworn.] So he hath to give us heaven, (because he knows how backward we are to beleeve him, without such a pawne) that by two immutable things, Gods Word, and Gods Oath (which maketh his Word not more true, but yet more credible) we might have strong consolation, *Heb.* 6. 18. and more abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ, *2 Pet.* 1. 11.

Verse 16. But they and our fathers.] Gods mercies have been hitherto mentioned, that their finnes might thereby be aggravated: For good turnes aggravate unkindnesse; and mens finnes are much increased by their obligations. It is charged upon *Solomon* as a foul fault, that he departed from the Lord, who had appeared unto him twice, *1 Kings* 11. 9.

Dealt proudly.] Pride is the Master-pock of the soul, and the root of rebellion against God, *Psal.* 119. 21.

And hardened their necks.] As unruly beasts that will not bear the yoke; lawlesse and awlesse persons that refuse to be reformed, hate to be healed.

And hearkened not to thy Commandments.] But rather to the Devils whistle, calling them off from better practises.

Verse 17. And refused to obey.] *Heb.* To hearken. They not onely not hearkened, but refused to hear reasons why they should; as having made their conclusion, and being as good as ever they meant to be. This is to adde rebellion to sinne: this is that stubbornnesse that *Ahaz* is taxed of and branded for, *2 Chron.* 28. 25.

Neither were mindful of the wonders.] These soone grew stale to them, as the Psalmist proves by their wicked practises, *Psal.* 106. 13. And truly who that looketh upon our lives, would ever think that God had done any wonders for us of this Nation, either by sea or land, either against fire-works or water-works formerly, or against a viperous brood amongst our selves, here alate?

And in their rebellion appointed a Captaine.] They once talked (in their mad mood) of doing such a thing, and therefore they are here said to have done it: Like as *Job.* 24. 9. it is said that *Bulac* arose and fought with *Israel*; and yet the story saith no such matter. But if he did not, yet because he thought and talked of such a matter; it was a done thing before the Lord!

Num. 14. 4.

But thou art a God ready to pardon.] *Heb.* A God of pardons. One that hath set up a pardon-office; where pardons for penitents lie ready sealed, that the sinner may not be to seek, that he may not perish in his finnes while the plaister is in providing. It is our comfort that we

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we have to do with a forgiving, sinne-pardoning God, that doth it naturally, *Exod. 34. 6.* plentifully, *Ps. 55. 7.* constantly, *Ps. 130. 4.* This should be as a perpetual picture in our hearts.

Gracious] Doing all for us gratis, & ex mere motu, out of his free and unexcited love.

And merciful] All-bowels; whereby he is inclined to succour them that are in misery, notwithstanding their finnes. See his *Non-ostante*, *Psal. 106. 8.*

Long-suffering] Heb. Long of anger, that is, Long ere he will be angry; not hasty of spirit, as *Prov. 14. 17, 29.* but wondrous patient, amidst a world of provocations.

And of great kindnesse] Exceeding propense to communicate good. The Hebrew word signifies a large quantity either continued (that is, magnitude or greatnesse) *Psal. 48. 2.* Or discrete (that is, multitude) *Psal. 3. 1, 2.*

And forsookest them not] That is, not utterly, as David prayeth, *Psal. 119. 8.* and after him Solomon, *1 Kings 8. 57.* When God forsaketh a people or person, woe be to them, *Hos. 9. 12.* What a terrible text is that, *Ezek. 22. 20. I will gather you in mine anger, and my fury, and I will leave you there?* and that other, *Jer. 16. 13. I will cast you out of this land into a land that ye know not—where I will not shew you favour?* This last was worse then all the rest. This the Prophet well knew; and therefore cried out, *Lord leave us not*, *Jer. 17. 17.*

Extingui lucem ne patiatur tuiam.

Or if thou desert us for a time, yet do not disinherit us for ever. If thy dereliction of us be penal, yet let it not be Perpetual.

Verse 18. *Tea when they had made them a Golden Calf*] An ounce whereof the Jews say is still to this day in all the punishments that befall them: though some of their Rabbines have the face to excuse this grosse Idolatry of their fore-fathers. See *Alt. 7. 41.*

And said, this is thy God] *Exod. 32. 4. These be thy Gods.* It was the Serpents Grammar that first taught men to decline God in the plural number: *Ye shall be as Gods*, *Gen. 3.*

That brought thee out of the Land of Egypt] Some of them then did mean to worship the true God, in this false manner: hence *Exod. 32. 5.* there is proclaimed a feast (not to the Golden Calf, but) to *Jehovah*. Here then falls to the ground the Papists plea for their image-worship.

And had wrought great provocations] Or, *Blasphemies*, *2 King. 19. 3.* Idolatry is no better. *Hierome* as oft as he meeteth with this Hebrew word in the book of *Psalms* (and that is five severall times) he translateth it, to blaspheme.

Verse 19. *Tet thou in thy manifold mercies*] Nothing else could have kept him from turning them off, and saying to them as once *Jephtha* did, *Judg. 11. Behold ye have thrust me out: and do ye come unto me in your distresse?* Ge, cry unto the Gods which ye have chosen: Let them deliver you in the time of your Tribulation, *Judg. 10.*

Forsookest them not in the Wildernesse] And yet he was neare the matter, when he would own them no longer, but even fathered them upon *Moses*, saying, *Exod. 32. 7. Thy people which thou broughtest out of the Land of Egypt, have corrupted themselves.*

The pillar of cloud departed not] It is sad with a people when God sends for his Love-tokens (his Ordinances) when they have sinned away their light; and so wiped off all their comfortables.

Verse 20. *Thou gavest also thy good Spirit*] Viz. to their Governours and teachers, *Numb. 11. 16, 17, 25, 26.* Yea to every good soul, that they might be all taught of God, led into all truth and holinesse, *Eph. 5. 9.* For which end God hath promised to pour his Spirit upon all flesh, that is, the best thing upon the basest. Next to the sending of his Son in the flesh (which is called the gift *Joh. 4. 10.* and the benefit *1 Tim. 6. 2.*) what can God do more for his people then to give them his good spirit: this is to give them all good things in one, *Mat. 7. 11.* with *Luke 11. 13.*

And withheldst not thy Manna] See verse 15. It is twice mentioned as a singular and signall mercy. And it is well observed by a Reverend Writer, that this *Manna* and water from the Rock, (which was Christ in the Gospel) were given this people before the Law, the Sacraments of grace before the legall Covenant. The Grace of God preventeth our obedience: Therefore shall we keep the Law of God, because we have a Saviour.

Verse 21. *Tea fourty yeares didst thou sustaine them*] Sustaine them? this is a meer *Misogis*, sith never was Prince so served in his greatest Pomp, as these rebellious Israellites were

were in the wildernesse: They had their Quails and their Manna, and the Rock to follow them, &c.

So that they lacked nothing] No more shall they that seek the Lord lack any good thing, *Psal. 34. 10.* and *84. 11. God will not be a wildernesse to them, or a land of darknesse,* *Jer. 2. 31. A sufficiency they shall be sure of, if not a superfluity: yea in the midst of straits they shall be in a sufficiency,* *1 Tim. 6. 6.* The ungodly are not so, *Joh. 20. 22.*

Their cloths waxed not old] They wore not in the wearing; this was wonderfull: these men lived in an age of miracles, here was no need of *What shall we put on?* For the cloths they had of their own, and that they borrowed of the Egyptians decayed not, but, as some think, grew up with their persons. See *Dem. 8. 4.* and *29. 5.*

And their feet swelled not] Nor did any other disease annoy them, while they were in the wildernesse, There was not one feeble person among them: this was a sweet mercy. *Non est vivere, sed valere, vita; si valet, bene est.* *Vincenzo Peshom* an Italian Gentleman being asked how old he was? answered that he was in health. And to another that asked, how rich he was? answered, that he was not in debt. This was the happiness of these Israellites in the wildernesse.

Verse 22. *Moreover thou gavest them King domes and Nations*] God gave them all, for he is the true proprietary, he pulleth down one, and setteth up another. This, *Nebuchadnezzar* acknowledged (after he had been turned a grazing,) and *Charles the Fifth*, Emperour of Germany, who in twenty eight battles in America waged by *Cortez* and *Pizarro* woneight and twenty Kingdomes. And what a world of Nations are swallowed up in the greatnesse of the Turkish Empire? America hath the hapinesse to be out of their reach.

So they possessed the land of Sihon] Gods favours must not be mentioned in the lump onely, and by whole-sale; but particularly enumerated and celebrated.

Verse 23. *Their children also multiplied thou*] *Judea* was not above two hundred miles long, and fifty miles broad (not near the halfe of England by much,) yet what a numerous people were they? what huge armies had they?

And broughtest them into the land] Not the nearest way, but the best for them; that he might humble them, and try them, and do them good in the latter end. If God will bring us to heaven at length, (as *Israel* in the wildernesse, so) must we follow him and the line of his Law, though it seeme to leade us in and out, backward and forward, as if we were treading a maze.

Concerning which thou hadst promised to their fathers] And they disposed of it by Will to their posterity, as if they had been in present possession. Gods promises are good sure-hold: the Patriarchs would be buried there, though they died in Egypt, and keep possession, as they could: for they knew that all was their own.

Verse 24. *So the children went in*] After that they had been held a long while under the Egyptian servitude. God knows how to commend his favours to us, which cito data cito vilescunt, lightly come by, are lightly set by.

And thou subduedst before them—the Canaanites] There is an elegancy in the original, Thou bowedst or pressedst down those crooked or depressed ones, the Canaanites who had their very name (portending their condition) from bowing down, as born to be servants of servants, according to *Noahs* curse, *Gen. 9. 25.* with *Rom. 11. 16.*

And gavest them into their hand] If any were unbuddied, it was through their own sloth, for which they are reprov'd, and by which they afterwards smarted. It is the observation of a good Divine, that as seven Tribes are justly taxed by *Jehua* for their negligence and sloth in not seeking speedily to possess the land God had offered them, *Jos. 18. 2.* so may the most of us be justly rebuked for grievous security about the heavenly Canaan. Divers of the better sort have but a title: and therefore it justly falleth out, that these are buffeted by Christ, as those were disgraced by *Jehua*.

That they might do with them as they would] Save or slay whom they pleased; yet not forgetting the Lawes of humanity; as the bloody Spaniards have done amongst the miserable *Indians*: causing them to cry out, that it had been far better, that the *Indies* had been given to the Devils of hell then to them, and that if the Spaniards go to heaven when they die, themselves will never come there, though they might.

Verse 25. *And they took strong Cities*] With no great ado: like as townes were said to come in to *Timoteus* (the *Arbican* General) his toiles while he slept. This he ascribed to his owne prowess and policy: often interlacing this proud speech (*Plut. in Sylla.*)

no part) and from thenceforth never prospered; in any thing he undertook.

And a fat land] Flowing with plenty of dainties, though *Strabo* spitefully slander it for craggy and barren.

And possessed houses full of all goods] Of all pleasant and precious substance: for the *Canaanites* were great Merchants, *Esay* 23. 8. *Hof.* 12. 7. *Ezek.* 17. 4.

Wells digged] A great commodity in that hot Country.

Vine-yards and Olive-yards] A singular help to house-keeping.

So they did eat and were filled] They had enough of every thing, and did eat *whiles* eating was good, as they say *Queen Elizabeth* did seldom eat but of one dish, rose ever with an appetite, and lived about seventy years. King *Edward* the sixth was wont to call her *His sweet sister Temperance*.

And delighted themselves in thy great goodness] They lived in Gods good land; but not by Gods good Lawes, the refreshing they found by his best creatures was none other but such as his, who *warmeth himself, and saith, Aha, I am warme, I have seene the fire,* *Iſa.* 44. 16.

Verse 26. Nevertheless they were disobedient, and rebelled] See how full in the month these holy Levites were in aggravating their own and their forefathers finnes, which swelled as so many toads in their eyes; neither could they ever sufficiently disgrace them. This is the property and practise of the true penitentiary.

They cast thy Law behind their back] That is, they vilipended and undervalued it; God drew them by the cords of a man, (so the cords of kindnesse are called, *Hof.* 11. 4. because befitting the nature of a man, and likeliest to prevail with rational people) but they like men (or rather like beasts) transgressed the Covenant: and, as if God had even hired them to be wicked, so did they abuse all his benefits to his greatest dishonour; being therefore the worse, because in reason, they ought to have been better.

And flew thy Prophets which testified against them to turne to thee] This was the worst they did to them, and that for which they received *mercedem mundi*, the wages of the mad world ever beside it self in point of salvation, and falling foul upon such as seek its good. This is that sinne that brings ruine without remedy, 2 *Chron.* 36. 16. *Prov.* 29. 1. for, precious in the sight of the Lord is the death of his Saints, *Pſal.* 116.

And they wrought great provocations] Or, *Blasphemies*: see *verse* 18.

Verse 27. Therefore thou deliverest them] *Flagitium & flagellum, sicut acus & filum.* Sinne and punishment are tied together with chains of adamant.

Who vexed them] Heb. *Put them to straits*; so that they had not what shift to make, or how to help themselves.

And in the time of their trouble] *Vexatio dedit intellectum.* The time of affliction is the time of supplication. When out of the depths Gods people cry unto him, they may have any thing, *Zach.* 13. 9. speedy audience, unmisfarrying returns of their prayers.

Thou gavest them Saviours] i.e. Deliverers such as the Judges were, *Judg.* 3. 9. and such as *Flaminius* the Roman was to the poor *Argives*; who therefore called him *Saviour Saviour*, and that with such a courage, *ut corus fortuito superbelantes, in stadium deciderent*, that the birds fell to the earth amazed with that outcry; the aire was so dissipated with their acclamations.

Verse 28. But after they had rest, they did evil again] As standing pooles breed vermine; as sedentary lives are subject to diseases. If men be not poured out from vessel to vessel, they will soone settle upon their lees. *Because they have no changes, therefore they feare not God,* *Pſal.* 55. 19. *saith David*, of the wicked: and *Pſal.* 30. *David* himself was afflicted, delivered, and then grew wanton. Then troubled again, *verse* 7. cries againe, *verse* 8. 9. God turnes his mourning to joy again; whereof if he surfeited not, it was well bestowed on him. But rare sumant felicitibus are. We are commonly best when worst: and *Pliny* told his friend, that the best way to live well, was to be as good in health, as we promise to be when we are sick.

Therefore leftest thou them in the hand of their enemies] Who can do us no hurt, but by Divine permission; though they bandy together, and bend all their forces to harme the Church, yet are they bounded by God, and can do nothing, till he leave his people in their hands.

Had the dominion over them] Ruled them with rigour.

And many times didst thou deliver them] Even *toties quoties*: for as the eye is not wearied with seeing, nor the eare with hearing: so neither is God with shewing mercy. But

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as the Sunne shineth after it hath shone, and as the Spring runneth after it hath run, so doth the Lord proceed to do good to his in their necessity; and that according to his mercies which never fail, *Lam.* 3. 22.

Verse 29. And testifiedst against them] Toldest them of their finnes, foretoldst them of their dangers, didst all that could be done to do them good: but nothing would do.

Yet they dealt proudly] See *verse* 16.

And hearkened not] *Intrus exiſtens prohibuit alienum*, Hear, and give eare, be not proud, *Ier.* 13. 15.

But sinned against thy judgements] i. e. Thy Statutes, though made with so much reason and respect to our good, that if God did not command them, yet were it every way our best way to practise them, *Esay* 48. 17. *I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou shouldest go*: As who should say, It is for thy profit that I command thee this or that, and not for mine own.

Which if a man do] But that, as now, he cannot do, and therefore not be saved by the Law, *Rom.* 10. 5. Our Saviour indeed laid to that young justiciary, *This do and thou shalt live*, *Luke* 10. 28. But that was all one, *saith Luther*, as if Christ had said unto him, *Vade & morere*, Go upon thy death; for do this of thy self, and live thereby thou art never able.

And withdrew the shoulder] When called to take up Christs yoke, or to beare his crosse. See the Note on *Zach.* 7. 11.

And hardened their necks] To finewes of iron, they added browes of brasse.

Verse 30. Tet many years didst thou forbear them] Heb. *Protrahit* over them: or *draw out* thy loving kindnesse toward them, to the utmost.

And testifiedst against them] As *verse* 29. They wanted not for warnings or wooings, with, *Woe unto thee O Jerusalem: wilt thou not be made cleane? when shall it once be?*

Tet would they not hear] But as Sea-monsters, or *Catadupes*, or men borne in a mill, or as one that is running a race; give him never so good counsel, he cannot stay to hear it.

Therefore gavest thou them] As uncounsellable, incorrigible.

Verse 31. Nevertheless for thy great mercies sake] Mans perversnesse cannot interrupt the course of Gods goodnesse. In the midst of judgement, he remembreth mercy, which beareth the same proportion to his judgement, which seven (a compleat number) hath to an *Onity*.

Thou diddest not utterly consume them] God will repent for his people; when he seeth their power is gone, *Deut.* 32. 36. and be jealous with a great jealousy, when the enemy goes beyond his commission, *Zach.* 1. 14, 15.

For thou art a gracious and merciful God] And this is most seene, when misery weighs down, and nothing but mercy turneth the scale.

Verse 32. Now therefore our God, the great, the mighty] It is an high point of heavenly wisdom, in the beginning of our petitions, to propound God to our selves under such holy notions and fit expressions, as wherein we may see an answer to our prayers; as here. See *chap.* 1. 5.

Let not all the trouble] Heb. *The wearying, the Inſtitute*. Afflictions are not joyous, but grievous to the flesh, which doth soone flag, and even sink under the burden, if not supported by the hand of heaven.

Seeme little before thee] As if we had not yet suffered enough, but (as if we wanted weight) must be made yet heavier by an addition of new afflictions, 1 *Pet.* 1. 6. God is apt to think a little enough, and spare, *Esay* 40. 1. and to take care that the spirit fail not before him, that his children swoon not in the whipping, *Esay* 57. 16. He knows that every child of affliction hath not the strength to cry out as *Luther* did, *Feri Domine, feri*, smite on, Lord, smite on, for I am absolved from my finnes: or as another did, I thank thee O Lord, for all mine extremity: and I beseech thee, if thou think good, to add to it an hundred fold more &c.

That hath come upon us] As foul-weather comes afore it is sent for. Heb. *Hath sound* us; for we sought it not, but would gladly have shun'd it.

Since the times of the Kings of Assyria] Who yet were their most favourable enemies, and are therefore compared to a golden head in *Nebuchadnezzars* Image: but any servitude is grievous: and among the Greeks, after that they were delivered from the tyranny of the Macedonians and Spartans, the Crier at the Nemean games was forced to pronounce

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nounce the word *Liberty iterumque iterumque*, again and again. And how earnest are Gods people here in deprecating another captivity. He heareth them; and for their late seventy years captivity, granteth them seven seventies of years (*Daniels weeks*) for the enjoyment of their own country.

Verse 33. *Howbeit thou art just* So *Mauricius* the Emperour justified God, when he saw his wife and children butchered before his eyes by the traytor *Phocas*, and knew that himself should be foone after itewed in his own broth; he cryed out, *just art thou O Lord, and just are all thy judgements*. So did the Noble *Du Plessy*, when he heard of the death of his onely sonne slaine in *Holland*; which so grieved his mother, that foone after she died.

Verse 34. *Neither have our Kings, our Princes, our Priests, &c.* But as there hath beene a general defection, so a well deserved desolation, wherein we have all justly shared.

Nor hearkened to thy Commandment. And that because they testified against their contrary practises. This wicked men cannot away with, they hate him that reproveth in the gate, as *Ahab* did *Micaiah*. None but the gracious can say, *Let the righteous smite me, be the reproof never so well tempered*. No sugar can bereave a pill of its bitternesse. Now the eare trieth words, as the mouth tasteth meats, *Job* 12. 11. And ungodly men (as they write of some creatures) have *fel in auro*, and must get their eares cured ere they can be in case to hear Gods Commandments, and his Testimonies. It is said of *Gerson*, that he loved a friendly reprover: and of *Queen Anne Bullen*, that she not onely was willing to be admonished, but also required her Chaplains freely and plainly to tell her of whatsoever was amisse. *Scilicet Christus voluit aliquando etiam Reginam in Caelum vehere*, as *Luther* once said of *Elizabeth*, *Queen of Denmark*. These Kings and Princes of *Israel* were none such.

Verse 35. *For they have not served thee in their Kingdom* As *David* did, who held it his highest honour to be the servant of the Lord: and as those three famous Christian Emperours, *Constantine*, *Valentinian*, and *Theodosius*, who stiled themselves *The vassalles of Jesus Christ*.

And in thy great goodnesse that thou gavest them In the abundance of all things, *Deut.* 28. 47. they should have considered, *The more wages, the more work*: and that thus to requite the Lord, was to come under the censure of a foolish people and unwise, *Deut.* 32. 6. yea, of idle and evil servants, *Mat.* 25. 26.

And in the large and fat land But *Jeshurun* waxed fat and kicked: fulnesse bred forgetfulness, security, *Deut.* 32. 15. therefore he was worthily pent up and pined in a strange land; where he had liberty little enough, and prisoners pittance.

Neither turned they from their wicked works They quarrel not with their faults, but with their friends that reprove them; they turne not to him from whom they had deeply revolved. Their impenitency maketh their finnes mortal, saith Saint *John*, 1 *Epist.* 5. 16. immortal, saith Saint *Paul*, *Rom.* 2. 5. they die in their finnes, as did those Jewes in the Gospel, and perish for ever, *Job* 8. 21.

Verse 36. *Behold, we are servants this day* This is twice here bewailed, as a singular unhappinesse. They that live under the Turkish slavery, feelee it so. Poor *Greece* that was once *Sol & sal gentium, terrarum flos, & fons literarum*, is now — *vel Priami miseranda manus*.

Princesse of Nations, Queen of Provinces
She was, that now thus tributary is. *Lam.* 1. 1.

Out of *Greece*, and other Countreys that had sometimes received the Faith of Christ, the Turkish tyrants draw with them to the warres great multitudes of wretched people, whom they call *Asaps*. These carry all the baggage; these carry wood and water for other souldiers of better account: these serve instead of Pioners to cast up trenches, and raise bulwarks: and when battle is to be given, if it be in plain field, these have then weapons put into their hands, and are thrust into the fore-front of the battie, to blunt the enemies swords: But if a City be to be besieged, these serve as fit matter to fill the ditches with their dead bodies, or to make bridges for other souldiers to passe over upon. And if they shrink to attempt any thing they are commanded, then are they more cruelly used by their Commanders, then by their enemies. And this the Ottoman Kings count good policy.

Verse 37. *And it yieldeth much increase unto the Kings* As this Land once did

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unto the King of *Locusts*. When it was stiled the Popes *hortus deliciarum*, out of which he could fetch what money, or any thing else he pleased, so long as he could hold a pen in his hand. In the year 720. *Imo* King of West-Saxons, caused in all his Dominion, in every house having a chimney, a penny to be collected and paid to the Bishop of *Rome*, in the name of Saint *Peter*; and thereof were they called *Peter-pence*. These continued till *Henry* the eighth's time: who in his Protestation against the Pope, speaketh thus, *England is no more a babe: there is no man here, but now he knows that they do foolishly, that give gold for lead, more weight of that then they receive of this, &c.* *Ibid.* 990.

Also they have dominion See the Note on verse 30.

At their pleasure Their will was a law, which to argue or debate, was high misde-meanour; to detrect or disobey, present death.

Verse 38. *And because of all this* Our sinne and misery.

We make a sure Covenant See *Ezra* 10. 3.

And write it *Litera scripta manet*.

And our Princes, Levites and Priests scale unto it In the roome and name of all the rest, who have sworn and will performe it, that we will keep thy righteous judgements

CHAP. X.

Verse 1. *Now those that sealed, were Nehemiah the Tirshata.*

HE is first mentioned, not as a Priest, but as Provost; and one that held it an honour to be first in so good a matter As *Cesar* never said to his souldiers, *Ite*, but *Venite*, Go ye, but Come along, I will lead you: And as *Abimelech* said, *What ye have scene me do, make haste and do accordingly*. So should all Superiours say to their inferiours. *Vita Principis censura est, imò cynosura*, the life of the Prince is the load-star of the people, upon which most men fix their eyes, and shape their courses. *Magnates sunt Magnetes*, Great men draw many by their examples, they are as looking-glasses by which others dresse themselves. And hence *Nehemiah's* forwardnesse here to scale first. There follow in their order Priests, Levites, Princes and people solemnly sealing a sure Covenant. God had caused them to passe under the rod, and now he is bringing them into the bond of the Covenant, that he may purge out the rebels from amongst them, *Ezek.* 20. 37, 38.

Verse 2. *That had separated themselves* In Saint *Paul's* sense, 2 *Cor.* 6. 17. *Come out from among them, and be ye separate, &c.* from such stand off; Stand up from the dead, save your selves from this untoward generation, shun their finnes, left ye share in their plagues. These holy Separates (or *Profelytes*) sealed the Covenant, and became free denizens of the Common-wealth of *Israel*; having right to all Gods Ordinances, *Exod.* 12. 48. Such were *Arannah* the Jebusite, 2 *Sam.* 24. *Jether* the Ismaelite, 1 *Chron.* 7. 17. with 2 *Sam.* 17. 25. those *Acts* 2. 10. the Jewes called them *Advenas Justitie*. *Deodare* interpreteth this text of such Jewes as were come again out of *Babylon*, to serve the Lord, according to his Law. Others, of such as had separated themselves from their Hea-then-wives and children.

Their wives, their sonnes, and their daughters These also were then, and still may be Covenanters, as partakers of the benefit, 1 *Tim.* 6. 2. and heirs together of the grace of life, 1 *Pet.* 3. 7.

Every one having knowledge Of their own misery by sinne, and of the great mytery of godlinesse.

Verse 29. *They clave to their brethren* Heb. They laid fast hold on them, viz. by taking hold of the Covenant, to keep the Sabbath from polluting it, and chusing the things that please God, as *Ezay* 56. 4, 6.

And entered into a curse The more to confirme the oath, and to keep their deceitful hearts close to God. See *Deut.* 29. 12, 21. This is called the oath of God, *Eccle.* 8. 2. Confer *Isa.* 19. 18. and 44. 5. 2 *Chron.* 15. 12, 14. and 34. 31.

To walk in Gods Law *Ex* *gnose* & *Canone decalogi*, to walk accurately and exactly by line and by rule, In all the Commandments and Ordinances of the Lord blamelesse, *Luke* 1. 6. so far as by his grace He should vouchsafe to assist them. For *lex jubet, gratia juvat*. The bowles of the Candlestick have no oile, but what droppeth from the olive-branches

branches. David can with well to the keeping of Gods Commandments diligently, *Psal.* 119. 4, 5. but promise no further then God shall please to enlarge his heart, *verse* 32. Vows and Covenants indefinitely and absolutely made (as that of *Jeſhua*, *Judg.* 11. 31.) prove a ſnare. Condition with the Lord for his ſtrength and grace; rely not on thine own ſufficiency, leſt it repent thee of thy raſhneſſe and ſelf-confidence, as it befell *Peter*. Conſider that thou art but a poor garſon-ſouldier: and without ſupplies of the Spirit of *Jeſus Chriſt*, *Phil.* 1. 19. thou canſt do nothing. David knew this, and therefore called earnestly for help from heaven, *Psal.* 51. 13, 14, 15. & 119. 106, 107.

Verſe 30. And that we would not give our daughters] This is the firſt particular branch of the Covenant, that they would make no inter-mariages with the Heathen; as knowing the ſnare that herein Satan laid for their ſouls. In the firſt ſentence againſt man, this cauſe is expreſſed, *Be cauſe thou obeyeſt the voice of thy wife*, &c. By the rib (as by a ladder) Satan oft climbs to the heart, and corrupts it, as *Gregory* hath it. O wives! (ſaith another) *the moſt ſweet poiſon, the moſt deſired evil in the world*, &c. Make a wiſe choice therefore. The Heathen well ſaith, that every man when he marrieth, brings either a good or an evil ſpirit into his houſe, and ſo makes it either a heaven or a hell.

Verſe 31. And if the people of the land bring any ware] As they might without the Jewes leave: and did, *chap.* 13. 16. and ſome of theſe Jewes, forgetting their Covenant, bought of them too: even the children of *Juda* in *Jeruſalem*, ib. as if they had been of her religion in the tragedy, who ſaid,

ὃς οὐκ ἔστιν Ἰουδαῖος, ὃς οὐκ ἔστιν Ἰουδαῖος, ὃς οὐκ ἔστιν Ἰουδαῖος.

that is, I ſwore with my tongue, but not with my heart. But ſhall they thus eſcape by iniquity? Be not deceived, God is not mocked: A God of truth, and without iniquity; juſt and right is he, *Dent.* 32. 4.

That we would not buy it of them] Leſt we ſhould trouble and diſquiet that holy Reſt; and God ſhould ſue us upon an Action of waſt: For the ſeventh day is the Sabbath of the Lord thy God, *Exod.* 20. 11. *Jer.* 17. 21.

Or on the holy day] Now abrogated *Col.* 2. 16. And that we would leave the ſeventh yeare] That Sabbaticall yeare, prefiguring the year of Grace, the Kingdome of Chriſt, *Qui noxas & nexas omnes ſolveret*, who giveth his people a generall releaſe, *Dent.* 15. 2. and comes not over them againe with an after-reckoning. *Peccata non redempt.* The Land alſo was to reſt from tillage this year, *Exod.* 23. 11.

And the exaction of every debt] For that year at leaſt, and the next too, if the debtor were not able to pay; the lender was to expect a recompenſe from God, *Dent.* 15. 6.

Verſe 32. To charge our ſelves yearly with the third part of a ſhekel] Beſide the Poll-mony the half-ſhekel required, *Exod.* 38. 26. the third part of a ſhekel was no great ſum, yet ſomewhat more then what *Saul* and his ſervant preſented the *Seer* with, whom they could not but know to be the Judge of *Iſrael*, 1 *Sam.* 9. 8. Theſe had learned, that thankfulneſſe was meaſured both by God and good men not by the weight, but by the will of the Re-tributor. God doth highly accept the ſmall offerings of his weak ſervants, when he ſeeth them to proceed from great love.

Verſe 33. For the ſhewbread] Here are recited the ſeverall uſes whereunto that tribute or Impoſt was put: the half-ſhekel enjoyned by the Law being not enough, by reaſon the people were as yet ſo few. This though *Janius* denieth, yet the Hebrews all conſent about it.

To make an atonement] That is, an agreement, Heb. *To cover* or expiate, to purge away, or take away uncleanneſſe; to ſatiate for ſin, and to pacifie wrath. By the Prieſts making atonement legally was typified Chriſts making reconciliation betwixt God and man: for he alone is the propitiation for our ſinnes, 1 *John* 2. 2. But how much miſtaken were our Anceſtours in times of Popery, who built religious houſes, and gave large maintenance to them to buy off their ſinnes, to deliver their ſoules from hell, to fetch their friends out of Purgatory, &c.

Verſe 34. And we caſt lots — for the Wood-offering] Heb. *Kurban* or *Korban* as the Goſpel calleth it, becauſe by offerings they came near to God. This Wood offering we read not of till now: the Prophet *Iſay* telleth us, that if we ſhould ſacrifice unto God according

A ſt. and Mor.
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ording to his excellent greatneſſe, *Lebanon* would not be ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering *Chap.* 40. 16. There was much uſe of fuel about the Temple; and it was formerly provided out of the publike treaſury. But that now failing, they take another order as here; that God might not be ſerved, and the daily ſacrifice neglected, which they held and called *The abomination of deſolation*.

Verſe 35. And to bring the firſt-fruits of our Ground] Heb. *The firſt-borne*. Theſe firſt-fruits were the fiftieth part; and if any would be more liberrall in paying, the fortieth, or, being poorer, the ſixtieth part.

And the firſt-fruits of all fruits of all trees] God required to be honoured with the firſtlings of all, to ſhew how he ſets by our young-ſervices. We prize nettle-buds when they firſt put forth: ſo doth God remember and regard the kindneſſe of our youth.

Verſe 36. Alſo the firſt-born of our ſonnes] Theſe God claimed as his due, *Exod.* 12. 2. and 22. 29. *Nam.* 3. 13. and called for, as beſt beloved of the parents; that, together with them he might draw mens beſt affections to himſelf. They were to be redeemed, as were alſo the firſtlings of all beaſts not fit for ſacrifice, *Exod.* 13. 13. and the redemption-money brought to the Prieſts (who were Gods Receivers) that they might be the better encouraged in the Law of the Lord, as *Hezekiah* phraſeth it, 2 *Chron.* 31. 4.

To bring to the houſe of our God, unto the Prieſts] No man might offer his own ſacrifice, though it were never ſo good, but preſent it to the Prieſt, *Levit.* 17. 5. who was to offer as well the poor mans Lamb, as the rich mans Ox: it is by Chriſt alone that we muſt draw nigh to God, &c.

Verſe 37. And that we ſhould bring the firſt-fruits of our dough] As oft as they baked, they gave a Cake unto the Prieſts, where they dwelled, throughout the Tribes: for they were diſperſed all abroad the land for inſtruction of the people, and exhortation to obedience to the Law of God. See *Nam.* 15. 20, 21.

And the tythes of our ground unto the Levites] All the tythes were paid to the Levites, not to the Prieſts: and out of them, the Levites paid a tenth to the Prieſts.

In all the Cities of our tillage] No places were tyth-free.

Verſe 38. And the Prieſt the Son of Aaron] That Son of Aaron by an eminency, the High-Prieſt.

Shall be with the Levites] To ſee that right be done, and to make an equal diſtribution.

When the Levites take tythes] As their Due, and not as a benevolence from the people. *Melchizedech* tythed *Abraham*, Heb. 7. 6. It is your reward or wages which you dearly earne, and may juſtly call for, *Nam.* 19. 31. The chief of the Levites demanded their due, when they were not thought of: but, by great over-ſight, were paſſed over in the diviſion, *Job.* 21. 1.

And the Levites ſhall bring up] See the Note on *verſe* 37.

Verſe 39. And we will not forſake the houſe of God] But frequent it our ſelves, and ſee that the Prieſts that miniſter, the porters and fingers forſake it not, for want of neceſſary maintenance: as they were ſhortly after this, forced to do, *And to ſtie every one to his field*, *Neh.* 13. 10. For a ſubſiſtence.

CHAP. XI.

Verſe 1. And the Rulers of the people dwelt at Jeruſalem.

THIS City, being before repaired, beginneth now to be re-peopled. See *chap.* 7. 4. The Rulers there took up their ſeat, (as was ſit, and as in all chief Cities is uſual) ſo that thither the Tribes went up, the Tribes of the Lord, &c. And there were ſet the Thrones of Judgment, *Pſal.* 122. 5.

The reſt of the people alſo caſt lots] The diſpoſe whereof is wholly of the Lord: and therefore none could reaſonably repine.

To bring one of ten] This ſhadowed out the paucity of thoſe that ſhall inhabit the heavenly *Jeruſalem*; according to *Iſai.* 6. 13. *Jer.* 3. 14. Chriſt at laſt day will do as *Jeſhua* did (ſaith a Divine) to finde out who had ſtollen the Babylonish garment: there were many brought together, and all to finde out one, *Job.* 7. So all ſhall then appear: out of them a ſmall number ſeducted, that have heard of Chriſt: out of them thoſe that

that have professed him : and out of them , those that have professed in sincerity : and these.

--- *Numero vix sunt totidem, quot
Thebarum porte, vel divitis officia Nili.*

Juvenal. Sat. 13

*Hom. 4. ad pop.
Antioch,*

How many, think you, shall be saved in this City, (said *Chrystostome* to the people of *Antioch*, where he had long preached, and was much admired,) It will be a hard speech to you, but I will speak it; though there be so many thousands of you, yet there cannot be found an hundred, that shall be saved: and I doubt of them too; for what villany is there in youth? What sloth, in old age? and so he goes on.

The holy City *Jerusalem* is so called, because God had chosen it to set his name there. The Heathen God-haters had always an edge against it, and this made people so unwilling to inhabit it. Our *Edward the First* had too high a conceit of it, when he charged his Son upon his death-bed to carry his heart thither, and left 32000. pounds for that purpose.

Verse 2. And the people blessed all the men that willingly offered themselves] All the Volunteers, those *Liberi & Libentes*, that moved with a zeal of God, and his service, feated themselves at *Jerusalem*; though it were little for their safety or profit. Sincerity is an enemy to *Simultery*; it streines out selfe-respects, and procures a man great respect in the hearts of good people, who are ready to commend them and pray for them, as here.

Verse 3. Now these are the chief of the province] So *Judea* is called, because now subject and tributary to the King of *Babylon*; as afterwards it was to the Romans (and is therefore called a province, *Act. 25. 1.*) and is now to the Turk. How then could those Jews in the Gospel say, *We are Abrahams seed, and were never in bondage to any man*, but that they cared not what they said in *abrayado*? *Spaniards* are said to be impudent braggars: and extremely proud in the lowest ebbe of fortune. These Jews were so certainly; and so they continue.

Verse 4. Certaine of the children of *Judah*, &c.] Yea and of the children of *Ephraim*, and *Manasseh* too, *1 Chron. 9. 3.* Where the fame is set downe as here, but the number is greater. And why? here only those are reckoned who inhabited *Jerusalem* by lot: but there, the Volunteers also. See *verse 2.*

Verse 5. And *Maasiah* the Sonne of *Baruch*] See the Note on *Ezra 2. 3.*

Verse 6. Valiant men] Heb. *Men of ability and activity*. It comprehendeth all the four Cardinall vertues.

Verse 7. 8.] Little *Benjamin*, the smallest of the Tribes of *Israel*, *1 Sam. 9. 23.* yields more by halfe, then *Judah*. *Jerusalem* stood in both these Tribes.

Verse 9. Their overseer] Or *Commissary*.

Verse 11. Ruler of the house of God] One of the High-Priests great Deputies, See *Num.*

3. 32. 1 Chron. 9. 11. 2 Chron. 19. 11.

Verse 12, 13, 14.] In all 1192. The totall of Priests and Levites 1476. and of *Judah* and *Benjamin* 1396. So that there were more Priests and Levites then of the Lay-people; which argues their zeal to be greatest. There were also 172. Porters, who were all Levites.

Verse 17. To begin the thanksgiving in prayer] To set tunes to *Psalmes* of praise, and to begin those tunes as *Precentor* chief-chaunter.

Verse 18, 19.] See *vers. 12, 13.*

Verse 20. Were in all the Cities] Dispersed abroad to instruct the people, and to heare the salt of the Earth, to keep it from putrifying.

Verse 21. Dwelt in *Ophel*] See *chap. 3. 26.* Some will have it to be not a Tower, but a Village, near to *Jerusalem*.

Verse 22. The Over-see] The Vulgar hath it, the Bishop.

Verse 23. The Kings] Viz. of *Persia*. *Ezra 6. 8, 9.* and *7. 2, 24.*

Verse 24. At the Kings hand] Was his *Plenipotentiary*.

Verse 25. In the villages thereof] Heb. *In the daughters*; for villages seem to be so to the greater Cities.

CHAP.

CHAP. XII.

Verse 1. Now these are the Priests and the Levites.]

ANCESTOURS to those that dedicated the walls: and here registred, as for honours sake to themselves, so to shew that their successors, now imployed in this work, were true Priests and Levites of a right descent and alloy.

That went up with *Zerubbabel*] Together with those that came afterwards with *Ezra*. *Ezra 8. 2, 3, 18, 19.*

Verse 2. *Amariah, Malluch*,] See the Note on *Ezra 2. 3.*

Verse 8. Which was over the thanksgiving] *Præfatus Musicus*. See *Chap. 11.*

17.

Verse 9. In their Watches] In the order of their functions, taking their turns.

Verse 10. *Joiakim* begat *Eliafib*] Who proved a very wicked Priest, *Chap. 13. 4, 5.* and his Sonne *Joiada* was little better, being allied to *Sanballat*, *Chap. 13. 28.*

Verse 11. And *Jonathan* begat *Jaddanab*,] Who was High-Priest in *Alexander* the Greats time; and meeting him, in his formalities, prevailed with him to spare the City *Jerusalem*, and to confirme the priviledges thereof, as *Iosephus* reporteth.

Verse 22. To the reigne of *Darius* the Persian] Viz. *Darius Codomannus*, the last Persian King.

Verse 23. In the book of the *Chronicles*] *Sc. 1 Chron. 9. 10, &c.*

Johanan the Son of *Eliafib*] That is *Jonathan* the Grandchild of *Eliafib*, and the Son of *Joiada*.

Verse 27. And at the dedication of the Wall] To set down which is the main scope of this whole Chapter.

Verse 30. Purified themselves, and purified the people] But first themselves: because who so would reforme others, must begin with himselfe, as *Lyra* here noteth.

Verse 34. *Judah* and *Benjamin*] i. e. Men so called.

Verse 36. And *Ezra* before them] Before the first company, as *Nehemiah* came after the second, *verse 3.* As the first went round from the West Southward till they came to the East: so the second company went from the West Northward, till they came to the East, where they both met at length in the Temple, *verse 41.* Praising God with all sorts of musick vocall and instrumentall. This was a most solemne and sacred procession, farre different from those of the Papists. The French Historian telleth us of their *Hewy*, that going in procession together with his Cardinall, they had in the middle berwixt them *Morionem, nugas & ineptias agentem*, a jester to make them sport: here was good devotion therewhile. The Philosopher told the Fiddlers, he could be merry without them. And *Aristotle* being asked what he thought of musick? answered, *Jovem nec canere, neque cytharam pulsare*, *Jupiter* neither sings nor plays on an instrument. But though God needeth it not, careth not for it: yet so far as it might excite and further devotion, these holy Priests and Levites made use of the musickall instruments of *David* (called musickall instruments of God, *1 Chron. 16. 42*) and *Ezra* before them, as a guide: they also sang aloud, and so generally rejoiced, That their joy was heard even as far off. *Verse 42, 43.* This was right.

Verse 39. And from above the gate of *Ephraim*] Much mention is here made of the severall gates and Towers; because God was much seen in helping them so soon to build such: and, by the sight of them, they were much excited to praise the Lord.

Verse 43. For God had made them rejoyce with great joy] By giving them both matter of joy, and hearts to do it aright. *Credo mihi res severa est verum gaudium*, saith *Seneca*, true joy is a severe business. *Quid nobis cum fabulis, cum risu?* saith *Bernard*. What have we to do with jesting and pastime, &c? we have meat to eate, pleasure to take that the world wots not of; we can let out our souls into God the fountain of all good; and rejoyce in his Word, as one that findeth great spoile, wherein the pleasure is as much as the profit, *Psal. 119. 162.*

Verse 44. For *Judah* rejoyced] Heb. *For the joy of Judah*, the oile of spiritual gladnesse had so dilatated their hearts, that they were most ready and willing to provide for the sacred Ministers; and to pay them that which was appointed, as they had also newly covenanted to do.

Eor

*Antiq. Jud.
Lib. 11. c. 8.*

*Egit. Hist. Gal.
lic. 191.*

For the Priests and the Levites that waited] Heb. *That stood, sc.* before the Lord, and served in their courses. These they not only applauded, but liberally maintained. Nowadayes Ministers shall have hard work and good words, but slight wages. Men deale by them as Carriers do by their horses, lay heavy burdens upon them, and then hang bells about their necks, &c.

C H A P. XIII.

Verse 1. On that day]

That great Fast-day, chap. 9. 1, 2, &c. Or, after Nehemiah's return from the Court of Persia, verse 6. so the most expound it.

They read in the book of Moses] Viz. In Deuteronomy, (chap. 23. 3.) called by the Rabbines *Sepher tocheboth*, the book of Rebukes, or of Instructions, upon conviction.

And therein was found written] *Perquam durum est*, (so it might seeme to Ammonites and Moabites) *sed ita lex scripta est*, The Law was perpetual and indispenfable: a signe of great wrath.

That the Ammonite and the Moabite] Lots by blowes, and the Churches constant enemies.

Into the Congregation of God] i. e. Assemblies of Gods people, whether sacred or civil, unlesse profetized.

Ver. 2. Because they met not the children of Israel] A bare omission of observance, subjected them to divine vengeance. As God requieth the least courtesie done to his people, be it but a cup of cold water: so he repayeth the least discourtesie, or but neglect of them, to whom the glorious Angels are ministering spirits, and may not think themselves too good to serve them, Heb. 1. ult.

But hired Balaam against them] With the rewards of divination; Num. 22. 7. the wages of wickednesse, Jude 11. 2 Pet. 2. 15. which he greedily ran after; and not so much as roving at God, made the world his standing-mark, till he had got a sword in his guts.

Howbeit our God turned the curse into a blessing] So he did the Popes curse to Queen Elizabeth; and, before her, to Luther. *Quid magis illi furunt, eo amplius procedo*, saith He in a certain Epistle; the more they rage and ban me, the more I proceed, and prosper. The Pope excommunicated him, the Emperour proscribed him, &c. *Omnium animi tum erant arrepti, quid illa Caesaris & pontificis fulmina essent effectura*. All mens minds were then set an end, and stood on tip-toes, as it were, to see what would be the issue, saith mine Author. A wonderful work of our God surely, and worthy to be chronicled! Luther is conveyed out of the way by the Elector of Saxony for ten months, till he would be hid no longer. Mean-while Pope Leo dieth, the Emperour Charles the fifth is first called into Spain to suppress seditions there, and afterwards is so busied in his wars with the French King, that he hath no leisure to look after Luther. After this, when the French King was beaten by the Emperour, and carried prisoner into Spain, he was released and sent home again, upon condition, that the Emperour and He should root out the Lutheran Heresie, as they called it. But our God broke their designs, and turned this curse also into a blessing. For the French King returning home, and conceiving that the conditions (that he had yeilded unto, to get off) were unequal, entereth into a League with the Pope and the State of Venice against the Emperour. The Pope (that he might cover his false dealing with the Emperour) sends abroad his Bull, and therein calleth knave first. The Emperour on the other side complaineth of the Popes malice, and double-dealing, exhorteth him to peace, and concludeth, that it were fitter for them to unite against the Lutherans. And when he could prevaile nothing by writing, he aboliseth his authority throughout all Spain, sends his armies against him under the Duke of Bourbon, claps him up prisoner in Saint Angelo, proclaimes open war against the French, &c. So that Religion got ground, and all things fell out rather unto the furtherance of the Gospel, Phil. 1. 12. Let them curse thy Church Lord, but do thou blesse: when they arise, let them ever be ashamed; but let thy servants rejoyce, and speed the better for their ill wishes. So be it.

Verse 3. Now it came to passe when they had heard the Law] And were transformed into the same image therewith, by the Spirit of grace, who had made their stony hearts

to become fleshy, &c. We use to say, *As hard-hearted as a Jew*. But they that relent not, repent not at the hearing of the Word, are worse then these Jewes; and it may be feared that the Lord hath a purpose to destroy them. The Law of the Lord, when but read only, is perfect, converting the foul, Psal. 19. 7. but woe to the irreformable; 2 Corinth.

4. 4. And they separated from Israel all the mixed multitude] *Vulgus promiscuum*, the rabble of strangers, wherewith this people were haunted and pestered from the very first, Exod. 12. 38. Num. 11. 4. These, moved with miracles, removed with them out of Egypt, but for a mischief to them, for they drew them into sinne then, as those here did also; and were therefore worthily put away, as the Law required.

Verse 4. And before this] Before the Commandment came as a Lamp, and the Law a Light (as Prov. 6. 23.) causing a Reformation. As Toads and Serpents grow in dark and dirty sellars: so do sinful disorders in ignorant places and persons.

Eliashib the Priest] The High-Priest, but such an one, as from whom profanenesse went forth into all the land, Jer. 23. 15. The finnes of Teachers, are Teachers offins.

Having the oversight of the chamber] i. e. Of all the chambers of the Temple, by vertue of his office; and therefore thought belike, he might do what he listed with them (now in Nehemiah's absence) without controul.

Was allied unto Tobiah] A bitter enemy to Gods people, but sly and subtle, seeking to inlinate by alliances, and letters of perswasion, such as Cardinal Sabello wrote to the Geneveses in Calvins absence, and Cardinal Lorraine to the Protestant Princes of Germany, that he and his brethren the Guises (those sworn swordmen of the Devil) would embrace the reformed Religion.

Verse 5. And he had prepared for him a great chamber] Called chambers, verse 9. for he had laid many chambers into one, saith Junius, by taking down the partitions, and furnishing the same for his friend and ally Tobiah.

Verse 6. But in all this time was not I at Jerusalem] And thence it was that things grew so farre out of order. So when Moses was gone into the Mount, the people set up the golden Calf: they turned aside quickly, saith God, Exod. 32. 8. So were the Corinthians and Galatians so foolish, as Saint Pauls back was but turned upon them, Gal. 1. 6. *Levitare prorsus desultoria*. And so were these Jewes, notwithstanding their better purposes, promises, Covenants; yea, and beginnings of Reformation. See chap. 10. 30.

And after certaine dayes] Heb. *At the end of dayes*; that is, at a years end, as Vatablus and Genebrard expound it. No longer then a year was Nehemiah away from his Government, (to shew his dutiful respect to his Master the King of Persia, and to negotiate for his Nation) but all things were out of frame, so well had the Devil and his instruments bestirred them. But Junius rendereth the text, *exaltis aliquot annis*, certaine years being past: and Lyra thus, *at the end of his dayes*, or of his life, when he now waxed old, he had a desire to go and reforme things amisse at Jerusalem, and to die, and lay his bones there. So likewise Funccius, the eighth year after his returne to Artaxerxes, which was also the last year of his reigne. And indeed one would wonder how in lesse then one years space things so well settled, should be so farre disjoynted; but that the Devil is *inimicus* the great Troubler, and had by sinne hurled (at first) confusion over the whole creation, in an instant.

Verse 7. And I came to Jerusalem] There was his heart before, *Animus est ubi amat, non ubi animat*: No sooner therefore had he got his *congedelere* at Court, but he hies to Jerusalem, as the Doves do to their windows. *Fugendum est ad clarissimam patriam: ibi pater, ibi omnia*, saith Plotinus the Philosopher; halten we all to our heavenly home, there's all that heart can wish, &c. Nehemiah lacketh nothing with Artaxerxes, Hadad with Pharaoh; Yet in any case, will go into his own Countrey, 1 Kings 11. 22. Rivers run into the Sea, whence they came: the Dove refteth not but upon the Ark. *Nescio quâ natale solum dulcedine cunctos Ducit* Ovid.

And understood of the evil that Eliashib did] As Joseph brought his brethrens evil report to their father, Gen. 37. 2. as the household of Chloe declared unto Saint Paul the contentions at Corinth, 1 Cor. 1. 11. so did some good souls this High-Priests miscarriages to Nehemiah, and that in an Ordinance; not to disgrace him, but to reclaim him, and to free themselves from the guilt of a sinful silence.

Verse 8. And it grieved me fore] Such was his zeale for God, that he could not bear it; no more could Phineas those two naughty packs, nor Paul the Idolatry of Athens, *νεφελην, αἱρετον, αἱρετον*.

Ulpian.p.

Tom. i. Epist.

Sculten. Annal.

Phil. 1. 12. 13

Als 17. 16. his spirit was moved, he was in a fit, yea almost besides himself, as the word signifieth. This the mad world counteth madnesse, 2 Cor. 5. 13. but madnesse in tis case is better then mopishnesse, and the true Zealot may answer his adversaries as David did Michal, 2 Sam. 6. 21. or as Basil did the threatening Prefect, who told him that he was mad, *Opto me in aeternum sic delirare*, I wish I may be so mad to my lives end.

Therefore I cast forth all the household-stuffe of Tobiah As a profane thing, not fit to be in so holy a place. True zeal, as fire, is active, and faith, shall I budge, stop, or step back, because *hoc Ithacus velis*? remit of my diligence for fear of a frown, losse, mischief? Out of doores with this bondswoman and her sonne; down with this piece of grasse, Let Adoniah die, though Bathsheba intercede for him, &c.

Verse 5. Then I commanded This was Governour-like; and blessed be He that hath a stomach for God, and will do his utmost for him, as occasion requireth. Of Nehemiah it might well be said, as Chrysostome doth of Peter, that he was like a man made all of fire, walking among stubble; or, like Basil, who was said to be a pillar of fire; he was of such a masculine, dilengaged, courageous disposition.

And they cleansed the chamber The Levites did, with their legal rites and purifications, according to their office, which Nehemiah would not invade.

And I brought I againe And so set things to rights, as our late Reformers began happily to do; but Satan hath hitherto hindered them.

Verse 10. And I perceived Heb. I took knowledge, and was soone sensible of it, as a great publicke mischief: for *ad tenuitatem beneficiorum necessario sequitur scordia sacerdotum*, leane benefices make leaden Ministers. This, the Magistrate must look to, and provide that they may have the double honour that is due to them, of countenance and maintenance; or else Religion will soone go to wreck.

That the portions of the Levites had not been given them And why? because the High-Priest was so bad, and the Levites therefore thought to be little better. How apt are men to dispute God out of his own? How witty to save their purses? How ready to say with William Rufus, The Church-bread is sweet-bread? and with Julian the Apostate, to take away the Ministers maintenance, pretending conscience; for what too much Living would be a burden to them: and who knows how Eliashib and his Levites may misemploy it?

For the Levites and singers that did the work And are therefore worthy of their wages, must have their honorary stipends, or cannot subsist; are not of the Chamaleon-kind, to live by ayre: but, as harvest-labourers, must have that which is good; as Oxen that tread out the corne, must have more then straw allowed them.

Were fled every one to his field For stark need, in the fail of Temple-maintenance; they were glad to do as they might, and let their charge lie. Though Tythes were not paid, yet they had some glebe-land to live upon.

Verse 11. Then contended I with the Rulers Who had let loose the golden reines of authority, and, by a passive Ministry at least, suffered this sacrilege, whilst they bare the sword in vaine, if they were not chiefe actours in it: as Luther complaineth of the Rulers of his time, *Nisi superesset scelum Egypti quod rapimus Papa*, &c. If we had not some of the spoiles of Egypt, pulled from the Pope, all we Ministers of the Gospel might be famished: and this little that is left us, is violently taken from us by the civil Magistrate. Parishes and Schooles are polled and spoiled by them, as if they meant to starve us all. Thus Luther, and more to this purpose.

Why is the house of God forsaken By your slacknesse and covetousnesse, contrary to your Covenant, chap. 10. 39?

And I gathered them together i. e. The scattered Levites, that Gods service might be no longer intermitted, and his wrath thereby provoked. Thus Nehemiah, whatever his hand found to do, did it with all his might; as David danced, as Baruc builded, &c. he went through-sitch with his work.

And set them in their place Heb. Made them stand in their standing, as if *absque stationibus istis non staret mundus*, without those standings, the world could not stand.

Verse 12. Then brought all Judah Then, when there was no other remedy. There must be a compulsory means, or Ministers shall be poorly maintained. *Quid si sustentandi essent de contributione populi, misere profectio & duriter viverent*, saith Luther. If once they be brought to live upon the peoples benevolence, they shall have a poor life of it. Once (in times of Popery) there was need of a Statute of Mortmain, providing that they should give no more to the Church. But now 'tis otherwise: these last and worst

worst times have seene the springs of bounty, like Jordan turned back, which heretofore did run so fresh and fast into the Church. Our Statesmen have Ministers maintenance now under debate; and much liking there is by a levelling-party (not without a Jesuite to help them) at Tythes, and College-lands. The Lord direct our Rulers; and preserve us out of the hands of those hateful Harpyes.

Verse 13. And I made treasurers Nehemiah left nothing undone that might befit a vigilant and valiant Governour. He was *omnibus numeris absolutus*, every way compleat.

For they were counted faithful A singular praise in persons entrusted, 1 Cor. 4. 2. See Nehem. 7. 2. Num. 12. 7. Such men as these are now gone in pilgrimage (as one faith) and their return is altogether uncertain. When one desired to see Alexanders treasures, he shewed him not his wealth, but his friends. Nehemiah might have done the like by these faithful treasurers, precious pieces surely, rare and rich jewels.

And their office was Heb. It was upon them. Duty is a debt; which till it be discharged, a good heart cannot rest.

To distribute unto their brethren To a treasure are required, 1. A laying in: 2. A lying hid: 3. A drawing out: So to a Treasurer, that he receive readily, keep carefully, distribute prudently.

Verse 14. Remember me O my God See chap. 5. 19.

And wipe not out my good deeds Forget not my labour of love: God requireth us to be his remembrancers, who yet needeth it not, Heb. 6. 10. there is a book of remembrance written before him, Mal. 3. 16. and good Nehemiah would not be wiped out of that book, nor blotted out of the book of life, Rev. 3. 5. That wretched Monk, died blasphemously, who said, *Redde mihi eternam vitam quam debes*, Give me heaven which thou owest me.

That I have done Sure it is, saith Anselm, that we do what good we do: but it is God alone, who causeth us so to do. Say therefore, Not unto me Lord, not to us, but to thy Name be the praise.

Verse 15. In those dayes saw I in Judah He was centoculor, and had his eye in every corner, to finde out and redresse abuses: whereas he was incessant and indefatigable. He chose rather to be counted a busy Justice, then a quiet Gentleman.

Some treading wine-presses on the Sabbath-day These Jewes were not so loose, but their posterity at this day are (in some respects) as much over-strict, as is elsewhere noted.

Dum vitant stulti vitium, in contraria currunt.

And bringing in sheaves As a work of necessity.

Is also wine, grapes and figs As a work of mercy. So they would plead likely. Since and shitting came into the world together, no evil wants its excuse: but the covering is too short, and God will wash off that varnish, with rivers of brimstone.

And all manner of burthens They did not so much as keep Sabbathum Asinorum, a rest from servile employments. See Jer. 17. 21.

And I testified against them i. e. I challenged them as impious for so doing, and provokers of Gods wrath, traytours to the State, Verse 18. This should every man do in his place. A certain Indian coming by, and seeing one of the New-Englisch profaning the Lords day by felling of a tree, said to him, *Tuos much mached man*, that is, Thou very wicked man, What break you Gods day? knowest thou not that this is the Lords-day in Massachusetts? that is, in one of the English plantations so called.

In the day wherein they sold victuals A practise too much in use in this Nation, till keeping of Markets and Faires on the Christian Sabbath was put down by authority; and especially by that late good Act for the sanctification of the Lords-day, grossely broken in this kinde, under many of the Bishops noses; yea, made a voyder and dunghill, for all refuse businesses.

Verse 16. There dwelt men of Tyre also Phœnician Merchants had their Factors in Jerusalem.

And all manner of ware Merchandise, for Tyre was a great Mart-town, and famous for fishing, Ezek. 27.

And sold on the Sabbath Which they ought not to have done: for that was Gods market-day, and not marts.

Unto the children of Judah Who were therefore worse then the Tyrines, because they

ought to have been better: therefore wrath shall be upon the Jew first, and then upon the Gentile, Rom. 2.

And in Jerusalem] This holy City was become an harlot. Filthinesse in a Stewes is nothing so odious as in a Virgin: a nettle in a Wilderneffe, is not so unsightly as in a Garden. In a land of uprightness to do wickedly, is an aggravating circumstance, Isa. 26. 10.

Verse 17. *Then contended I with the Nobles*] Heb. *With the white ones*; that had white clothes, but black souls. The snow-drift covers many a muck-hill. See ver. 11.

What evil thing is this that ye do?] Or suffer others to do at least, and are therefore worthily shent; as *Moses* also was for like cause, Exod. 16. 28.

And profane the Sabbath day] As if it were a common day, and not Gods enclosure, holy and honourable. Should men thus rob God of his right, unmount his Several, make false entry upon his free-hold? Hath He not singled out this day for his own, as He did Israel out of all Nations, the tree of knowledge out of all the trees of the garden, and out of all the world, (which is his) the tenth? *This is the day which the Lord hath made*, &c. 'tis a day like that night, Exod. 12. 42. to be kept holy unto the Lord; that day of the Lord which all his people must keep throughout their generations. To profane it or wound it, is here called an evil thing with an accent, a wickednesse with a witnesse.

Verse 18. *Did not your fathers thus?*] And will ye abet, and adde to their wicked practices? Will ye needs espouse their sinnes, as a seed of Serpents?

And did not our God bring all this evil upon us?] And that justly, because *Belshazzar-like*, though we knew all this, yet we lifted up our selves against the Lord of heaven, as the horse that casteth his rider, and riseth up against him. Hath ever any waxed fierce against God, and prospered? Was not he that but gathered sticks upon the Sabbath-day paid home with stones? Was there not for this very sinne a fire kindled in the gates of Jerusalem, that devoured the Palaces thereof, Jer. 17. 27? Justly is he made an example, that will not take example by others: and it is a sure both presage and desert of ruine, not to be warned.

Yet ye bring more wrath] As if ye had a minde to wrestle a fall with the Almighty, and to try for mastery. But do ye provoke the Lord to anger? are ye stronger then he?

Verse 19. *When the gates of Jerusalem began to be dark*] As they did betimes, because the mountains were round about Jerusalem, Psal. 125. 2.

Before the Sabbath] That there might be a due preparation, without interruption. At this day in many Cities where the Jewes reside, there is one goes about and proclaims the approaching of the Sabbath, about half an hour before Sun-set the day before, that they may set all aside to sanctifie it.

I commanded that the gates should be shut] And thereby all such occasions of profaning shut out.

And charged that they should not be opened till after the Sabbath] So King Edgar ordained that Sunday should be solemnized from Saturday nine of the clock, till Munday morning here in this Land, that God might surely have his due. The Jewes of Tiberias began the Sabbath sooner then others. Those at Tsepphore continued it longer, adding *de profano ad sacrum*. Hence R. Jose wished that his portion might be with those of Tiberias, and ended it with those of Tsepphore.

And some of my servants set 1 at the gates] To keep them carefully, and to prevent profanations. How the Athenians amerced those that came not to the Assemblies on holy-dayes, hurdling up all the streets, except them that led to the Ecclesia, taking away all their saleable wares, &c. See Rons his Archeolog. Attic. pag. 103.

Verse 20. *So the Merchants* — *lodged without Jerusalem*] They would not easily be said, or take an answer, so desirous they were of some takings from the Jewes. There is nothing in the world that is more pertinacious, and that cleaveth closer to a man then a strong lust, say it be covetousnesse, wantonnesse, passionatenesse, or any the like, intreat it to be gone, as *Naomi* did *Ruth*, threaten it as *Abner* did *Ajael*, or as *Nehe-miah* did these Merchants, you prevail nothing, till God comes and strikes a parting-blow, &c.

Verse 21. *Why lodge ye about the wall?*] His care was also, lest God should be dishonoured in the Suburbs. A little fire warms but a little way off: when a great one casteth about its heat farre and near. He feared also lest those within the walls, seeing

seeing them, might be tempted to wish themselves with them; as when *Sylla* the Roman lay before the walls of *Athen*, the Citizens minds were with him, though their bodies were kept from him.

I will lay hands on you] I will lay you fast enough: be packing therefore. The best way to be rid of sinne, is to threaten it, punish it, by the practice of mortification, to handle it roughly. We are not debtors to the flesh, Rom. 8. 12. We owe it nothing but stripes, nothing but the blue eye Saint Paul gave it, 1 Cor. 9. 27.

Verse 22. *And I commanded the Levites*] He might do it, as their Governour. How then can Popish Priests exempt themselves from the power of the civil Magistrate? and say, as those shavelings did to our Henry the second, when they lashed him on the bare till the blood followed, *Domine, noli minari, nos enim de tali curia sumus, quæ consuevit imperare regibus, & Imperatoribus*; that is, Sir, spare your threats; for we are of that high Court of Rome which is wont to Lord it over Kings and Emperours? Might he not have well replied, *Ye take too much upon you, ye sonnes of Levi*; or rather, ye limbs of Antichrist?

Come and keep the gates] The Temple-gates, with — *Procul hinc, procul este profani*. In Greece the Priest, at their solemne sacrifices, was wont to aske *τίς τῶν θεῶν* Who's there? and the people were to answer, πολλοὶ τ' ἀγαθὰ τε μέγιστα. Here are many, and those also good men.

To sanctifie the Sabbath day] By severing the precious from the vile: and seeing that all things were rightly carried by themselves and the rest.

Remember me, &c.] See verse 14.

And spare me] *Meritum meum est misericordia Domini. Horreo quicquid de meo est, ut sim meus.* Thomas Aquinas lying on his death-bed, and being about to receive the Lords Supper, besought the Lord with tears that he would spare him according to his abundant goodnesse: and snatching up the Bible, he hugg'd it, and said, I beleeve all the contents of this blessed Book. The like is reported of *William Wickham*, Founder of New-College Oxon, and of *Charles* the fifth Emperour, and some other wiser Papists.

Verse 23. *In those dayes saw I Jewes*] Outwardly, at least, (as the Apostle distinguisheth, Rom. 2. 28.) and that also was then a prerogative, Rom. 3. 1. and shall appear to be so againe, when their long-looked for conversion-day is come, Romans 11.

That had married wives of Ashdod] Outlandish-wives, and of another Religion: and with these they cohabited, as the Hebrew word here importeth.

Verse 24. *And their children spake halfe in the speech of Ashdod*] They had a mixture of their mothers both speech and spirit, the birth followed the belly, the Conclusion followed the weaker Proposition.

And could not speak in the Jewes language] Though it were that of their fathers. Mothers are most about children, and have the greater advantage to perfume them, or poyson them. But what mad fellows were those old Brittaines or Welsh-men, who driven out of their owne Countrey by the Saxons, came into little Britaine in France: where, when they had married wives, they are said to have cut out their tongues, lest they should corrupt the language of their children? Hence the British or Welsh language remaineth still in that Countrey.

Verse 25. *And cursed them*] i. e. I denounced Gods heavy curse and vengeance upon them (according to that themselves had wished and entered into, chap. 10. 30.) in case they repented not. This is nothing then, in favour of our cursing men, who are cursed men, &c.

And smote certaine of them] So far was his heart enraged with an holy hatred of their sinne, that he could not forbear them. So when *Charles* the fifth had heard that *Farnesius*, (General of the Popes forces) had ravished certaine Ladies, he brake out into this speech (and was never in all his life observed to be more angry at any thing) *Si adesset impius ille Farnesius, manu mea confederem.* O if I had here that filthy fellow; I would slay him with mine own hand.

And made them swear by God] So they had done before, chap. 10. 29. 30. But now alas! they were all gone aside, they were altogether become filthy, they stank above ground. He takes Psal. 143. therefore another oath of them, &c.

Verse 26. *Did not Solomon King of Israel, &c.*] Did not he deviate and prevaricate in

his old age, shamefully turning from the Lord who had appeared unto him twice? Did not his strange wives draw him to strange practices; inasmuch as some have doubted of his salvation, and Bellarmine reckoneth him (but wrongfully) amongst reprobates?

Yet among many Nations was there no King like him For honour, pleasure, wisdom, and wealth, &c. the abundance he had of these drew out his spirits, and dissolved him. See Mark 10. 23, 25. 1 Tim. 6. 9. 1st. 39. 1, 2.

Who was beloved of his God His *coram*, his darling, his *fediat*, 2 Sam. 12. 25. but he did not reciprocate: his heart was dis-joynted and hung loote from the Lord, whom he grievously provoked by his sensuality and apostasie.

And God made him King over all Israel Not by right of inheritance (for he was a younger brother) but by special designation. Yet he deiled that Throne whereunto God had so graciously advanced him: this was a great aggravation of his sinne: 2 Sam. 12. 7, 8. Deut. 32. 12, 19. Amos 2. 9.

Nevertheless, even him did outlandish women cause to sinne And that most shamefully: Never was there a wiser man than Solomon; and never any Saint fell into more foolish lusts. Job, who had the greatest adversity that ever man felt, fell much: but Solomon, who had the greatest prosperity that ever man saw, fell more.

Verse 27. To do all this great evil Here are three articles in the Hebrew, importing the hainousnesse of this sinne. See the like Gen. 39. 9.

To transgress against our God No sinne can be little, because a *disloyalty* (so the word signifieth) against so great a God, and his most holy Law; a sacrilegious trespass.

Verse 28. And one of the sonnes of Jehoiaada His grand-sonne Manasses, brother to Jaddua the High-Priest, a vile Apostata, and first author of that famous schisme, and dead by feud betwixt the Samaritans and Jews.

Was sonne in Law to Sanballat Who, to keep him to his wife, built a faire Temple on Mount Gerizim, hard by the City Sichem, and made Manasses chief Priest thereof.

Therefore I chafed him from me I caused him to be excommunicated, and banished from amongst us.

Remember them, O my God For evil, as me for good, verse 31. and in both remember the relation that is betwixt thee and my soul. Woe be to those whom Gods people do thus turn over to Him to be punished.

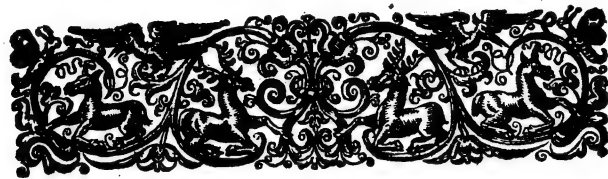
Became they have defiled the Priesthood *Corruptio optimi pessima*: as sweetest wine makes the sourest vinegar. A wicked Priest is the worst creature upon earth.

And the Covenant, &c. See the Note on Mal. 2. 4.

Verse 30. Thus cleansed I them from all strangers As from so much filth and rubbish. I made them either put away their strange wives, or quit their places. He did not raise a dust onely, but not remove it, as Luther wittily saith of the Cardinals and Prelats, that met at Rome about Reformation of the Church. These he compared to Foxes that came to sweep an house full of dust with their tails; and instead of sweeping it out, swept it all about the house, and made a great smoke for the while; but when they were gone, the dust all fell down againe. Nehemiah made cleane work, and so purged the Priesthood, that he made it shine againe as the word here signifieth: the Priests were (as *Christome* saith all Ministers should be) *puriore celo*, clearer then the azure skie; and as those Nazarites, Luth. 4. 7. *purer than snow, whiter then milk, &c.*

Verse 31. And for the wood-offering See chap. 10. 34, 35.

Remember me, O my God, for good See chap. 5. 19. and 13. 15, 22. He brags not, but prays, producing his good deeds as testimonies of his sincerity, whereof he begs acceptance. And this is a sweet clofe of the Old Testament, (say our last and largest Annotations upon the Bible) for this was the last history and book thereof, though the book of Esther be set after it. Malachi prophesied anon after the Temple was built, as we see, (saith Master Pemble,) by his reproving of that sinne, in corrupting the holy seed by marrying strangers. *Sixtus Senensis* placeth him as low as about five hundred years before Christ. Many of the ancients make him to be the same with Ezra. Nehemiah then, as it may seeme, hath the honour of putting a perclose to the Old Testament: and he doth it with this short, but pithy prayer, which he uttereth (as Luther used to pray) *tanta reverentia, ut si Deus, & tanta fiducia, ut si amico*: with so great reverence, as to God; and yet with so great confidence, as to his God, a God in Covenant with him. Remember me, O my God, for good. Fiat, Fiat.



A COMMENTARY OR EXPOSITION Upon the BOOK of ESTHER.

CHAP. I.

Verse 1. Now it came to passe in the dayes of Ahasuerus



His Book is in the Hebrew called *Esther*: because she is a chief party therein mentioned and memorized. The Rabbines call it *Megillath Esther*, that is, the volume of *Esther*; and further tell us that there be five such volume of Scripture-books; viz. *Solomons Song*, *Ruth*, *Lamentations*, *Ecclesiastes*, and this of *Esther*: which they use to read all over in their Synagogues, at five several times of the year. 1. *Solomons Song*, at the Paschever, in remembrance of their once-deliverance out of Egypt; and their future salvation by the Messiah. 2. *Ruth* at Pentecost; because therein is set down the Genealogy of David their first King. 3. The *Lamentations* of *Jeremy* on the ninth day of the fifth moneth (that is, of July) in regard of the Babylonish captivity, and ruine of the Temple. 4. *Ecclesiastes*, at the feast of Tabernacles; in a thankful remembrance of the Divine Providence asserted in that Book; and exercised over them in a special manner, when they wandered in the wilderness. 5. Lastly, this of *Esther*, on the fourteenth and fifteenth dayes of the moneth *Adar* or February: and as oft as they hear mention of *Haman*, they do, even to this day, with their fists and hammers beat upon the benches and boards as if they did beat upon *Hamans* head. They tell us that this Book was written by *Mordecai* himself, an eye-witnesse and a maine party, according to chap. 9. 20. and have ever reckoned it among the *Chetubin* or *Hagiographa*, that is, the Books of holy Scripture. Indeed, because they finde not the name of God or Lord in this whole Book, they have a custome to cast it to the ground before they read it. But they need not: for as the Ancient Heathens used to write upon their books *Pausan*, *Θεός*, *Θεός*, *God*, *God*, so might the Jewes upon this; there being no where in Scripture found more remarkable passages and acts of Gods immediate providence for his calamitous people, then in this. Surely (saith a great Divine) like as a man by a chaine made up of several linkes, some of Gold, others of Silver, some of Brasse, Iron, or Tin, may be drawn out of a pit: so (it may here be seen that) the Lord by the concurrence of several subordinate things which have no manner of dependance or natural coincidence among themselves, hath wonderfully wrought the deliverance of his Church; that it might appear to be the work of his own hand.

R. Abraham
Hispanus tog:
nom. vspes.

Paulus

In the dayes of *Ahasuerus* That is of *Xerxes*, the terrour of Greece, called *Ahasuerus*, that is, an hereditary Prince, begotten by King *Darius*, and borne of a Kings daughter, viz. *Atossa*, daughter to *Cyrus*, and heir of the Kingdome by lineal descent. Such an hereditary Prince was our *Henry* the eighth. Greek Authors also call *Xerxes*, *Oxares*, and his wife *Amestris*, which seemeth to be the same with *Esther*, who is called *Amestris* by a like composition, faith an Interpreter, as *Haman*'s father was called *Ham-Adatha*, an honourable addition to a name among the Persians.

This is *Ahasuerus* which reigned from India even unto *Ethiopia* Viz. *Inclusio*, ut loquuntur. This must needs be *Xerxes*, for he subdued *Ethiopia*, and thereupon made this great feast. He was Lord, we see, of a very great part of the habitable world; as is now the great Turk, not inferiour in greatness and strength, to the mightiest Monarchs that ever yet were upon the face of the earth. No part of the world is left untouched by him but *America* onely; not more fortunate, faith one, with her rich mines, then in that she is so farre from so great and dangerous an enemy. Nevertheless of all this greatness (be it rather than genuine) what faith *Luther*? *Turcicum imperium quantum quantum est*, &c. The Turkish Empire in its utmost extent is but a crust cast to his dogs, by the great house-keeper of the world. The inheritance he reserves for his children: who though held here to strait allowance, yet are far dearer to him then the worlds greatest darlings, as the poor captive Jewes were, then this great Emperour. Those that seek a myserie in this history tell us, that *Ahasuerus* typically representeth God the Father soveraigning over all Kingdomes and creatures on earth; chusing some to be heires of heaven, and purifying them for that purpose. *Mardocheus* (signifying bitter, and contrite) setteth forth Christ, say they, broken for our finnes, and suffering the bitter wrath of God. *Esther* (being the same with *Alma*, a pure Virgin, secrete and secured from defilement) is a lively image of the Church, unspotted of the world, and provided for by her *Mardochei*. The disdainful *Vashti* (taking her name from *Shatba*, to drink) is a fit figures of the world, proud and luxurious, and therefore excluded heaven. *Haman* (signifying a tumultuous and obstreperous person) represents the Devil, restless and rageful, but to his own utter ruine, &c. These are pretty things, but not so proper. The Popish Commentatours are full of them.

Over an hundred and seven and twenty Provinces] Seven more then were in *Darius*'s time, *Dan. 6. 1*. Monarchs will be still adding; and although a man were Monarch of the whole world; yea, had the command of Moone, and Stars, yet would he still be peeping beyond them for more, more. *Herodotus* reckons up sundry *Satrapies* under the King of *Persia*, out of which he received, yearly, fourteene thousand five hundred and threecore *Euboian* talents: so that this Monarchy is hitely compared (in *Daniel*) to the silver breast and armes in *Nebuchadnezzar*'s image.

Verse 2. When the King *Ahasuerus* sate on the throne] Having peace with all men, being quiet and secure, though this lasted not long; for he was shamefully foiled by the Grecians (against whom he led an Army of two millions of men) and forced to flie back againe over *Hellefont*, in a poor fishers-boat; which being over-burdened, had sunk all, if the Persians by the casting away themselves had not saved the life of their King. *Omnia sunt humanum tenuis pendencia filo*, &c.

Which was in *Susan* the Palace] See *Nehem. 1. 1*. *Ptolemy*, *Strabo*, and *Pliny* tell us, that in this City (situate upon the river *Chaspe*) was that famous Palace of *Cyrus*, which was adorned with marble walls, golden pillars, and great store of precious stones, shining as so many stars from the rooffe and sides of it, to the dazzling of the eyes of the beholders. Here it was, likely, that the Kings of *Persia* sate to hear causes under a vine of gold, set with *smaragds*; as with so many clusters of grapes.

Verse 3. In the third year of his reigne he made a feast] Such a feast, as that all other feasts were but hunger to it; whether we regard the number of guests, the largeness of preparation, or the continuance of time: Yet it had an end. But so hath not the feast of a good conscience. *Prov. 15. 15*. See the Note there.

Unto all his Princes and his servants] To gratifie them for their former valour and victory; and to enflame them to a new expedition, viz. against Greece; for the conquest whereof he was now addressing himself: As also that his glory and wealth appearing herein might make them all the more willing to live in subjection to him, so royal and munificent a Prince.

The power of Persia] On to the army of Persia and Media.

The Nobles] *Satrapes*, *magistratus*, of which the word *Parthemin* is made, as some think.

think. Others derive it of *Perath*, quasi principes *Ephratai*, the Princes that were beyond the river *Euphrates*.

Verse 4. When he sowed the riches of his glorious Kingdome] Or, that he might sow, &c. There were other ends of this feast, as was before noted; but this is instanced by the Holy Ghost, to set forth the pride and vanity of this great Monarch, abusing Gods gifts to his own ambition and priding himself in that wealth which had been gotten by the hard labour of his poor subjects, from whom haply his Exactions had received no lesse summes of money then of coyne.

And the honour of his excellent majesty] Atqui virtute, non vanitate acquirenda est gloria, faith the Oratour, glory is to be gotten by vertue, and not by these, like vanities. *Herodotus* smited for his folly in this kinde; *Nebuchadnezzar* much more. This great Potentate was shortly after brought low enough.

*Definat clavis quisquam considerare rebus;
Magna repente ruunt, summa cadunt subitis.*

[Claudian.

Many dayes, even an hundred and fourscore dayes] An hundred fourscore and five dayes, faith *Joseph Ben Gorion*. So long lasted the first feast: though *Lyra* will have it, that so long they were in preparing, but the feasting was not till after these dayes expired; and that then both Prince and people were feasted together seven dayes. Of the *Sybarites*: indeed we read, that when they made great feasts, they invited their women a twelve month before, that they might come the more richly and luxuriously attired, and might be the more sumptuously entertained. But the text plainly shewes, that *Lyra* here did delirare, misse the meaning: for after that, the Princes, from sundry parts had been half a year in feasting.

Verse 5. The King made a feast unto all the people] This was not amisse, so that care were taken that no irregularities gularis were found amongst them; for Kings should carry themselves toward their people as kindly as parents do toward their children, and shepherds toward their sheep. Are they not therefore called *pater patrie*, Fathers of their Country, and Shepherds of their people? *David* and *Cyrus* were taken from the sheeps-folds to feed men.

Both unto great and small] Pell-mell, one with another, to shew his liberality; which yet he might better have bestowed in another way, then in belly-cheer, and such open-house-keeping to all comers without difference: sith this is rather prodigality then bounty.

Seven dayes] Too long together to be feasting; sith at such times men are so apt to exceed and out-lash; eating that on earth that they must digest in hell, and drowning both bodies and souls in wine and strong drink, as *Richard* the third did his brother *Clarence* in a Butt of *Malmsey*.

In the court of the garden] In the banquetting-house, or *sub dio*, in the open aire in the garden, where they had elbow-room, and all manner of delights, fit to have bene seasoned and allayed with the sight of a sepulcher (the Jewes built their Tombs aforehand in their gardens) or else of a deaths-head (as was the manner of the Egyptians at their great feasts) to keep them from surfeiting.

Verse 6. Where were white, Greene and blew hangings] Rich and royal tapestry, set forth with variety of colours, pleasant to the eye.

Fastened with cords of fine linnen] More precious then silk.

And pillars of marble] To bear up the hangings, that the guests might the better behold them, and be defended by them from winde, dust, and heat.

The beds] Whereon they sate at meat (which was the manner of all those Easterne parts) their bodies so composed, as that the upper part thereof being somewhat bent and bowed, the rest lay along.

Were of gold and silver] The bedsteads were. See *Amos 6. 4.* & *2. 8.* *Jer. 23. 41*.

Upon a pavement of red and blue and white and black marble] Or, porphyry or crystal. All very costly and stately: And these are those things that make us desirous to live longer here, as *Charles* the fifth told the Duke of *Venice*, who had shewed him his fair Palace richly furnished. But what said *Negus* the Scythian Prince to certaine Embassadors who brought him brave and rich presents? Will these save a man from sickness? Will they save off death? Do not these outward gaudes and gayeries carry away the heart from

Hac sunt quae nos faciunt invitos mori.

from the love and care of better things? Solomon saith as much in his sacred Retractions: and Charles the fifth (who besides other Territories and Dominions, had twenty eight Kingdomes) voluntarily gave over the Empire as a burden; and cursing his honours in his old age, his trophies, riches, royalties, said to them all, *Abite hinc, abite longe*, Be gone all of you; get you hence. *Abi perditā bestia quā me perdidisti*, as Cornelius Agrippa said on his death-bed, to his familiar Devil, *Be packing thou wretched beast, that hast undone me for ever*.

Verse 7. *And they gave them drink*] Think the same of meat also: but the whole feast hath its denomination in the original from drinking; because at such times they drank freely, and many times more then did them good. The Persians are infamous for their intemperancy, though they had Lawes to the contrary: and Xenophon tells us that of old they were otherwise. Onely once a year their King had licence to be drunk, viz. when they sacrificed to the Sun.

In vessels of gold] Beset with precious stones (as Josephus addeth) *ad delectationem & spectaculum*.

The vessels being diverse one from another] To shew the Kings store of them, that there was not *cuncta supellex*, but great plenty and variety of dishes and dainties.

And royal wine] Choice wine, and fit for a Kings palat. *Vinum Cos*, as they call it merrily at *Louvain* and *Paris*, id est, *coloris, odoris, saporis optimi*, of the best colour, smell and taste.

In abundance] They swam in wine, and the tables did even sweat with variety of dishes: *quicquid avium volitabat, quicquid piscium natabat, quicquid ferarum discurrebat*, &c. to use Seneca's expression.

According to the state of the King] For whom it was not unlawful to feast, so to shew his liberality toward his Peeres, and courtesie to his people. But that which was blameworthy in him, was, 1. His vainglory. 2. His prodigality. 3. His mis-spending of time. 4. His neglect of business. 5. His contempt of the true God, not once acknowledged by him or his guests. Lastly, their profane mirth and jollity, without the least note of sanctity or respect to Gods glory.

Verse 8. *And the drinking was according to the Law*] Prescribed by the King, and it was but needfull, lest men should make his house a schoole of intemperancy: and lest shameful spending should be on his glory, *Habac. 2. 16*. And, inasmuch as of evil manners come good Lawes, it appeareth by this Edict of the King, that the Persians were now degenerated from their ancient sobriety and moderation in meats and drinks. So likewise were the Cretians when Minos made a Law that men should not drink one to another, *et usque*, unto drunkenness: And the same we may well think of the inhabitants of this Land, when King Edgar made an ordinance for putting pins in cups, to stint men how farre they should drink, and that none should quaffe whole ones.

*Quintiam Sparta mos est laudabilis ille,
Ut bibat arbitrio pocula quisque suo.*

- None did compell] Domitius the father of Nero slew Liberius an honest Roman, because he refused to drink so much as he commanded him. Tiberius for his drunkenness called *Caldius Biberius Mero*, instead of *Claudius Tiberius Nero* made *Novellus Triconius Proconsul*, for that he could drink three pottles of wine together with one breath. He preferred also *L. Piso* to the government of the City of Rome, because he could sit drinking with him continually for two whole dayes and nights together. Lyra upon this text declaimeth against this detestable heathening and carowling too too common in all parts of Christendome; and saith that it was brought up first by the Barbarians in Normandy, who came and depopulated that Countrey. And what a lamentable thing is it that at this day, in such a State as ours, the civil, sober, and temperate man shall be urged, and it may be forced to swallow down needlesse draughts, as a horse doth a drench, by domineering drunkards. The late good Act against drunkenness, if well executed, will be some curb to our Roaring-boyes, so they will needs be called by a woful Prolepsis, Here for hereafter. Oh that we could perfwade such, as Mahomet did his followers, that in every grape there dwelt a Devil; or, that fire and brimstone, storme and tempest, this shall be the portion of the Drunkards cup.

For the King had appointed to all the officers of his house] He had appointed, Heb. he had founded

founded or established it for an inviolable Decree, and officers on purpose (Controulers of his house) to see it executed. John 2. 8. we read of a *gubernator of the feast*. The Jewes had such Officers or Moderatours at their merry-meetings (called the *Eyes* and *Oversighters* of the feast,) that took care that none should over-drink himself. The Latines also had such, calling them *Dictatores*. The Greeks had their *Synposiarches*; but among these their power extended no further then to see that the feasters drank small draughts onely at first, which by degrees they increased till they came to the height of intemperancy. But these should have considered that which *Anacharsis* had told them, that the vine beareth three grapes: The first, of pleasure, the second of drunkenness, and the third of misery and mischief.

That they should do according to every mans pleasure] Drink what they thought good without stint, or force. It is reported of *Romulus*, that being once invited to supper, he drank not much, because he had weighty business to do on the morrow after. And when one said unto him, Sir, If all men should drink as you do, wine would be far cheaper. May, it would be dearer, said he, if every man should drink as I have done; that is, as much as he pleaseth to drink.

Verse 9. *Also Vasthi the Queene made a feast for the women*] Heb. A feast, or a comotation of women. This was better yet, then *Helioababai* his *Senat* of women, with their ordinances correspondent: as what attire each woman should use, how they should take place, when salute, &c. The Romans decreed in Senate that no women should drink wine. What *Vasthi*'s practice was I know not; but, by her name she should be a *Merebibula*, a wine-bibber, as was noted, *verse 1*.

Conveniunt rebus nomina sepe suis.

Josephus, and after him Lyra, give her the commendation of a modest woman. 'Tis probable she had the Kings consent to feast the women, because it was in the royal house: and it added much to the Kings munificence. But then she should have subdued her husband by obeying of him, as *Livia* (as great an Emperesse) did *Augustus*. Dio reparaeth of her, that being asked how she got such a power over her husband? she answered, *Multa modestia*, by my much modesty. It is remarkable in this third feast, that, first, the women feasted within doores, not in the open Court, as their husbands did, and, next, apart from the men. Which whether it were of pride, because *Vasthi* would keep Rate by her self; or, of necessity, because either the custome of the Countrey, or the Kings jealousy would not allow her presence among so many of the other sex, yet surely this may commend (as one well saith) our most lascivious mingling of both sexes together in dancing, and such like meetings; where nothing is more usual then lustful looks, filthy speeches, unclean touches. *Apate omnem hanc impudentiam*, shun all occasions of sinne that doth so easily belet us. Lot feasting and drinking wine with his own daughters, fell into the sin of incest. The Israelites doing the like with the daughters of *Mob*, were ensnared, and subverted. The dancing damosel so enflamed that old Goat *Herod*, that like a mad man he sweareth to give her her desire to the halfe of his Kingdome. In all mixt meetings of both sexes, let the husbands eyes be eyes of Adamant, which will turne only to one point, lest some Circe enchant him, having faculty attractive with the Jeat, and retentive with the Adamant. Let the wives also be like that Persian Lady, who being at the marriage of *Cyrus*, and asked how she liked the Bridegroom? How? saith she: I know not; I saw no body but my husband.

Verse 10. *On the seventh day*] Here we have *Luxuriosi convivii luctuosum exitum*, a sad end of a luxurious feast. Sin usually endeth tragically. On the six former dayes of the feast having farced his body with good chear like a wool-lack, and inflamed it with wine wherein was excess, he bethinks himself of other pleasures: *Vina parant animos Veneri*. *Aristophanes* calleth wine the milk of Venus, and suell of lust. *Ambrose* saith that lust is fed with feasts, nourished with delicacies, kindled with wine, set on flame with drunkenness. A belly filled with wine foameth out filthinesse, saith *Hierom*.

When the heart of the King was merry with wine] The property whereof is to exhilarate the heart of man, as the Scripture speaketh. *Plinio* calleth wine the mitigator of mans misery. *Euripides* saith, *Qui non balneis, bibendi, nihil sapit*. But *Abasarnus* his heart was over-merry, the wine was so in that the wit was out: drunkenness had bereft this *Poliphemus* of his eye of right reason. This is a vice hateful in all, but in a Ruler most of all.

Pizicci. mor-
tum. Ovidius
Ovidius.
Gaudemus.
Cassianus.
Plinius.
Lact.

Nam ego bibi
quicquid volui.
Gell. lib. 11.
cap. 14.

Dio in Tiberio.

Ovid. Aegidi-
us ysaac. Arist.
Lib. 1. de poe-
nit. c. 4.

Judg. 9. 13.
Psal. 104. 15.
In Cyclope.

See Prov. 31. 4. with the Note. What mad work made Alexander the Great many times in his drunkenness, killing those then whom he would afterwards have revived, if he could, with his own heart-blood? Therefore it was that the Carthaginians forbade their Magistrates all use of wine: *Solon* punished drunkenness in a Ruler with death. And *Ferdinand* the first Emperour of Germany, sharply reprov'd the Embassadors of the Electours and Princes sent to an Imperial Diet, for their quaffing and careless performance of their trust, saying, *Abstine a maledicta ebrietate, &c.* Abstaine, for shame, from this cur'd drunkenness, (which is neither good for body nor soul) and look better to your offices.

He commanded *Mehuman*] These should have advis'd him better (for now drunkenness had robbed him of himself, and laid a fool in his room, wine had over-shadowed his wisdom, as *Pliny* phraseth it) and not have been so ready to execute his unreasonable and illegal commands. For the Persians had a Law (*Josephus* saith) that Matrons should not be seen at feasts among men; though Harlots might. But Kings are never without their Court-Parasites, who will humour them in any thing, and whose song is, *Mihi placet quicquid Regi placet*, That which pleaseth the King, pleaseth me, howsoever.

Verse 11. To bring *Vashti* the Queen before the King] This was their errand, and they went readily about it, (though it befecem'd not their state, as being chief about the King) whether they envied the Queen, and so sought occasion against her (as the Bishops did against Queen *Katharine Parr*) or were in the Kings predicament, and therefore desired fuel to their fire.

With the crown royal] In all her best, that nest of pride, as one calleth it, and incentive of lust.

To shew the Princes and the people her beauty] And thereby to shew them all his own imprudence, and impudence: this he would not have done, if sober, for any good. *Quid non ebrietas designat? Wine is a mocker, and strong drink is raging.* Could he not consider what he had oft read besel *Candantes* King of the *Sardians* for shewing his fair wife to *Gyges* in a vain-glorious humour? Knew he not that those well-whittled Courtiers would easily be enflamed with the sight of such a peerless beauty, and that her gay attire would not make her more comely, then common?

For she was fair to look on] *Xenophon* testifieth of the Persian and Median women, that they are proper and beautiful beyond all other Nations. *Vashti*, we must needs think then, was a choyce beauty: and if she were (as *Alphasia* *Milefia* wife to King *Cyrus*) fair and wise, it was no small commendation. But if (as *Aurelia* *Orestilla* in *Salustius*) she had nothing in her praiseworthy but her beauty, it was ill bestowed on her. The Jews give a very ill character of her. They say she was daughter to *Belshazzar* (that notable quaffer, who might therefore call her *Vashti*, that is a drinker) that she hated the Jews extremely, and abused divers of their daughters (her slaves) making them work on the Sabbath day, and putting them every day to the basest offices, not affording them rags to hide their nakedness, &c. This perhaps is but a Jewish fable.

Verse 12. But the Queen *Vashti* refused to come at the Kings commandment] She peremptorily and contumaciouly refused, though sent for again and again (as *Josephus* hath it) by her Lord and husband, who had in his cups boasted of his wives beauty, courtesie and obedience, whereof he would now make proof to the company, sending for her by such an honourable convoy: yet, she would not, that she would not, as the Hebrew word signifieth, but carried her self, as if she had been his Mistress, and not his wife, to his great grief, and the marring of all their mirth. What if the King were not so well advis'd? what if he were in his cups? what though she had the Law on her side, and a pretence of modesty, and lest she could by coming, occasion the Kings jealousy, &c.? Yet *Vashti* was to have submitted her self unto her own husband (such an husband especially) as it was fit in the Lord, Col. 3. 18. to yeeld obedience to all his lawful commands and restraints, seeme they never so unreasonable. If woman were given to man for a comfort, and in some cases for a Counsellor, yet in no case for a Controuler, as they are apt to be that are fair (*sapientia inest forma*) rich (*argentum accipit, dote imperium vendidi*, saith he in *Plautus*) better defended, &c. *se vis nubere, nube pari*: an insolent wife is an unsufferable evil: and he hath lost half the comfort of his life, who is married to such an one.

There

Therefore was the King very wrath] He even foamed at mouth like a wild-bore, and frothed as the raging Sea, as the word importeth. The Persian Kings, were noted by some for uxorious; such, as though they commanded the whole world, yet were commanded by their wives and concubines: But here it proved otherwise. This mighty Monarch could not bear such a publike affront and scorn as he construed it; but rageth beyond reason (whereof his wine for the title had bereft him) and resolveth upon revenge. How much better our *William* the Conquerour, who though he knew that *Maud* his wife maintained her sonne *Robert Cur-tuise* in his quarrel for *Normandy*, and out of her own coffers paid the charge of that warre against his father, and her own husband, yet because it proceeded but from a motherly indulgence for advancing her sonne, he took for a cause rather of displeasure then of hatred. He loved her whilest alive, often lamented her death with tears, and most honourably interred her.

And his anger burned in him] As *Nebuchadnezzar* also did upon a like occasion, hotter then his seven times-heated oven, or then the mountaine *Ætna* doth: *Moses* his anger waxed hot in him, *Exodus* 32. 19. so that he knew not well what he did in it; it raised such a smoke. *Jonah* was ready to burst with anger, Chapter 4. 9. his blood boyled at his heart, as brimstone doth at the match: therefore is the heart set so near the lungs, that when it is heated with anger, it may be allayed and cooled by the blast and moisture thereof. *Josephus* saith that he brake off the feast upon this occasion.

Verse 13. Then the King said to the wife-men] What a sudden change is here? *Ex conviviis sunt comitia, imo & convivia*, saith an Interpreter: The enraged King forgets all his old love to *Vashti*, and breaths nothing else but reparation of his own lost honour, and revenge upon his peerlesse paragon. Howbeit herein He is to be commended, that he sent not for her forthwith by force, that he might dispatch her with his own hands, as *Alexander* did his friend *Clitus* and others in his cups and choler: neither ran he raging into her chamber, and kickt her out of the world, as *Nero* did his wife *Octavia*, for a lesse matter. He knew that anger is an evil counsellour:

quæ non moderabitur ira,
Infectum vellet esse dolor quod suaserit & mens.

He that reineth not in his anger shall do that in his haste, whereof it shall repent him by leisure, and could ease his nailes to have it undone again. *Ahab* therefore calleth for his Judges and Counsellours, skilful in state-matters.

Which knew the times] And what was best to be done in them. This skill they had gotten by much reading of Politics, and Histories, and long observation. The men of *Issachar* were such, 1 *Chronicles* 12. 32. Such a one was *Crasus* to *Cyrus*, *Polybius* to *Scipio*, *Agrippa* to *Augustus*, *Anaxagoras* to *Themistocles*, &c. *Xerxes* here had seven such to advise with as his Privy-Counsellours, *Judices Regios*; the Kings Judges *Herodotus* calleth them, and further saith, that they held their places for their lives, unlesse they very much misbehaved themselves.

For so was the manner] Sc. to advise with them in matters of moment, but not alwayes to take their advise. The manner was, and the fundamental Lawes of the Land took order, for prevention of tyranny, that the Kings of *Persia* should be ruled by this grave Senate of the Kingdome, and not bring in an arbitrary government. But *Xerxes*, (who is this *Ahasuerus*) once at least, (if not oftner) viz. in his expedition against *Greece*, which was not long after this great feast, called his seven Princes together, and spake to them after this manner: Left, said he, I should seeme to follow mine owne counsel, I have assembled you: Val. Mx. lib. 9. cap. 1. and now do you remember, that it becomes you rather to obey then advise.

Towards all that knew law and judgement] Of these Persian Privy-Counsellours

it is said, 1. That they were wise-men: now those only are wise *quibus res sapient prout sunt*. 2. They were skillful in the times, that is, well versed in histories, and well furnished with experiences. 3. That they knew the *Laves*, which they had ready, and at their fingers ends, as we say. They knew also *judgement*, that is, equity and moderation, without which utmost right might be utmost wrong; as indeed it proved in the case in hand. *Memedan* not only accuseth the Queen, but aggravateth her offence, and instead of healing the wound, maketh it farre wider. This might become a mercenary Oratour, but not a grave Counsellour. The businesse was this: The King was angry, and he meant to set him going: the Queene was an eye-fore, and she must be removed. Such slaves are ambitious to their own, and their Princes lusts, but especially when their own plough is driven forward withal.

Verse 14. *And the next unto him was Calthena, &c.* These were his trusty and well-beloved Cousins, and Counsellours, *primi & proximi*, first in the Kingdome; and next unto the King, without whom he was to have done no businesse of importance. But it is recorded in story that they had no freedom nor liberty of Council. For every one of them had a plate or tile of gold to stand upon in the Councel-house: And if he gave counsel that the King thought well of, the plate of gold was given him for a reward: but if he delivered any thing contrary to the Kings minde, *jugis cadatur*, he was beaten with stripes. Lo: this was the manner of the Persian Monarchs.

The seven Princes See *Ezra 7. 14.* Which saw the Kings face? That came at pleasure into the presence, as they call it. It was a piece of the filly glory of these Kings of Persia to secret themselves from their subjects. No man might see the King (uncalled for) on paine of death, *cum ejus persona sub specie majestatis occultetur*, saith *Iustin.* Only these seven might ordinarily take the boldnesse to see his face: which left *Haman* should do, they covered his face.

And which saw the first in the Kingdome? *Xenophon* telleth us that *Cyrus* the first Persian Monarch ordained that the Nobles should sit before the King, every man according to his degree, and dignity. *Aben-Ezra* upon this text saith the same.

Verse 15. *What shall we do?* Saith the King; who changeth the scene suddenly, the banquetting-house into a Councel-chamber, the merry-meeting into a most difficult consultation, what to do with the Queene, and how to repair the Kings honour so much impaired by her. How easily can the Lord staine the pride of all glory, crosse the worlds greatest darlings, give an unfavoury verdure, to their sweetest morsels, and make their very felicity miserable!

Unto the Queene *Vashti*? You should determine nothing rashly against her, but accept of her lawfull excuse, hear her plea, remember that she is your companion, and the wife of your Covenant, *Mal. 2. 14.* your fellow, and not your footstool; a yoke-fellow standing on even ground with you, though drawing on the left side, &c. This you should do to the Queene *Vashti*. But *Plutarch* noteth of the Persians, that they were none of the kindest husbands, but harsh and jealous. And *Athenaeus* saith, that the Kings of Persia lord it over their wives, as if they were their handmaids.

According to Law? This you should do; retain the decency and gravity of the Law which is never angry with any man (*Lex non irascitur, sed constituit*, saith *Seneca*) no more must those that administer it. The angry man cannot easily keep a meane. This *Archytas* the Tarentine knew, and therefore being displeased with his servants for their sloth, he sang from them, saying, Farewell, I have nothing to say to you, because I am angry at you.

Because she hath not performed the Commandment, &c. This was a fault no doubt: but not so hairous as was made of it. The faults of his wife a man must either tollere or tolerare, cure or cover, and not go about to kill a fly upon her forehead with a beetle, as they say. But God had a provident hand in it for the good of his Church.

Verse 16. *And Memedan answered before the King* *Heb. Memchan*, The Junior likely, and therefore spake first, the rest concurred, *verse 21.* A bold man he was surely (whatever else he was) that durst deliver his minde so freely of such a businesse, and in such a presence, &c. What if the King and Queen should have grown friends again, where had *Memedan* been? In his cause and his confidence had been as good as his courage was great, all had been as it ought to be.

And the Princes? *Inter pocula de rebus arduis consultabant*, saith *Herodotus* concerning the Persian Princes. In the middle of their cups they use to consult of the greatest affairs

affairs. Here they accuse and uncondemne the Queen heard, and unconvicted, which was against all Law divine and humane. King *Henry* the eighth, though a boysterous man, dealt more civilly with his first wife *Katharine* of Spaine, when he had a minde to rid his hands of her; Her cause was heard before the two Cardinals, *Wolsey* and *Campaine*, ere the Divorce was pronounced, and she sent out of the Kingdome.

Vashti the Queen hath not done wrong to the King only That she had done wrong or dealt perversely against the King. He taketh for granted: because the Kings commandment was not obeyed. But was that a sufficient reason? Was the Kings bare word a Law, or rule of right? and is not a wife in case of sin commanded by her husband, rather to obey God then men? Or say she had done wrong, must it needs be out of perverseness? might it not be out of fear, modesty, or for some other civil reason which she might alledge for her self, if called to her tryal? But here you may see (saith one) when flattery and malice gives information, shadows are made substances, and improbabilities necessities; so deceitful is flattery, malice so unreasonable. And yet herein also the Lord is exceeding righteous, who meets hereby with other sins of this insolent Queen: that whereas (no doubt) she was an example of pride and vanity more generally to other women then she was likely to be in this point, therefore is she hereby found out in her sin, and by this unlikely accusation, condemned of a true fault.

But also to all the Princes and to all the people? Against the King she had offended by her disobedience, against all others by her example. And indeed the sins of great ones fly far upon those two wings, *Scandal* and *Example*; they prove both patterns and privileges to their inferiours, for the like. Howbeit we must necessarily distinguish between scandal given, and scandal taken only: neither may we judge of a thing by the ill consequences that biased and disaffected persons can draw from it, there being nothing so well carried, but that it may be liable to some mens exceptions.

Verse 17. *For this deed of the Queen shall come abroad* The least aberration in a star is soon observed: so the miscarriages of great ones are quickly both noted and noticed. Publike persons are by *Plutarch* compared to looking-glasses, according to which others dresse themselves: to pictures in a glasse-window, wherein every blemish is soon seen: to common Wells, which if they be poysoned, many are destroyed. The common people commonly are like a flock of Cranes: as the first flies, all follow.

So that they shall despise their husbands? Which indeed ought not to be, no not in their hearts. Let the wife see that she reverence her husband. God hath a barren womb for mocking *Michal*: when *Sarah* is crowned and chronicled for this, that she obeyed her husband, calling him Lord. It is here taken for confessed, that *Vashti* despised her husband; and that others would thereby take heart to do the like, is therefore inferred. But doth that necessarily follow? and must the Queen therefore be presently deposed, yea put to death, as the Jew-Doctors tell us she was? King *Asha* deposed his grandmother *Maaccha*; but that was for (supposed, and but supposed) adultery. Queen *Elizabeth* narrowly escaped with her life, because she was accused (but falsely) of conspiracy against the Queen her filter. But what had *Vashti* done? Condemned she is without reprieve; and the Countrey must come in (but was never called) to give in evidence against her, that haply never saw her, nor heard of her offence. Is this fair-dealing?

Verse 18. *Likewise shall the Ladies of Media and Persia say* Say what? *We will not do as our Lords command us.* Like enough all this: for their tongues were their own, and their wills no lesse. That free-will (about which there is so much ado made) when men once lost, the women caught it up; and hence they are so wedded to their own will, saith one merrily. *Quicquid volunt, valde volunt*, what they will do, they will do contra gentes, saith another. And for talking and telling their minds, The Rabbinnes have a proverb, that ten *Kabs* (measures) of speech descended into the world, and the women took away nine of them. These Ladies of Media and Persia were feasting with the Queen when the King sent for her, *ubi quid factum est? garritur, positatur, saltatur*, saith an Interpreter, at which time they were chatting, and bibbing, and dancing, and (when their mirth was marred) they would not spare to speak their minds, and ease their stomachs, whatever came of it. We read in our own Chronicles of the Lady *de Brunsfe*, that by her railing and intemperate tongue, she had so exasperated King *John* (whom she reviled as a tyrant and a murderer) that he would not be pacified by her strange present (four

speed. 572.

(four hundred kine, and one bull, all milk-white, except only the eares, which were red) sent unto the Queen.

Then shall there arise too much contempt and wrath] Contempt on the wives part, and wrath on the husbands: wives shall slight their husbands, and they again shall fall foul upon their wives: so that conjugium shall become conjurgium; and the house they dwell together in, shall be no better then a fencing-school, wherein the two sexes seem to have met together for nothing but to play their prizes, and to try masteries. This made Sylla say, I had been happy, if I had never been married.

Verse 19. If it please the King] Courtier-like; lest he should seem to prescribe to the King, or to prejudice the rest of the royal Counsellours, he thus modestly prefaceth to his ensuing harsh and hard sentence. He knew well enough it would please the King at present, in the minde he now was in: and to prevent any alteration, he moves to have it made sure by an irrevocable Law, that he might not hereafter be censured for this his immoderate and unmerciful censure, but be sure to save one howsoever.

Let it be written, saith he, among the Lawes of the Persians] Which the King himself could not repeal, Dan. 6. 8, 15. but, once passed and registered, they remained binding for ever. I have read of a people among whom the Lawes they had lasted in force but for three dayes at utmost. This was a fault in the other extreme. Lawes are to be made with due deliberation, and then to be established, and not altered without very great reason, as sometimes there is, sith

Tempora mutantur, nos & mutamur in illis.

That Vasthi come no more before King Abasuerus] But be absolutely deposed and divorced. Here was no proportion betwixt the offence and the sentence. This judgement was like the Lawes of Draco: of which Aristotle saith, that they were not worth remembrance, but only for their great severity; as being written not with black, but with blood.

And let the King give her royal estate unto another] The more to vex her. Surely such an exaunderation of so great a personage, with so great disgrace and ignominy, could not but be very grievous, yea worse then death. High seats as they are never but uneasy, so the fall from them must needs be dangerous and dismal. How well might holy Esther sing with the Virgin Mary, God putteth down the mighty from their thrones, and exalteth them of low degree, Luke 1. 52.

Verse 20. And when the Kings Decree that he shall make shall be published] But why should any such thing be published at all, unlesse the King be ambitious of his own utter dishonour? Is there none wiser then other, but that the King must betray his own nest, tell all the Empire that he was drunk or little better, and did in his drink determine that against his fair Queen, that he so soon after repented? He should have done in this case as a man doth, that having a secret sore, clappeth on a plaister, and then covereth it with his hand, that it may stick the faster, work the better. Had Abasuerus been wise, the world had been never the wiser for any thing that Vasthi had done, &c. But Memucan hath some colour for his bad counsel, a goodly vail to cast over it.

All the wives shall give to their husbands honour] They shall not dare to do otherwise, unlesse they mean to be likewise divorced. But will terror breed true honour? is footing right submission? Quæmetuunt oderunt, fear makes hatred; and people honour none (to speak properly) but whom they love sincerely. Those lordly husbands that domineere over their wives as if they were their slaves, and carry themselves like lions in their houses, must not look for any great respect there. This man promised himself great matters when he thus said, The wives shall give iustum in the masculine gender, to signifie the wives voluntary subjection and obedience: but that he never had, nor any other that took the like course. Those husbands that will be honoured indeed by their wives, must give honour to them as to the weaker vessels, as being heirs together of the grace of life, 1 Pet. 3. 7.

Verse 21. And the saying pleased the King] Pity but itching ears should have clawing Counsellours. Memucan was a fit helve for such an hatchet; and his advise fit lettuce for such lips. What marvel that such a smooth Counsellour pleased the King, when as he had before given place to two such bad Counsellours, Wine and Anger?

And the Princes] Who perceived (very likely) by the Kings looks and gestures, that he

he was much taken and tickled with Memucans counsel: which they therefore second and subscribe to. How rare a jewel in a Princes care is a faithful counsellour, that will deliver himself freely, non ad gratiam, sed ad veritatem; not to please, but to profit. Such a one was Agrippa to Augustus, Polybius to Scipio, Laimes to Edward the sixth, &c. There is safety in the multitude of Counsellours, modo andeant qua sentiant (as the Orator saith) so they dare speak out, and will not spare to do it.

And the King did according to the word of Memucan] Dicitur citius, it was forthwith done. Vasthi is all on the sudden divorced; and the foolish King publicly shamed. But all this was of the Lord, that Esther might be advanced, and the Church relieved. So there was a wheele within a wheele, which the wicked discern not, nor the Saints consider of. God oft wraps himself in a cloud, and will not be seene till afterwards. All Gods dealings will appear beautiful in their seasons; though for the present we see not the contiguity and concatenation of one thing with another.

Verse 22. That every man should beare rule in his own house] Equum sane edicim, modo moderatum, A righteous Decree, had it been but rightly made use of, and not abused to tyranny and rough-dealing. Aristotle saith, that the husband ought to have a civil power over his wife, as being her better in honour, speech, gravity and dignity. Menander and Euripides say the same, holding it unfit that the hen should crow, that the woman should usurp authority over the man: this Nature and Scripture do both condemne. But why should these Persian Princes at this time fend forth such an Edict as this? was it because this good Law of Nature began to be depraved and obliterated among them; as it was among the Egyptians, where the Queen is more honoured then the King, and in private houses the wife then the husband, as Diodorus Siculus reporteth? Or had they a minde to divulge their own shame, and to tell the world that they were least masters at home, and must therefore have a law made to force obedience? Or was it not (lastly) to countenance the Kings rash and unlawful putting away of his wife, for so light a cause: like as Cambyses their late King having a minde to marry his own sister, made a Law, that any man should have liberty to do the like? Whatever it was that moved them to fend forth this Decree, surely there was little need to excite men to use their authority over their wives; sith they are apt enough to do so without bidding. Therefore Saint Paul after, wives submit your selves unto your own husbands, doth not say, and subjoyne, husbands rule over your wives, but husbands love your wives, and be not bitter against them.

And that it should be published according to the language of every people] That so being particularly understood, it might appear more authentical and weighty, and so take away the hatred from the Law-givers for the wrong they had done the Queen. Some render it thus, that he should speak according to the language of his own people, that is, say they, that each man should keep and observe the liberty of his own Nation, by commanding his people, and governing his own family, without any contradiction.

CHAP. II.

Verse 1. After these things.]

After the wine was out, the fuell of his anger spent, and the lust thereof satiated.

When the wrath of King Abasuerus was appeased] There is nothing that a man is more ready to keep then his wrath: therefore the Hebrews put servare for servare iram, to keep, for, to keep his anger, as Jer. 3. 5. Psal. 103. 9. Levit. 19. 18. Abasuerus, by invading Greece, had so incensed them, that their wrath ἀνένδοτος, unappeasable, for they thenceforth hated all Barbarians for the Persians sake, and forbade them their sacrifices, as they used to do murderers. But Abasuerus his wrath against Vasthi was, after a time, allwaged.

He remembered Vasthi] Not without some remorse, but without all true repentance. He forsook not his rash anger as a sinne; but regreted it for a time, and laid it asleep, to be raked up again upon as slight an occasion. In gracelesse persons vitia raduntur, non eradicantur: absconduntur sapius, non exciduntur, vices may be barred or benumbed, not mastered and mortified. A Merchant may part with his goods, and yet not hate them.

them: A man may part with his finnes for self-respects, and yet retain his affection to them: as Phaltiel did to Michal, when he went weeping after her as farre off: He may remember his Vasshi, his bosome finnes from which he seemeth divorced: and by such a sinful remembering of them, recommit them. See *Ezek.* 23. 21. compared with *verse* 8.

And what was decreed against her? But whose fault was that? Wine and anger are the worst of all counsellours, say the Ancients? and *Ahasuerus* found it so: as did also *Alexander the great*, and many others, but all too late. Hence they came in afterwards with their *Non pararam*, Had I wist, which *Scipio* said should never be heard out of a great mans mouth. *Augustus* also was wont to say, that nothing doth so ill become a Commander, as hastinesse and rashnesse. Tully taxeth him for a foole, *qui eundem & laedit & laudat*, who first wrongeth a man, and then commendeth him.

Verse 2. Then said the Kings servitors His friends, saith *Josephus*, to whom he had opened his mind: the young Courtiers, say others (green wood is ever shrinking and warping) but most probably these seven chief Counsellours, *chap.* 1. 14. who had persuaded him to cast off *Vasshi*, and now feared, lest if not some way diverted, he should fall as foul upon them, as his predecessor *Darius* did upon those claw-backs, *Dan.* 6. 24. or as the Athenians did upon *Timagoras*, *Demagoras*, and *Enagoras*, whom they condemned to die, for flattering *Darius Hystaspes*, the father of this *Ahasuerus*.

Let there be fair young Virgins sought for the King They knew him to be a sensualist and effeminate: they therefore agree to feed his humour, to drown him againe in pleasure, so to drive away his melancholy. Such miserable comforts are carnal Physicians to wretched is our nature, to endure no other Physick: so justly doth God hit the Physician to the Patient, the helve to the hatchet: so do the wicked help each other forward to their deserved destruction. *Ahasuerus* his Courtiers and Counsellours become Brokers to his lusts: neither is this any thing unusual with such. *Lenocinantur, produnt, blasphemant, peccant, toxica miscunt, &c.* saith an Expositor here. What is it that such Parasites and Sycophants will not do to ingratiate with great ones? It was not therefore without good cause, that the Primitive Christians prayed hard for the Emperour (as *Tertullian* testifieth) that God would send him *Senatum fidelem*, a faithful Councel; and free him from flatterers.

Verse 3. And let the King appoint officers *Presiciat prefetos*. Costly counsel: this could not be done without much trouble and charge to the King. Two or three years are spent in gathering, purifying, and preparing these choice Virgins for the impure bed of this Heathen Prince, while he is following the chace of his ambition, in the warres of Greece.

In all the Provinces of his Kingdom A large Commission they must have; the whole Kingdom is their circuit: and note that they went not to forreiners: which those Princes that do, while thereby they seek for greatness, they many times misse of goodness: while they labour to be strong abroad (and so to have a stake in store, as they say, however the dice chance to turne) they weaken themselves at home: and while by foraine matches they intend unity, it proves an occasion both of intestine and foraine dissensions. We of this Nation have had sad experience of these mischiefs.

That they may gather together This could not be done without the great grief and general discontent of the Kings best subjects (*nimium serviliter huic birco subjectionum*, as one hath it) thus bereft and despoiled of their dearest daughters, the slaves of their age.

All the fair young Virgins Beauty (the best pearle in a carnal eye) is all that's here looked after, *qua plerumque virtutis & pudicitia caret*, which is oft without vertue, and common honesty; as, where they meet, it is a rare mixture. The Heathen man saith, *Non est formosa mulier cuius crux laudatur aut brachium sed illa cuius unguis facies admirationem singulis partibus abstulit*. Now if this be true, long enough might these commissioned officers look for fair young Virgins, truly so called; there being very few that are not peccant in some minn, some tittle of beauty, or other. It is a praise peculiar to the Virgin daughter of Zion to be all fair, *Cant.* 4. 7. to be *juuvas*, *Ephes.* 5. 26. such as no whom even *Adamus* himselfe could finde no error.

Unto Shushan the palace In which one place there might have been found choice enough, without speaking further: but that lust is unsatisfiable. The eye is not satisfied with seeing, and in such a multitude how could it be but that the Kings minde must needs be distracted, which one to make choice of?

T.

To the house of the women Such as is now the *Turke Seraglio*. See the description of the *Grand Signiors Seraglio* by *Master John Grouens*, *chap.* 14.

Unto the custody of Hege Who was their keeper, or rather their Gaoler. For what was this house of women, but a perpetual prison to them, clapt under hatches, as it were, and haply, held in as great servitude, as those in *Barbary* are at this day; where it is death for any man to see one of the *Xeriffes* concubines, and for them too, if when they see a man, though but through a casement, they do not suddenly screek out. *Heyl. Geog.*

And let their things for purification *purpuram*, Their *Absterjories*, to dry up the filth of the flesh, and to cleanse natures infirmities; that they might be six moneths purified with oile of myrr, and six other moneths perfumed with sweet odours, as *verse* 12. Here the maids were first purified before the King chose one. But Christ first cleanse the Spoule, and then purifieth her, *Eph.* 5. 26.

Verse 4. And let the maiden Herein unhappy that she got her honour with the losse of her honesty: and that so many maids are made miserable for her sake.

That pleasth the King Heb. *That is good in his eye*. The eye is the lamp and ornament of the whole body: and yet that most lightsome part doth oft-times draw the soul into utter darknesse; whilst by those windows of wickednesse, and loop-holes of lust, Satan windeth himself into the heart, and maketh it *impudicitie claustrum* (as *Venus's* temple on the top of *Lebanon* is called by *Eusebius*) a very sink, and jakes of all lewdnesse and abomination.

Be Queen instead of Vasshi This was held a great businesse, and a sufficient recompence. The bramble held it a goodly thing to reigne over the trees; not so the vine and fig-tree. *Judg.* 9.

And the thing pleasth the King Because it added more fuel to the fire of his lust, and that he may lengthen out his dayes in dalliance and wantonnesse: *ut libidine libidinem provocaret, nihil nisi muliebriis fiat*, saith an Expositor here, that he might be the right successeur of *Sardanapalmus*, who buried himself in the bosome of his harlots, and left behinde him this infamous Epitaph.

T. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

An Epitaph fit for an oxe, saith *Aristotle*. The Kings of *Persia* are noted for effeminate, fitter for a Canopy than a Camp, and affecting such nights, *ubi Imperator Apparator, linte phalanx, acies facies, bella labella, spicula pocula, securum scortum, &c.*

And he did so According to the counsel of those Court-parasites (whose word is that of *Stratocles*, *Mibi placet quicquid Regi placet*) he walked in the wayes of his heart, and in the sight of his eyes, little thinking that for all these things God would bring him into judgement. But such Governours the wicked world deserveth, as being it self totum in maligno positum, *1 John* 5. When *Phocas* that filthy traytour, reigned at *Constantinople*, *Cedrinus* saith, that a certaine honest poor man was very earnest with God to know why such a man (or rather monster) was set up; he was answered againe by a voice, that there could not be a worse man found, and that the sins of Christians did require it.

Verse 5. Now in Shushan the palace Not in *Babylon*, as *Josephus* doatech.

There was a certaine Jew That had not returned to *Jerusalem*, as he ought to have done; and as another of his name did, *Ezra* 2. 2.

Whose name was Mordecai That is, *Pere Myrre*, say some; bitter contrition, say others, he is the son of contrition, that must be the son of consolation. This *Mordecai* was one of those few that both lived and died with glory, being not taxed for any grosse sinne.

The sonne of Jair Happy father in such a sonne: much more joy might he well be to his parents, then *Epanionides* was to his: and of him it might be sung,

Teis iudexis te kantivirai te, kantivirai te.

Homer.

The sonne of Shimai, the sonne of Kish a Benjamite He descended then either from some other sonne of *Kish* the father of *Saul*, or else from *Parathan Saul's* sonne: for he only, of all the sonnes of *Saul*, left issue behind him. But the *Kish* here mentioned, thought of his line, lived many years after *Saul's* father.

Verse 6. Who had been carried away from Jerusalem *Kish* had, not *Mordecai*: as *verse* 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736.

lesse it were in the loines of his great grandfather. *Kisb* and his posterity were of those goods figs mentioned in *Jeremy*: but goodnesse is no target against affliction.

— nec te tua plurima Penthen
Labentem texis pietas.

With the captivity which had been carried away with *Jeconiah*.] The good figs were carried away at the same time with the bad; but in several baskets, *Jer.* 34. 1. *Kisb* and others like him, as *Daniel*, *Ezekiel*, *Shadrach*, *Mefback* and *Abednego*, &c. were not only good men, but very good, like the figs that are first ripe, *Jer.* 24. 2. such as Gods soul desireth, *Mic.* 7. 1. and yet they were carried away with *Jeconiah* and the rest that were naught, stark naught, *Jer.* 24. 2. The best may have their share in a common calamity: but God will not faile even then to set his eyes upon them for good, *Jer.* 24. 6. The husbandman cutteth down his corne and weeds together, but for different purpose. Excellently *Austin*, *Una eademque vis irruens bonos probat, purificat, eliquat, malos damnat, vastat, exterminat*: One and the same common calamity proveth, melteth, purifieth the good; damnet, wasteth, destroyeth the evil: these have an evil, an only evil, *Ezek.* 7. 5. without mixture of mercy; and that because they are naught, very naught, figs that cannot be eaten, they are so naught, *Jer.* 24. 2.

Whom *Nebuchadnezzar* King of *Babylon* had carried away.] Loe here the rod in Gods hand for the chastisement of his children; that being chastened of the Lord, they may not be condemned with the world, *1 Cor.* 11. 32. This rod when he had worne to the stump, he cast into the fire.

Verse 7. And he brought up.] He both nourished and nurtured her in the true Religion and admonition of the Lord, *Ephes.* 6. 4. he was her foster-father, and her Instructor.

Hadasab.] Not the same with *Atossa*, as *Tremellius* would have it. *Hadasab* was the name given her by her parents, and it signifieth a Myrtle-tree, which loveth to grow in a bottom, whence the Church is compared to it for her lowly-mindednesse, *Zech.* 1. 8. See the Note there.

That is *Esther*.] This was her Persian name, say some; In Heathen histories, she is called *Ameftis*.

His uncles daughter.] Not his brothers daughter, as the Vulgar rendereth it, after *Josephus*, and *Aben-Ezra*. She was his cousin-german, and this was one reason that moved him to adopt her, viz. the bond of nature.

For she had neither father nor mother.] A poor Orphan she was: but Christ left her not comfortlesse, *John* 14. 18. He had provided and inabled *Mordecai* to feed her and breed her: to traine her up in the fear of God, and to defend her chastity from the rage of lust; besides that her head was by him destined to a Diadem: *Esther* the captive shall be *Esther* the Queen: *Esther* the fatherlesse and motherlesse, shall be a nursing mother to the Church; and meane while meet with a merciful Guardian *Mordecai*. Why then should we not trust God with our selves and our children?

And the maid was faire and beautiful.] See the Note on *verse* 3. *Gravior est pulchro*, &c. For her beauty she was brought to the King; and not without some respect to this it was, that she was bred up by *Mordecai*. This beauty was a priviledge of nature: and because of the forcible battery that would be laid to it, God gives her a Guardian. *Esther* was now in the flower of her age, and her beauty was the flower of her vertue, as *Chrysippus* called it.

Whom *Mordecai* when her father and mother were dead.] And so she might have been put to seek her bread in desolate places, being left to the wide world, as they say; but the Lord was her reward, *Ezay* 58. 8. he took her up, *Psal.* 27. 10. as the gathering army, or rear-guard did the lame feeble and sick Israelites, *Job.* 6. 9. In the Civil Law, provision is made for Orphans, and such as were cast out; some Hospitals to entertaine them, some liberties to comfort and compensate their troubles. Amongst us also (besides harbours and Hospitals for such, to the great commendation of the Founders), very good provision is made by the Lawes, and many lives thereby preserved. God oft professeth himself the pupill's Patron: gives great charge to all, not to hurt them; and menaceth the Jewes for their hardheartednesse toward them. Let therefore the dying parents of such (though they have as little to leave them

as *Esthers* had) cast them by faith into Gods everlasting armes, who hath charged his Angels with them, and hath promised heaven to them; commanding his best creatures to cater for them, *Hof.* 2. 21, 22.

Took for his own daughter.] He hid not his eyes from his own flesh, as some unnatural Ostrich, or Sea-monster: he made not, as many do, tuition a broker for private gain; he made not instead of a daughter, a slave, or sponge of his pupil: he devoured her not under pretence of devotion; but freely took her for his child, and bred her in the best manner. Now the Jews at this very day account a child's Turour or Monitour worthy of more respect then his father; for he, say they, hath given him only his being, but the other his well-being.

Verse 8. When the Kings commendation and decree was heard.] *Percrebuisse*: his officers, (herein over-officious) had sooke set it abroad, and put it in execution: the Persians also (*homines ad servitiu[m] parati*, as *Tiberius* said of the Romanes) those servile souls, deny not to prostitute their daughters, but proffer them rather, and hold them happy if they may be admitted. Not so *Mordecai* and his *Esther*: *Vix major eam abstulit*. She was carried away by force, 'tis like, or if otherwise, it might be a fault in her and her Guardian; unlesse we shall say they did it by an extraordinary instinct. Probably there was a sad paring; and many prayers put up by them both for divine direction and protection; and they were heard accordingly.

And when many maidens were gathered together.] Four hundred, saith *Josephus*. Sed quid attinebat tot puellas hinc cum confuandis offerre? saith *Feuerventius*, why should this dog devour so many maidens? *Proculus Cæsar* boasted that in fiftene dayes space he got with child twenty Virgins; a fair commendation.

Unto Shushan the palace.] Answerable to the Seraglio, where those that are kept up for their beauties, are all young Virgins taken and stolen from foraine Nations; where after they have been instructed in good behaviour, and can play upon instruments, sing, dance, and sew curiously, they are given to the Grand Signior as presents of great value. They live just as Nunnes do in great Nunneries, &c.

That *Esther* was brought also.] In the general survey, she was taken among the rest and brought to the Court; an ill aire for Piety to breath in. But necessity is an hard weapon. As the Turks at this day, so the Persian Kings then, took all their subjects to be their slaves, holding not only their estates, but their lives and all they have, at their dispose, without respect either to the cause or manner.

To the custody of *Hegai* keeper of the women.] Clapt up as it were, in a glorious prison, being not to come abroad but when the King calls, nor to frequent any society, but such as is appointed her for her necessary attendance and comfort. See the like in the description of the Grand Signiors Seraglio, chap. 4.

Verse 9. And the maiden pleased him.] *Hegai* cast his favour upon her, not because she was the fairest, noblest, most industrious, most courtly, &c. but because God wrought his heart to it; as he did *Poriphar*; and *Pharaoh* to *Joseph*, *Jonathans* to *David*, *Darius* to *Daniel*, &c. It is the Lord that gives favour, and fashioneth mens opinions of us. He gave *Salomon* honour: and *Paul* prayes to him, that his service may be accepted of the Saints, *Rom.* 15. 31.

And she obtained kindnesse of him.] His favour, was not empty favour, professional only, as that of Courtiers.

And he speedily gave her, &c.] As resolving shortly to recommend her to the King, who he knew would be much ruled by him in his choyce. Here were shadows of many excellent vertues in a blind Ethnik; who may in some sort teach true kindnesse, and doth condemne those that boast of false liberality. He dealt not basely, but bountifully with *Esther*.

Her things for purification.] See *ver.* 3. 12.

With such things as belonged to her.] Her portions or allowances of food, raiment, &c. which this faithfull officer interverted not for his own private gain; but rather enlarged himself in the true bestowing thereof.

And seven maidens.] When he might have put her off with one she enlargeth himself, and even stretcheth his authority, that he might by these maids of honour attending her, set her forth as a Queen aforehand.

Which were meet to be given her.] Or, which were very comely, speciosa, vel spectabilia.

Virg.

De Civit. Dei.
lib. 1. cap. 8.Herod. lib. 7
Scalig.

Ezay 58.

Leo. Mod.

Lib. 11. cap. 6.

Plin. lib.

— exat. aut.
Qui vult esse
pius.
Frans sublimi
regnas in aula.
Sen.

And he preferred] Heb. He changed her: for the better, as God doth his people, when he taketh them to heaven, where they change place, but not company (as that good man said upon his death-bed) and are brought from the jaws of death, to the joyes of eternal life; from shadows to substances, from misery to majesty, &c. a greater change then that of Queen Elizabeth, from a Prisoner to a Princess, or that of our Henry the fourth, who was crowned the very same day that the year before he had been banished the Realme. The Latines call prosperous things *Res secundas*, because they are to be had hereafter, they are not the first things.

Unto the best place of the house of the women] Or, Unto the best condition. Gods best children shall have the best of the best, fat things full of marrow, wines on the lees well refined, *Esay 25. 6.* Jacob and his family had the best of the Land of Egypt, that Granary of the world, as one calleth it. His posterity had a Land that flowed with milke and honey. What Countreys comparable to those that professe the Gospel? Godliness is profitable to all things, having the promises of both lives, &c.

Verse 10. Esther had not served her people] Because the Jewes were slighted as captives, and forlorn (how dear to the gods that Nation is, saith *Cicero*, it appeareth, *quod est: victa, quod elocata, quod servata*, in that they are conquered, captivated, and not utterly destroyed by us) they were also generally hated, as different in Religion, and would not so much as drink with Heathens, lest they should drink things sacrificed to Idols. They held it meritorious (in after-times) to kill an idolater, as *Tacitus* testifieth: and at this day they say, *Optimus inter gentes, &c.* The very best among the Gentiles is worthy to have his head bruis'd as a Serpent. A nasty people they are still, and bloodthirsty, odious and fordid. An historian telleth us of an Emperour travelling into Egypt, and there meeting with certaine Jewes, he was so annoyed with the stench of them, that he cryed out, *O Marcummi, o Quadi, o Sarmatae, tandem alios vobis deteriores invenit.* This is the basest and most contemptible people that ever light upon. The Romanes would not own them (when they had conquered them) as they did other Nations, though they complied never so much, and were their servants. The Turks so hate them for crucifying Christ, that they use to say in detestation of a thing, *I would I might die a Jew then: as when they would assure any thing, in execrationibus dicunt Judaeum sim, si fallo*, they curse themselves, and say, Let me be held a Jew, if I deceive thee. This lyeth upon them as a punishment for their unexpiable guilt in putting to death the Lord of life. But in *Esthers* time they were hated chiefly for their Religion. In prudence therefore she concealeth her kindred, as being not called to give an account of her faith, and living private, might well performe her devotions, and yet not thrust her self into observation.

For Mordecai had charged her that she should not serve it] Lest she should be cashiered the Court for a Jewesse, which was then held crime enough, as afterwards it was in *Nero's* dayes, to be a Christian, and this head periode in crimine, quam odio humani generis, as *Tacitus* hath it, not for any great fault so much, as by the hatred of mankind, incensed and set on work by the Devil (doublelesse) to root out the true Religion, and to set up himself in the hearts of men as god of this present world. Hence those complaints of *Tertullian* and *Iustin Martyr* in their Apologies for Christians, that their name (and not their crimes) was hated and hissed out of all companies. *Odis publico est confessio nominis, non excommunitio criminis. Solius hominis crimen est, &c.* Wisely therefore did Mordecai charge *Esther* to conceal her self for prelese; so long as it might be done without prejudice to the truth, and scandal to her profession. Worthily also did holy *Esther* in obeying Mordecai her faithful foster-father, in ruling her tongue that unruly member: and in that although she had changed her keeper, yet she had not let go her integrity, but held with that good woman in *Murimus*, who cryed out, *Non ideo fasti volo, ne peream: sed ideo matriamur, ne peccem.*

Verse 11. And Mordecai walked every day] What marvel that *Esther* was so morigerous to Mordecai, when he was so solicitous of her welfare? These mutual respects draw one to another. The Centurion in the Gospel had dutiful servants (Do this, said he, and they did it) for he was a most kinde Master, and minded their good.

Before the court of the womens house] The Turks wonder to see a man walk to and fro, and use to ask such an one what he meaneth? and whether he be out of his way, or one of his wives? But the Persians and Greeks were great walkers. Jesus also walked in Solumons porch, *John 10. 23.* &c.

To know how Esther did] Heb. The peace of Esther. *Omnis in Ascanie, &c.* He had taken

taken her for his child, and was curious of her welfare, though she were now grown up, and preferred at Court. The Court he knew, was an ill aire for godliness to breathe in. His care was therefore that she might have *Caesars* prosperity, even *memorem saltem in corpore sano*, a sound mind in a sound body. And although he trusted God with his Niece, yet he knew that an honest care of her might well stand with faith in Gods providence. God must be trusted, but not tempted, by the neglect of lawful means, *Matth.*

Verse 12. Now when every maids turne was come] Their turnes then they took, and held it their happinesse to lose that which was their honour. See *1 Thess. 4. 4.* with the Note: their bodies were first adulterated, and then vitiated. This was abominable.

After that she had bene twelve moneths] Time spent without spare, and wofully waited in making provision for the flesh to fulfil the lusts thereof: which the Prophet *Amos* rightly calleth *a thing of nought*, *Chap. 6. 13.* with *4. 5. 6.* Is time no better worth then to be thus rioted out in vanity? doth not eternity depend upon it, even the heaviest weights upon the weakest wires? It is therefore a good rule that one giveth,

Corrige prateritum, rege praesens, cerne futurum.

According to the manner of the women] Who of themselves are apt enough (without an order to do so, as here) to cast away too much time, and cost in striking and trimming their bodies (those painted sheaths) as the Comedians have tartly taxed them, *Negotium quantum in muliere una est* saith *Plautus*. What a deale of do is there with one woman in this kind! And *Nosti mores mulierum*, saith *Terence*, *dum molimur*, dum comamur, annus est. And as for the Persian women, *Elia* saith that they were above all others most addicted to this vanity: and yet the haughty daughters of Zion are deeply censured, and heavily threatened, *Esay 3. 18.* where the Prophet gives us an inventory of those Ladies gallantry, and tells them that their fineness shall be turned into filthinesse, their neatnesse become nakednesse.

For so were the dayes of their purification accomplished] What strange preparation was here for the impure bed of an Heathen? Every Virgin must be six moneths purified, and six moneths perfumed. O God, saith one, what care and cost is requisite to that foul which should be addressed a fit bride for thy holy and glorious Majesty?

To wit, six moneths with oyle of myrror] To cleanse them, and to clear up their countenances.

And six moneths with sweet odour] Of these there is a lawful use, (why else were they created?) to please the sense, refresh the spirits, comfort the braine, &c. But the excess and abuse of them is utterly unlawful, and was justly punished in *Darius* the last Persian Monarch, and *Mulcassar* King of *Tunet*, who so far affected sweet odours, that he could not be without them, while he was in the field against his enemy. Hereby it came to passe, that being overcome in battel by his own sonne *Amidas* (another *Abisdom*) and pursued among the rest that fled, he was discovered and known who he was by the perfumes that he had about him, though to prevent it he had besmeared himself with blood and dust. *Marial* writing to his sweet friend, saith,

Rostume, non bene olet, qui bene semper olet.

And another saith, That woman smelleth best which smelleth of nothing. *Spiras autem femina Christum*, saith *Clement Alexandrinus*, Let women learn and labour to smell of Christ, who is the royal Unction, and let them ever be anoynted with chastity, that chiefeft ointment.

And with other things for the purifying of women] Here was no end of excess, and of expence; and all to satisfy the lust of this impure Prince. Silvers lavished out of the bag, and much wealth cast away upon these Minions, who had nothing else to do but to exercise their wits in devising ornaments and artifices, whereby they might get the Kings favour, and attaine to the Queendome. *Tully* telleth us that it was ordinary with the Kings of Persia to bestow upon their women such a City to buy them bracelets, and such a City for head-tires, &c. This was *luxus plane monstruosissimus, & prodigiosissimus*, as one saith, most prodigious and prodigal luxury. So eagerly are the wicked bent upon the

Lib. 12, cap. 1.

Plin. l. 13 c. 1.
81, 12, c. 15, 16

Baith. Exner.
Pgs. 145.

Padag. lib. 2.
cap. 8.

Hec in collum,
hac in crinem.
Ora. 5. in Petr.

D. Preston.

Dan. hist. 48.

O at. pro L.
Hac.

Ammon. lib. 2.

Aug. in Psal. 58

Hoyl. Geog.

Sanctus in
Zech. 8. 13.

Tert. Apol. 1.

Just. Apol. 2.

Biddulph. lib.
3. cap. 5.

Pirg.

Lib. 18. cap. 4.

the satisfying of their lusts, that they care not what cost they cast away upon them. *Alike me never so much doing*, faith that *Amoretto*, Gen. 34. 11, 12. *Judah* let go his signet, bracelets, and staffe, to the Harlot. *Josephus* reporteth of one *Decius Mundus* (Immundus rather) a Nobleman, that to one *Paulina*, a Lady in *Rome*, he offered as much as came to fix thousand pounds to satiate his lusts but one night, and yet he could not bring her to his lure by such a large offer: though afterwards (under the mask of *Anubis*, to which dogs-head she was devoted) he found means to abuse her: which was the destruction both of those bawdy Priests, and their Temple.

Verse 13. *Then thus came every maiden to the King* Tins prepared, annointed, appointed, &c. rejoicing in that whereof they had reason rather to repent; as too many do now adayes, whilest they go dancing to hell in their bolts.

Whatsoever she desired was given her Omne quod dicebat, was but ask and have: so lavish is lust; and so foolish are men to bestow cost upon so hard a reckoning.

Unto the Kings house Ad regis cubiculum, faith the old Interpreter to the Kings bed-chamber.

Verse 14. *In the evening she went* As the fittest time for a work of darknesse. *And on the morrow she returned* So short is the pleasure of sinne. *Lata venire Venus, tristis abire solet.*

Into the second house of the women That having made sale of her honesty, she might converse with such as had likewise left their honesties behind them; companions in evil, and miserable comforters, with whom they might make up their measure, and God power on his.

She came in unto the King no more But must burn in lust, without means of allayment; being scalded, as it were, in her own grease, frying within, and freezing without. *Sted. Sophocles* *naum' asportet*, as *Cyril* faith in a like case, We do but rake a dughill in a discourse of this nature. Let us therefore stay here no longer (as an Interpreter hath it) in setting forth the filthiness of this Heathen Prince, who yet hath too many amongst us that imitate his uncleannesse, and intemperance.

Verse 15. *Now when the turne of Esther, &c.* Then, and not till then. So when *Joseph* was sufficiently humbled, the King sent and loosed him; the Ruler of the people let him go free. When *David* was become weaned from the world, as a child from the breasts, when his heart was not haughty, nor his eyes lofty, &c. then was he advanced to the Kingdom, *Psal.* 131. 1. *He that believeth maketh not haste.* Gods time is best: and as he seldom cometh at our time, so he never faileth at his own.

The daughter of Abihail The seed of the righteous, and so an heiress of that precious promise, *His seed shall be mighty upon earth*, *Psal.* 111. She was also a daughter of *Israel*, and therefore Gods first-born, higher then the Kings of the earth, *Psalms* 84. 27.

Who had taken her for his daughter This good work was so well pleasing to God, that it is once again recited, and honourably mentioned. What shall the Lord Christ then do at the last day for his people who are full of mercy and good fruits? If now he doth not only make mention of us, but mediation for us at the throne of glory; surely then he will much more make our faith which worketh by love, to be found unto praise, and honour, and glory, *1 Pet.* 1. 7.

She required nothing As other maids had done to set out their beauty, but contenting her self with her native comeliness, and that wisdom that made her face to shine: she humbly taketh what *Hegai* directed her to, and wholly resteth upon the Divine providence.

And Esther obtained favour in the sight of all By her comely countenance and gracious deportment. *Plutarch* speaks of a Spartan woman, that when her neighbours were shewing their apparel and jewels, she brought out her children virtuous and well taught, saying, These are my ornaments and accoutrements. *Esther* did the like by her virtues, which drew all hearts unto her: like as fair flowers in the spring do the passengers eyes. She had decked her self with the white of simplicity, with the red of modesty, with the silke of piety, with the satin of sanctity, with the purple of chastity, as *Tertullian* expresseth it: *saliter pigmentata Denm habebitis amatores*, faith he, and being thus adorned and beautified, women shall have God himself to be their suitor, and all godly men their admirers. Whereas on the other side,

Nequa-

Nequaquam ornata est bene, qua morata est male.
Pulchrum ornatum turpes mores pejora ceno collidunt.

Plaut. M. fell.
Act. 1. Scen. 3.

Verse 16. *So Esther was taken unto King Ahasuerus* And so that sweet Promise was fulfilled and exemplified in her, *Though ye have lien among the pots, yet shall ye be as the wings of a Dove covered with silver, and her feathers with yellow gold.* *Psal.* 68. 13. God raised up this poor Orphane, this despicable exile out of the dust, and lifted this needy one out of the dunghill, that he may set her with Princes, even with the Princes of the people, *Psal.* 113. 7, 8. Thus he raised *Moses* and *Joseph*, *David* and *Daniel*, &c.

Into his House-royal A place of rest and honour. Thus

Flebile principium melior fortuna secuta est.

In the tenth month Not in the twelfth moneth, as *Josephus* hath it falsely: and yet the Papist tell us, that the common people may well want the historical part of the *Bardai* Bible, and for it read *Josephus* his Jewish Antiquities.

In the seventh year of his reign Four or five years before *Hamans* advancement: this was a sweet Providence, that God should set up one to be a deliverer to his Church, so long before the danger grew on. So *Joseph* was sent down to *Egypt* before: *Moses* was skilled in all the learning of the *Egyptians*, and afterwards sent to *Midian*, that he might be fitted to be King in *Jeshurun*, &c. Oh how unsearchable are Gods judgements, and his ways past finding out! Oh the depth, &c! *Latimers* three last Petitions were granted.

Verse 17. *And the King loved Esther* This was the Lords own work, who regarded the low estate of his Handmaid, and framed the Kings heart to affect her. Let all such maids as desire loving husbands, and all such wives as would have their husbands loyal and loving to them, get Gods favour, and adorne themselves with humility and modesty, as *Esther* did. Let Christian husbands also learn (for shame) of this barbarian, to love their wives above all women, with a conjugal, chaste and fast affection; not lusting and hankering after strange flesh. 'Tis remarkable, that after *Solomon* had said, *Rejoice in the wife of thy youth*, — he thou ravishst always with her love, he subjoyneth, *And why wilt thou my sonne be ravished with a strange woman, and embrace the bosome of a stranger?* *Prov.* 5. 19, 20.

She obtained grace and favour in his sight Surely as meat pleaseth better in a clean dith, so vertue in comely persons is more amiable, faith *Hugo*. Beauty of it self is a greater commendation, faith *Aristotle*, then all letters testimonial.

So that he set the royal Crown upon her head For Queens also had their Crowns, and did shine with the beams of their husbands, saying, as once those *Romane* Ladies, *Ubi tu Caius, ibi ego Caia*; wheresoever thou art King, I also am Queen. *Severus* here faith, that the King clothed *Esther* with a purple robe, to shew, that he shared the Kingdom with her, but the text holdeth forth no such matter: Indeed he made her Queen in stead of *Vashti*, he made also a great wedding feast, and gave a release to the Provinces, and gifts to his Grandees, as it followeth.

Verse 18. *Then the King made a great feast* Feasts are never more in season, then at the recovery of the lost rib. See the note on *Gen.* 29. 22.

Unto all his Princes and his servants So did *Marcus* the Emperour of Greece, *Nicoph.* 1. 8. c. 8. when he married *Constantina*; and *Henry* the third Emperour of Germany, when he married *Agnes*, daughter to the Prince of *Pittavia*, at *Ingelheim*. Whither when a great sort of Players, Fidlers, Jesters and Juglers resorted, he not only sent them away without reward, but also without meat and drink, which he liberally bestowed upon the poor.

Even Esthers feast. So he called it; to testify his great affection and respect toward his Spouse. This is no warrant for that Popish custome, of dedicating feasts to the honour of Saints, or for that heathenish practice, in some places amongst us, of keeping *Wakes*.

And he made a release to the Provinces. That is, he caused it to be kept Holiday, as *Josephus* hath it. Or rather he granted to his subjects a relaxation, or freed them from their

Rr

Finer ad 20.
num 1044.

Tert de cult.
scm.

their taxes, tributes and publike payments, for a time at least, that thereby the New Queen might get favour and authority amongst them, and all men might wish them much joy and happinesse, that the loines of the people might blesse their Prince and his marriage for this breathing and intermission; when as formerly his Exaltours received from his subjects no lesse summes of curles then of coine, to maintaine his luxury.

Cyrus ad. 1.8.

Xenoph. 1.1.

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*Extra fortunam est quicquid donatur amicis:
Quas dederis filias, semper habebis opes.*

According to the state of the King. Not pinchingly and sparingly, but bountifully, and as became a King: as Alexander the Great, when he sent his Tutor a ship full of frankincense: and when a poor man asked him for an almes, he gave him a City, which when the poor man started at and made strange of, Alexander said unto him, *Non quæro quid te accipere deceat, sed quid me dare.* The question is not what thou shouldst receive, but what it becometh me to give. And thus the marriage of Esther solemnized with state and pomp suitable: thus is Gods Promise made by Jeremy fulfilled, that if Jeconiah would not stand out against Nebuchadnezzar, but yield up the City, and go into captivity, it should be well with him and the people in the land of their captivity. It was so with him, Jer. 52. 31. it was so likewise with Esther, Daniel, and many others by their means. And why? God will not suffer his faithfulness to faile, nor alter the word that is gone out of his mouth.

Ver. 19. And when the Virgins were gathered together, &c. For a new supply of the Kings insatiable lust, say some, this affection soon growing cold to Esther. So unreasonable is lust, so inconstant carnal affection, so lawlesse are the wicked, so short is any happinesse of perfection in this life. The Septuagint leave out this word [the second time] but the Hebrew verity hath it. Others say, the second time, signifieth into the second house of the women. For they went not each to their own homes, because the King was now fully satisfied in his choice, as Tremellius and Junius conceive, but they remained in the custody of Shazgar Keeper of the Kings Concubines, not suffered to converse with any man ever after, as Aven-Ezra observeth. Therefore they were twice gathered together. Once, when they were brought to Hegai the Eunuch, and again, when from the Kings house they met all together in the second house of the women, under the Government of Shazgar.

Then Mordecai sate in the Kings gate. As Porter or other Officer, saith Severus: and he attended still upon his office, not fawning on Esther, nor prolling for preferment. His ambition was to be quiet, and to do his own business, intra pelliculam suam se continere: high feates he knew were never but uneasy, and long robes cannot but contract much soile. In the place he now holdeth, he can heare how it goeth with his Esther, and do the King good service, as verse 21.

Verse 20. Esther had not yet shewed her kindred. Taciturnity is sometimes a vertue, and Tacitus the best Historian. Queen Elizabeths Motto was, *Vide, taceo*, I see, and say nothing. Sophocles saith, Nothing better becometh a woman then silence. Euripides also saith, that silence, and modesty, and keeping at home, are the greatest commendation to a woman that can be. Curtius telleth us, that the Persians never trust one whom they finde to be talkative. Why Esther congealed her kindred, see the note on v. 11. and know that this is no warrant for popish equivocation, a device of the Jesuites, for the comfort of afflicted Catholics (as Blackwell and Garnier professe) and for the instruction of all the godly.

For

For Esther did the commandment of Mordecai. Her honours had not altered her manners. She was *semper eundem*, as obliguous and observant of Mordecai still as ever. So was Joseph, David, Solomon, Epaminondas, and others, of their old and poorer Parents. Pope Benedict Lombard, *Antiq. Dom.* 1503. A shepherds son would not acknowledge his poore mother, when she came to him Lady-like, but caused her to put on her shepherdes apparel, and then did her all the honour that might be. Sir Thomas Moore, would in Westminster-Hall beg his fathers blessing on his knees. Mordecai was Esthers foster-father, and had given her (though not her being, yet) her well-being, and hence the so respects him, and is so ruled by him. She had gotten from him that nurture and admonition in the Lord, that was better to her then the Crown of the Kingdome: for what is un sanctified greatnesse but eminent dishonour? and what is *dignitas in indignis*, but ornamentum in infamia? If any Parents finde disobedient children, let them consider whether Eli-like, they have not humoured (I mean coddled) their sons too much. 1 Sam. 2. 29. which is the reason they honour them not so little. Will they keep meat well savoured, yet never salt it? will they have spices spout right, yet never lop them? Our Henry the second so coddled his eldest son Henry, that he scorned him whilst himself was yet alive, which made his ambition quite turne off his obedience, to his fathers great heart-break. *Ad quem Cereris sine cade & sanguine pauci Descendunt reges, & sic à morte tyranni.*

Verse 21. In those days. Whiles the King is drowning himself in pleasure, and dreadeth no danger: whiles he was ravishing and deflowering of Virgins, and bragging (perhaps) as Proculus the Emperour did, that when he made warre upon the Sarmatians, in fifteen dayes he got with childe an hundred Virgins of that Countrey, there taken prisoners. Whiles this voluptuous Prince was in the glut of his carnal delights, in the fragrantcy of his sinful lusts his life is sought for, and hell gapes for him, so slippery places are great ones set in: so doth the Lord sauce their greatest prosperity with sudden and unexpected dangers. Thus Attila King of Huns was hang'd up in gibbets, as it were, by Gods own hand, in the midst of his Nuptials. Thus King Henry of France, upon the marriage of his sister to the King of Spain, was so over-joyed, that he called himself by a new title, *Tres heurense Roy*, the thrice happy King. But (to confound him) in solemnizing that marriage, he was slain at Tilt by Montgomery, Captain of his guard, though against his Will, &c.

*Ad quem Cereris sine cade & sanguine pauci
Descendunt reges, & sic à morte tyranni.*

While Mordecai sate in the Kings gate. See ver. 19.

Two of the Kings Chamberlaines. In trust I have found treasons, said Queen Elizabeth. So before her, did David, Solomon, Rehoboam, Joash, Amaziah, Alexander the great, Julius Cesar, and who not, almost? Hence some great Princes have wished never to have meddled with Government: as Augustus, Adrian, (salvo non imperio) Pertinax, who used to say, that he never in all his life committed the like fault, as when he accepted the Empire: and many times he motioned to leave the same, and to return unto his house. Dioclesian and Maximian did so for they found, that *quot servi, tot hostes, quot custodes, tot carniciores*, they could not be safe from their own servants: but Damocles-like, they sat at meat with a drawn sword hanging by a twined thread over their necks. Hence Dionysius durst not trust his owne daughter to barbe him. And Massinissa, King of Numidia, committed his safe-keeping to a guard of dogs, for men he durst not trust.

Of those which kept the door. Of the Kings bed-chamber. Some render it, *quibus kept the household-stuffe*. Men, they were much intrusted, and therefore the motto to be abhorred. *Metuendum esse sine custode, sed magis a custode metuendum est*, said Dio Cass. Augustus concerning his guard, whom he suspected of treachery. All of most of his successours, till Constantine, died unnatural deaths: Let great rodes therefore commit themselves to God in well-doing, as unto a faithful Creatour, *provisus bonorum et malorum*. Were wroth. What the occasion of their discontent was, is uncertain. The Chaldees and Chaldees say it was, because Mordecai was so promoted. Others, because he was deposed, and Esther advanced to her Royal state. Others say, that they envied the Kingdom, as the Magi had done not long before. Some again, that they were not well paid

R 2

paid their arrears. Sure it is, that ambition, envy, covetousness, all or some of these stirred them up to this unreasonable attempt. Whatsoever the Sire was, the bastard is anger: and rage likely is the mother of treason; because as it banisheth reason, and so gives way to all unruliness; so it ends in malice; and malice will have blood.

And sought to lay hands on the King. *Ahasuerus*] Kings are fair marks for Traitors to shoot at. In which regard

*Miseratque infelix est etiam Rex
Nec quinquam (nihil credi) facit diadema beatum.*

Most of the *Cesars* got nothing by their adoption or designation to the Empire, *Nisi ut citius interficerentur*; but to be slain so much the sooner. Treasons there were many plotted and practised against that incomparable Queen *Elizabeth*, that she laid in Parliament. She rather marvelled that the was then mused that she should not be; were it not that *God's* holy hands had protected her beyond expectation. *Henry* the fourth of *France*, was first stabbed in the mouth, and after that in the heart; by those false Jesuits, whom he had admitted into his very bosom, and used with marvellous respect. But it would not serve his turn to save his life. His Countryman *Ciminius* telleth us, that if he should write of all the Plots which he knew in his time, that in the judgement of men seemed to live in great felicity, and yet to those that knew them familiarly, lived in miserable estate, that matter alone would require a reasonable Volume.

Verse 22. And the thing was known to Mordecai] How he came to know it, is uncertain. *Josaphat* saith: that it was revealed to him by one *Barnabas* a Jew, who was servant to one of the Conspirators. *R. Solomon* saith, that the Eunuchs talked of the plot before *Mordecai* in the language of *Tarsus*; saying that he had not understood them; and so it came forth. Others conceive, that they solicited him, being one of the Keepers of the Kings door also to joyne with them. Howsoever it was that he got inling and intelligence of their bloody purpose. God was in it, and good men are of his privy counsel. The secret of the Lord is with them that fear him. *Psal.* 25. 11. Their apprehensions of things are deep, and their observations right, their knowledge rare to bount out mischiefes, their experience leads them off to guesse shrewdly at mens purposes by their looks and gestures. *I wisdom dwell with prudence (or subtilty) and finde out knowledge of witty inventions.* *Prov.* 3. 12.

Who told it unto Esther the Queen] Haply, as holding himself (a mean man) unworthy and unfit to speak to the King; Or, as fearing lest he should not be believed, or should be out-faced by the Traitor, or as conceiving that it would be better taken from *Esther*, whom the King so dearly loved, and might prove a good means to insoffice her father into his favour. Yea *Mordecai* himselfe (saith an Interpreter) might safely have also a further reach herein; namely, to try the inclination of *Esther* towards him, whether she would make this an occasion to his good and preferment, or rather take the glory thereof unto her selfe.

And Esther certified the King thereof in Mordecai's name] She doth not conceal the treason, or further it, as some ambitious *Semiramis* would have done, or adulterous *Livia*. For although she was wont to boast that she ruled her husband *Augustus* by obeying him; yet *Pliny* and *Tacitus* tell us, that she was over-familiar with *Endemus* her Physician. And whereas *Augustus* his last words to her were, *O Livia, remember our marriage, and Adieu.* She did so, and 'tis thought, had a finger in setting him going. And the like is reported of *Clytemnestra*, *Olympias*, Queen *Isabel*, wife to our *Edward* the second. But holy *Esther* was none such. She, as a loyal and faithful wife, discovereth to the King the danger he was in, and so saveth his life, so did *Michal* *David's* wife, though she had no great good will in her. The like is reported of *Cleopatra*, daughter to *Antiochus* the great, who gave her in marriage to *Ptolemæus Epiphanes*, thinking by her to destroy him, but he was deceived, according to *Dan.* 11. 27. *Valerius Maximus* and *Fulgensius* speak much in the commendation of *Theris*, *Sulpicia*, *Chilonia*, *Antonia*, *Eratia*, &c. for loving and faithful Wives. *Valerius Maximus* Christianus also for like cause celebrateth *Theris* wife to *Philip* the Emperor, and *Mary*, wife to *Sigismund*, King of *Bolhem* and *Hungary*, &c.

*Verum hæc (Esther) tantum alias inter capti extraxit omnes;
Quædam lenta juliet inter viderina compressi.*

Verf. 23. And when Inquisition was made of the matter] The King neither fledged this accusation, nor over-hastily believed it. Not this, lest he should discover a needlesse feare, or precipitate a wrong sentence. Not that, lest he should betray his own life, and put all into a confusion, as *Gedaliah* did, *Jer.* 40. and 41. and as he in the history did, who being forewarned by a letter, of a dangerous plot laid for his life, laid aside the letter with these words, *si audivit vobiscum, Tomorrow, we will minde these serious businesses.* but ere the morrow he was dispatched. The matter was here enquired into, saith the text, lest haply it might be mis-reported, and so the innocent be punished. Or, if not innocent, yet *Dath* our Law condemn any before his cause be heard? Surely *Pilate* and *Festus* were faire better Justices then *Caiaphas* and *Eysias*, for they would execute a man in the morning, and then sit upon him in the afternoon. *Aneas Sylvius*, in his twentieth chapter of *Europe*, tells of some places, wherein if any one be suspected of theft, he is forthwith taken and trussed up. Three dayes after, they judge of the suspicion: and if they finde the man guilty, they let his carcasse hang till it rot: as if otherwise, they take it down, and bury it honourably at the publike charge. This is preposterous justice, judgement turned into gall, and righteousness into hemlock.

It was found out] As treason usually is, and strangely: witness those in Queen *Elizabeth's* reign, and the powder-plotters. *Creighton* the Jesuite, a Scot, sailing into Scotland, and being taken by certain Netherland-Pirates, had some certain papers in pieces. But the some pieces being throwen out of the ship, were blown back again by the wind and cast by a Providence into the ship, not without a miracle, as *Creighton* said himselfe. Which being set together by *Wade*, with much labour and singular cunning, discovered new designs of the Pope and his Agents here against England. Anno 1585. *Detexit facinus satum, & non implevit*, saith *Tacitus* of one about his time. Either the Traitors own tongue shall betray him (as it beel those two sent by *Adahmer* to kill *Scanderbeg*) *Turk. Hist.* or the fowles of heaven shall reveal the mischief, and that which hath wing shall tell the matter, *Eccles.* 30. 20. (It was a piece of a wing, a quill that discovered that hellish powder-plot.) Or some other way it shall be found out, as here, and the Conspirators brought to condigne punishment.

Therefore they were both hanged on a tree] Traitors, like bells, will be never well tuned till well hanged, till they have worne a *Tyburne-tippet*, as father *Latimer* phrased it. *Campion* that spider was swept down by the hand of justice, and drew his last thread in the Triangle of *Tyburne*. His words in his Epistle to the Honourable Counsellours of Queen *Elizabeth* were these, *Quandiu vel unus quispiam a nobis supererit qui Tyburno vestro fratur, &c.* As long as there is any one of us left to enjoy your *Tyburne*, &c. Much joy may they have of it, fith it is their ambition, and may their quarters be set as high, as that false *Edrick's* head once was by King *Knise*, viz. upon the highest part of the tower of *London*, therein performing his Promise to a Traitor, of advancing him above any Lord of the Land.

And it was written in the book of the Chronicles] Heb. in the book of the words of dayes, in the Diary of the Kings, or in the book of remembrance. As the Jewes, so the Persians had their Chronicles or publike Commentaries, wherein all memorable acts were recorded, and Scribes or Historiographers for that purpose appointed and maintained; *Plutarch* writeth, that at that great sea-fight between *Themistocles* and the Persians, *Xerxes* sat in a throne of gold, and saw the conflict, having many Scribes about him, whose office was to set down all that was done that day. This was a commendable custom, and might be a motive to their Kings and great ones to take heed of doing ought that they would not have registered and read by succeeding ages. *Suetonius* telleth us, that *Augustus* upon this account, forbade his Daughter and Nieces to say or do any thing that they would not have to be chronicled.

Before the King] Perhaps in his presence; and for his special use; though *Mordecai's* good service was soon forgotten, God forgot not to recompence *Ahasuerus* his love to *Esther*, and courtesie to her people, by detecting and defeating those Conspirators that sought his life. But he soon forgets *Mordecai*, Gods instrument for his deliverance, though the matter were written in a book before him; hence he goes noted with a black

Turk. Hist. 127.

coale for his ingratitude. *Tamerlane* had a catalogue of the names of such as had best deserved of him, which he daily perused, of ten times laying it that day to be lost wherein he had not given them something. There was a Providence in it, that nothing was yet done for *Mordecai*. Gods time is the best, and we shall one day say so: neither is there anything lost by waiting his leisure. He bottles up our tears, he books up our sighs, he writes down all we say or do in his roll of remembrance, *Mal. 3. 6, 10*. See the Note there, and the Reference.

CHAP. III.

Verse 3. *After this thing did King Ahasuerus promote Haman.*

Alexander the Great made Abdolominus a poor Gardiner King of Siden.

Foure years after his marriage with *Esther*, (or near upon) did *Ahasuerus* magnifie and exalt *Haman*, *Hominem profanum & sceleratum*, as one saith, a profane wicked person: merely for his minde sake, to shew his Sovereignty, and that he would, like some petty god upon earth, set up whom he would, and whom he would put down, *Dan. 4. 19*. Whether it were also by flattery or sytophancy, or some new projects for establishing his tyranny, and increasing his tributes, that *Haman* had insinuated himself into this Kings favour, it is uncertain. Sure it is, that *Mordecai*, a better man, lay yet unlook't upon, like good corn he lay in the bottom of the heap, when this vilest of men was exalted, *Psal. 12. 8*. Thus oft empty vessels swim aloft, rotten posts are gile with adulterate gold, the worst weeds spring up bravest, and when the twins stive in *Rebecca's* womb, profane *Esau* comes forth first, and hath the primogeniture, *Gen. 25. 25*. But while they seek the greatest dignities, they mostly meet with the greatest shame, like *Apes* while they be climbing, they the more shew their deformities. They are lifted up also, *ut lapsu graviore ruant*, that they may come down again with the greater poise. It was therefore well and wisely spoken by *Alvarez de Luna*, when he told them who admired his fortune and favour with the King of *Castile*: You do wrong to commend the building before it be finished, and until you see how it will stand.

The *some of Amedatha the Agagite*, i.e. The Amalekite, of the Stock-royal: so that *Haman* was the natural enemy of the Jewes, like as *Annibal* was of the Romanes. An old grudge there was, an inveterate hatred: *Amalek* was *Esau's* grand-child, and the enmity betwixt these two peoples was, as we say of runnet, the elder the stronger.

And advanced him] Set him aloft upon the pinnacle of highest preferment, as *Tiberius* did *Sejanus*, as *Lewis* the eleventh of France did his Barber, as our *Henry* the eighth did *Wolsey*, and our late Kings, *Buckingham*. But Princes Favourites should consider with themselves, that honour is but a blast, a *magnum nihil*, a glorious fancie, a rattle to still mens ambition, and that as the Passenger looketh no longer upon the dial, then the Sun shineth upon it: So it is here.

And set his seat above all the Princes] This cup of honour his weak head could not beare: this blast so blew up the bubble, that it burst again. *Sejanus*-like he now began to sacrifice to himselfe, little thinking of that utter ruine to the which he was haling. Physicians use to say, that *ulrimus sanitatis gradus est morbo vicinus*. Sure it is, that when the wicked are near unto misery, they have greatest preferment and prosperity. When *Tiberius* was desirous to rid his hands of *Sejanus*, he made him his Colleague in the Consulship, and set him above all his Courtiers. *Ahasuerus* intended nor any hurt to *Haman*, when he raised him to this pitch of preferment, but it puffed him up, and proved his bane. None are in so great danger, as those that walk upon pinacles: even height it selfe makes mens braines to swim. Every man is not a *Joseph*, or a *Dauid*. They were set above all the Princes, and could not only beare it, but improve it for the glory of God, and the good of his people. *Sed o quam hoc non est omnium*! High seats are not only uneasy, but dangerous, and how few are there that do not fall by her asse! Think themselves worshipful for the burthen they beare.

Verse 2. And all the Kings servants] His Courtiers and others: not his menial servants only.

That were in the Kings way] Where the Courtiers used to walk: that they might see a man as on a high place.

be at a call: and where others attended, that had business at the Court.

Bowed and revered *Haman*] Not with so much readinesse and diligence, as impudence and basenesse: for should men bow to a molten calfe, because made up of golden ear-rings? Many of these cringing Courtiers could not but hate *Haman* in their hearts, and were as ready to wish him hang'd, and to tell the King shortly after where he might have a fit gallows for him. So *Sejanus* his greatest friends, who had deified him before, when once he fell out of the Emperours favour, shewed themselves most passionate against him, saying, that if *Cesar* had clemency, he ought to reserve it for men, not use it toward monsters.

For the King had so commanded concerning him] And if the King had commanded these fervile soules to worship a dog or a cat, as the Egyptians did a golden image, as *Nebuchadnezzars* subjects did, to turne the glory of the incorruptible God into the similitude of a corruptible man, of four-footed beasts or creeping things, as *Rom. 1. 23*, they would have done it. Most people are of King *Harry's* religion, as the proverb is, resolving to do as the most do, though thereby they be undone for ever. This is to be worle then some Heathens. See the note on *Act. 4. 19*. But why should *Ahasuerus* be so hasty to heap such honours upon so worthless and wicked a person, but that he had a minde to proclaim his own folly to all his Kingdom?

But *Mordecai* bowed not, nor did him reverence] He did not, he durst not, though pressed and urged to it with greatest importunity. And why? not because *Haman* wore a picture openly in his bosome, as the Chaldee Paraphrast and *Aben-Ezra* give the reason, Nor merely (if at all, which some doubt of) because he was a cursed Amalekite. But because the Persian Kings required, that themselves and their chief Favourites (such as proud *Haman* was,) should be revered with a kinde of divine honour, more then was due to any man. This the Jewes were flatly forbidden by their Law to do. The *Lacedemonians* also were resolute against it, as *Hierodorus* in his seventh book relateth. *Pelopidas* the Thebane would not be drawn to worship the Persian Monarch in this sort. No more would *Conon* the Athenian General. And when *Timagoras* did, the Athenians condemned him to die for it. It was not therefore pride or self-willednesse that made *Mordecai* so stiffe in the hams that he would not bend to *Haman*, but feare of sinne, and conscience of duty. He knew, that he had better offend all the world, then God and his own conscience.

Verse 3. Then the Kings servants, &c.] See verse 2.

Said unto *Mordecai*] Tempting his piety and constancy not once, but often, alledging the Kings commandment, together with his aloneness in refusing to obey it, *Hamans* power, displeasure, &c. Thus they presented to *Mordecai* both Irritamenta and Terriculamenta, i.e. Allurements and Affrightments, according to that of the Apostle, *Heb. 11. 37*. they were tempted on both hands, but all in vaine. *Sapientis virtus, per ea quibus petitur, illustratur*. This constancy wicked men call obstinacy, but they speak evil of that they know not, viz. the power of the Spirit, and the privy armour of proof, that the Saints have about their hearts.

Why transgresseth thou the Kings Commandment] Right or wrong, it matters not with many, if the King or State have commanded a thing, done it must be. But what said that Martyr to the Popish Bishop, pressing him with this Argument, and affirming, that the Kings Lawes must be obeyed, whether they agree with the Word of God or not, yea, though the King were an infidel? If *Shedrach, Meshach* and *Abednego* had been of your minde, my Lord, (said *Roger Coo*, Martyr) *Nebuchadnezzar* had not confessed the living God. True it is, that we must give unto *Cesar* the things that are *Cesars*. But withal, we must see to it, that we give unto God the things that are Gods, *Matth. 22. 21*. where the three articles used in the Original are very emphatical. And it is a saying of *Chrysostome*, If *Cesar* will take to himselfe Gods part, by commanding that which is sinful, to pay him such a tribute is not tributum *Cesaris*, but servitium diaboli, an observing of *Cesar*, but a serving of the devil.

Verse 4. Now it came to passe, when they spake daily unto him] This, if they did of good-will, (as at first perhaps they did) it was a friendly office, and may shame many of us who are so backward to Christian admonition, (See my common places) that spiritual Almes, that we are bound freely to distribute. *Jude 22. 23*. But if (as is likely, at length, at least) they did it to ingratiate with *Haman*, and out of envy to *Mordecai*, because he did not comply and comport with them, what did they else but act the devils

Herod. 1. 1.
Valer. 3. c. 3.
Cicil. 3. c. 5.

Plut. in Artax.
Justin. 1. 6.
Val. 1. 6. c. 33.

Nihil præter
peccatum u-
meo. Esq.

Act. 17. 24.
1550.

nd 7. 2. 7. 7.
24.

24.

vils part; and the rather, because they were importunate and impudent as not to take an answer.

AB. & Mon.
John Aldley.

And he hearkened not unto them. They did but *sardo fabulam* (as they say) beat up on cold iron; this matter was not malleable, this man not to be prevailed with, to do ought against his conscience. The Heavens shall sooner fall, then I will alter mine opinion, said that Martyr. This the Persecutors called obstinacy: *sed pro hac obstinatione fidei morimur*, saith Tertullian, but for this obstinacy of faith we gladly die: and the stronger any are in faith, the more resolute in warrantable purposes. The strength of Israel repenteth not, 1 Sam. 10. 29. Unconstancy comes from weakness.

That they told Haman. Purposely to pick a thank and curry favour. Go not about as a tale-bearer, Levit. 19. 16. The word signifieth as a pedler, that first fillet his pack with tales and slanders; and then venteth them to the hurt of others. Such are they joynt with flatterers. Prov. 20. 19. and with murderers, Ezek. 22. 9. Such a wretched Pedler was Dreg; and such were these evil instruments in the text, whose tongues were as sharp as the quills of a Porcupine, the poison of asps was under their lips. And although it was truth they told Haman, yet because they did it not for any love to the truth, nor for respect to justice, nor for the bettering of either party, but only to undo the one, and to incense the other, they were no better then slanderers.

To see whether Mordecai's matters would stand. Whether he would stick to his principles, and not start aside for any terror, Phil. 1. 28.

For he had told them that he was a Jew. That is, by Interpretation, a Confessor: yea more, he was a stout Professour of the truth: and though he had hitherto concealed himself, yet now (sith they will needs have it so) he plainly tells them, his country and his conscience, the true cause of his peremptoriness, which they held and call'd pride and stubbornness.

Stn. de il. L.

Verse 5. And when Haman saw. Stirred up by these pestilent pick-thanks, *qui crabronem furiosum magis irritaverunt* (as one saith) he took special notice of Haman's irreverence, which with more discretion he might have dissembled. When an inconsiderate fellow had stricken Cato in the Bath, and afterwards cried him mercy, he replied, I remember not that thou didst strike me. 'Tis a signe of weakness to be too soft and sensible of an indignity. I was as a deaf man that heard not, and as one dumb, in whose mouth is no reproof, Plal. 38. 13, 14. The best apology to words and carriages of scorn and petulancy, is that of Isaac to Ishmael, viz. patience and silence.

That Mordecai bowed not, &c. A great business to mad him so much, but that he was set on by that old man-flayer.

*Sic leve, sic parvum est animum quod laudis avarum
Submittit, aut reficit.*

A small winde raiseth a bubble, ambition rideth without reines, and hath inhabitatorem Draconem Apsatam, the devil at inne with it.

Est. 4. 17. 18.

Then was Haman full of wrath. He swell'd like a toad, glow'd like a devil, being transform'd as it were, into a breathing devil, he seeks the utter extirpation of that people, of whom, as concerning the flesh, Christ was to come, Rom. 9. 5. wishing the same to them which Caligula in a rage did to the people of Rome, I would ye had all but one neck, that I might cut you all off at one blow. Josephus tells us, that he brake out into this blustering speech, *Liberi Persa me adorant. Hic autem, servus cum sit, tamen hoc facere designatur*. The Persians, though free-men, reverence me, and yet this slave thinks himself too good to do it. This he uttered no doubt with a very harsh and hateful intention of the voice, such as was that of the two brethren in evil, (whose anger was fierce; and their wrath cruel) when Gen. 34. 31. they answered their aggrieved father. Should he deal with our sister as an harlot? where the word Zinab (Harlot) hath a great letter, to note their vehemency, rage, and rudeness.

Gen. 49. 5. 7.

Joseph. 1. 1. 1.

Verse 6. And he thought scorn to lay hands on Mordecai alone. He thought it a small matter, saith Josephus, a thing below him, too little for his revenge, which like fire burneth all it can lay hold upon, especially when as here it ariseth from ambition, which like choice adulterers, is obstructed and stopped in its course, is a dangerous passion, and

endeth

endeth in burning fevers and madness. Haman thought scorn, (*contemptus in oculis suis*, so the Hebrew) to soule his fingers with Mordecai alone, the whole Nation must perish, and all the children of God that were scattered abroad, as he once said, John 11. 50, 52. Seemingly, *nostri temporis Hamanus* (saith Merlin upon this text,) the Haman of our time, (meaning the Duke of Guise, as I suppose) when as by the Kings favour he was promoted, and promised himself the Crown, there being but one family only that stood in his way, he desired together with it to overturn all the Reformed Religion, and to root out all the remembrance of the Churches in France. Hence the Parisian Massacre, (wherein Merlin had his part, being household-Chaplain to the Admiral, and by a miracle of Gods mercy escaping those hellish cut-throates.) The first occasion of that bloody Massacre, I have somewhere read, was this. (Other things I know were pretended, as if the Protestants had, plotted and practiced against the King, Queen-mother, and the Princes of the blood, and coine stamped with this Inscription, *Virtus in rebelles*, &c.) The Pope sent to the Cardinal of Lorraine, (brother to the Duke of Guise) a Table, wherein was painted our Lady with a little child in her armes, by the most excellent Painter in Christendome, and consecrated with his own hands, and enclosed it in a case of silk, and a letter withal, giving him high commendation and thanks for his zeal against the Huguenots. The messenger that carried the Present fell sick by the way, and finding one going into France, entreated him to deliver the Present to the Cardinal. The Cardinal read the letter, and laid the Table on his bed, for he would not open it, till he might do it with greater solemnity. For this purpose he invited the Duke of Guise to dinner with many other great Personages. In the mean while, one that liked not the Cardinal, found means to change the Table, &c. At dinner the letter was read, and the Table taken out of the case in the sight of the Cardinal, and all his guests, wherein was painted in place of our Lady and her child, the Cardinal of Lorraine stark naked, the Queen-Mother, the young Queen of Scots, and the old Dutchesse of Guise naked also, hanging about the Cardinals neck, and their legges wrapped between his legges. I cannot say much for the man that did this prank: but that the Cardinal and his Complices should thereupon design all the French Protestants to destruction, should butcher thirty thousand of them in a moneth, one hundred thousand of them in one year; some say three hundred thousand: that upon the newes of it the Pope should proclaim a Jubilee for joy, and the Cardinal of Lorraine give the messenger a thousand Crownes, &c. This was matchlesse inhumanity, this was Haman-like hatred, this was cruelty beyond that of Simon and Levi, which made good Jacob in a deep detestation of that dirty, cry out, O my soul, come not thou into their secret, &c. Gen. 49. 6.

Camd. Ellg.

AB. & Mon.

For they had shewed him the people of Mordecai. Viz. That he was a Jew. Josephus his note upon this text is. Haman naturally hated the Jewes, as those that had anciently destroyed the Amalekites his Countrymen. He might easily call to minde what Saul had done to them, and David, and lastly the tribe of Simeon. God had sentenced them long since to utter destruction; and yet deferred the first execution for about foure hundred yeares space: and now again, after more then five hundred yeares, Haman the Agagite is thus exalted, but for a mischief, as the Eagle carrieth the Tortoise on high in her talons, that she may break it in the fall, and feed upon it.

Patientia laesa fit furor.

Wherefore Haman sought to destroy all the Jewes. *Ut sanguineam famem ex-pleret*, as a wolfe breaking into the folde kills all the flock: as fowles take away the young and the dammes together, putting both into the bag (which God forbade, Deut. 22. 6.) as Esau, that rough man, came with foure hundred cut-throats at his heels, to destroy the mother with the children, Gen. 32. 11. as Vladus, Prince of Valachia, was wont, together with the offender, to execute the whole family, yea, sometimes the whole kindred: as Selimus the great Turk in revenge of the loss he received at the battel of Lepanto, resolv'd to put to death all the Christians in his dominions, in

Turk. hist. 369.

Ibid. 88.

number

Hist. of Conne.
of TREN. 417.

Anno 1571.
Camd. Eliz.

AR. & Mon.
1515.

Πινός α-
μαρ, πορφυ-
ρεός. De Tib.
Theodor. Gal-
reus.

number infinite: As Philip of Spain sailed out of the Low-countries homewards, vowing to root out all the Lutherans there; and protesting that he had rather have no subjects then such; As cruel Doctor Stry, a great Persecutor in Queen Maries reign, and hang'd for a Traitor in Queen Elizabeths, whose death he had conspired, cursing her daily in his Grace at board, and greatly repenting that he and others had laboured only about the young sprigs and twigs (as he phrased it) while they should have stricken at the root, and cleane rooted it out: Lastly, as the Gun-powder Papists, who had prepared by Proclamations to father that horrid plot (if it had taken effect) upon the Puritanes, and under that name to have murdered all those that had but lookt toward Religion.

That were throughout the whole Kingdome. Herein he sheweth himself a right Amalekite, *Mali corvi matum vomu*, dirt kneaded with blood, as one said of Tiberius. He presumed he might have what he pleased of the King, and therefore made account to make but a Breakfast of his enemies the Jewes, to whom he said in his heart, as once Caligula did to the Romane Consuls. *Rideo, quod uno metu meo jugulare vos omnes possim*. I cannot but laugh to think, that I can nod you all to death.

Even the people of Mordecai. Who were more renowned by him then Co was by Hippocrates, Thebes by Epaminondas, Stagira by Aristotle, Hyppo by Angustine, &c.

Verse 7. In the first moneth. The time is thus noted; *ad majorem historia fidem & lucem*, to give more credit to the History, and to lend some light to it.

That is the moneth Nisan. The Chaldees call it *Abib*, from the new fruits or eares of corne then first appearing. It was the first moneth unto Israel, (in respect of sacred, not civil affaires) because of their coming out of Egypt therein. It answereth to part of March with us, and part of April.

In the twelfth yeare of King Ahasuerus. When Esther had now been Queen above foure yeares, and being greatly beloved, was in a capacity to do her people good. This was a sweet Providence, the remedy was ready before the disease brake out. No Countrey hath more venomous creatures then Egypt, none more Antidotes. So godlinesse hath many troubles, and as many helps against trouble.

They cast Pur, that is, the Lot. The old Interpreter addeth *in urnam*, into the pitcher. And the new Annotations tell us, that about casting lots, there was a pitcher into which papers, with names of the several moneths written on them, and rolled up were cast, yea, also papers with the names of every day, and of every moneth were cast in: then one blind-folded put in his hand and pulled out a paper, and according to the marks which they had set down, such a moneth proved lucky, and such a day in the moneth; and by Gods Providence it so fell out, that their supposed luckie day was on the twelfth moneth, whereby it came to passe, that their plot was defeated, before the time of accomplishing thereof, *chap. 9. 1. &c.*

From day to day, &c. This is not to be taken as if they had continued twelve moneths about in casting of these lots: but as in the Note next above.

That is the moneth Adar. In all which time that wicked Haman might have be-thought himself (as one noteth) and returned to a better minde toward Gods people. But he, after the hardnesse of his heart, that could not repent, *treasured up unto himself wrath against the day of wrath, &c.* Rom. 2. 5.

Verse 8. And Haman said unto King Ahasuerus. After that by fortilegy, (or sorcery, for it is no better, as the very name sheweth, and Varro affirmeth,) he had light upon a luckie day, wherein to speak to the King, and a black day, wherein to do execution, he taketh the boldnesse to move the King in it. Now Mr. Perkins affirmeth, that as men do put confidence in lot-forcery, or the like diabolical divinations, or else they cannot attaine to any foreknowledge by them, so therein, explicitly or implicitly, they have confederacy with the devil, Oh, that this were well considered!

There is a certain people. Not worth the naming.

Scattered

Scattered abroad. But was that their fault? was it not their misery rather, according to that God had threatened them, *Deut. 32.* and were they not therefore to be pitied, and not preyed upon? It is said of Queen Elizabeth, that she hated, no lesse then did *Mithridates*, such as maliciously persecuted vertue forsaken of fortune.

And dispersed among the people. And therefore the more dangerous, sith every sect strives to spread their opinions, and these, being *Antimagistraticall*, may do much hurt, and draw many from their obedience, prove seedmen of sedition. It may very well be that the sect of the *Essenes* were now beginning among the Jewes, who taught, that God alone, and no mortal man was to be acknowledged for Lord and Prince. Hence they were called *Esseni* or *Hasboni*, that is, *Rebels*, and for their sakes the whole Nation might be the worse thought of (as if they were all such) like as the Protestants were in France for the Anabaptists sake, in the reign of King Francis.

In all the Provinces of thy Kingdome. *Quarum proventu gaudet, alitur, inolefcit*. Where they do no good, but devour graine as vermine, as excrements in humane society, and deserve to be knockt on the head, which may easily be done, because they are disjected, and not able to make head against an adversary.

And their Lawes are diverse from all people. So they were, and better, their enemies themselves being Judges, *Deut. 4. 6, 7, 8.* *Prophets* conceit was, that they were called *Judei*, because they received *Jus Dei*, their Lawes from God, who might say to them, as once Joseph did to his brethren, *Gen. 45. 12.* *Behold, yur eyes see, that it is my mouth that speaketh unto you*. And therefore if Demosthenes could say of Lawes in general, that they were the invention of Almighty God, And if Cicero could say of the Lawes of the twelve Tables in Rome, that they farre exceeded and excelled all the Libraries of all the Philosophers, how much more true was all this of the Lawes of the Jewes given by God, and ordained by Angels in the hand of a Mediatour, Moses? Seneca (though he jeered the Jewes for their weekly Sabbath, as those that lost the seventh part of their time, yet) he could not but say, that being the basest people, they had the best Lawes, and gave Lawes unto all the world. Those holy *Levites*, *Nehem. 9. 13.* acknowledge with all thankfulness, that God had given them right judgements, true Lawes, good Statutes and Commandments, whereby he severed them from all other people, as his own peculiar, and this was their glory wherever they came, though the Sycophant in the text turneth their glory into shame, as one that loved vanity, and fought after leasing, *Psal. 4. 2.*

Neither keep they the Kings Lawes. Mordecai indeed would not do him reverence, because it went against his conscience: no more would others of them keep the Kings Lawes in like case, but obey God rather then man, where they could not do both. Otherwise they were charged, *Ier. 29. 7.* to seek the peace of the cities where they abode, and to submit to their civil and municipal Lawes: and so they did doubtlesse, for the generality of them. But this impudent liar represents them to the King as Refractories and Rebels, &c. The devil began his Kingdome by a lie, and by lies he upholdeth it. He was a liar and a murderer from the beginning; but first a liar, and thereby a murderer. He cannot hand-somely murder, except he slander first, *Camd. 5. 6.* the credit of the Church must first be taken away, and then she is wounded, traduced the must be, and then persecuted. Thus David is believed to seek *Sauls* life: Elias is the Troubler of Israel: *Jeremy*, the Trumpet of Rebellion: the Baptist, a Stirrer up of sedition: Christ, an enemy to *Cesar*: Paul, a pestilent Incendiary; the primitive Christians, a publike mischief: the Reformed Churches, Antimagistraticall: this colour of right, yea, of Piety was laid upon the French Massacre, and by Edicts a faire cloke sought to cover that impious fraud; as if there had been some horrid treason hatch't by the Huguenots. The primitive Persecutors used to put Christians into beares and dogges skins, or other ugly creatures, and then bait them; so wicked men put religion and its Professours, into ugly conceits and reports, and then speak and act against them.

Therefore it is not for the Kings profit. It is not *suave, equal, or profitable* to the King to suffer them, as *inolefcit per licentiam*, so the Vulgar Latine rendreth it, but without warrant from the Orig. See here how this Sycophant fills his mouth with arguments, the better to achieve

attchieve his desire. An elaborate set speech he maketh, neither is there a word in it, but what might seem to have weight. He pretends the Kings profit and the publike good, concealing and dissembling his ambition, avarice, envy, malignity, that set him a work. Politicians when they soare highest, are like the Eagle, which while aloft, hath her eye still upon the prey, which by this meanes she spies sooner, and seizes upon better. *In parabola vis sapientis suas querunt*, as the Proverb hath it, *Haman* holds it not fit there should be more religions then one in a Kingdome, for preventing of troubles. *Nebuchadnezzar* was of the same minde, when he commanded all men to worship his golden image. But must all therefore die that will not do it? and is it for the Kings profit that the righteous be rooted out? Is not *semen sanctum statumen terre*? the holy seed, the stay of the State? the beauty and bulwark of the Nation? See *Jer. 5. 1. Ezek. 2. 2. 30. 31. Absque stationibus non staret mundus.*

Ila. 6. 13.

Verse 9. *If it please the King* Here he sheweth himself a right Courtier, and speaketh filken words, the sooner to intimate. But if *Solomon* had been by, he would have said, *When he speaketh faire, belevee him not, for there are seven abominations in his heart.*

Prov. 26. 17.

Val. Max.

Rup. 13. de virt. verb. 6. 7.

Psal. 83.

Tertull. Apoll.

Let it be written that they may be destroyed] As *Mithridates* King of *Pontus*, by writing one bloody letter only, destroyed fourescore thousand Citizens of *Rome*, dispersed up and down *Asia* for traffick sake. That was bad, but this was worse that *Haman* motioned, and well-near effected. And surely never did the old red dragon (saith *Rupertus*) lift up his head so fiercely and furiously against the woman, that is, against the Church of God, as in this place. Therefore is *Haman* to be reckoned among those cruel enemies, who said, *Come and let us destroy them from being a Nation, that the name of Israel may be no more remembered.* But let them rage and kill up the Saints as much as they can, the sheep will still be more in number then the wolves, the doves then the hawks. *Plures efficitur quoties metimur*, saith *Tertullian*, the more you crop us, the faster we grow.

And I shall pay ten thousand talents of silver] A vast summe, three thousand seven hundred fifty thousand pound sterling. At so great charge would this butcher be, to satisfy his lust, and to have his penniworths upon Gods poor people. So in the Gun-powder treason, (besides their paines, digging like moles in their vault of villany) *Digby* offered to bring in fifteen hundred pounds, *Tressam* two thousand, *Piercy* foure thousand out of the Earle of *Northumberland*s rents: besides ten swift horses to stead them when the blow was past. But where should *Haman* have all this money, may some say? I answer, First if he were of the seed-royal of *Amalek* (as tis thought) he might have much left him by his Ancestours. Secondly, being so great a Favourite to the King of *Persia*, he had doubtlesse many profitable offices, and so might lay up gold as dust, and silver as the stones of the brooks. Did not *Wolsey* go here in *Henry* the eighths time? Thirdly, he had already devoured in his hopes, the goods and spoiles of all the slain Jewes, which he doubted not but the King would bestow upon him, for his good service. Like as *Henry* the second of *France*, gave his Mistresse *Diana Valentina*, all the confiscations of goods made in the Kingdome for cause of heresie. Hereupon many good men were burned for religion, as it was said, but indeed it was to satiate her covetousnesse.

Job 22. 14.

Hist. of Coun. of Trens. 387.

S. H. Bl. Voyag. p. 11.

To the hands of those, &c.] Vulg. *Arcanis gazatua.*
To bring it into the Kings treasuries] That he might not be damnified in the tributes formerly paid by the Jewes for their liberty of conscience. Kings use to take care, that their incomes and revenues be not empaiored or diminished. It is said of *Solyman* the great Turk, that seeing a company of many thousands of his Christian Subjects fall down before him, and hold up the forefinger (as their manner of Conversion to the Turkish religion is) he asked what moved them to turne? they replied, it was to be eased of their heavy taxations. He not willing to lose in tribute for an unsound accession in religion, rejected their Conversion, and doubled their taxations.

Verse 10. And the King took his ring from his hand] And thereby gave him power to do what he pleased, *Gen. 41. 42. 1 Kings. 21. 8. En regis bujus incediam imperium.* How weak (weak as water, *Gen. 49. 4.*) was the heart of this brutish Barbarian, skilful to destroy? *Ezek. 21. 31.* seeing he did all these things; the work of an impious whorish woman, *Ezek. 16. 30.* rather then of an able man, (such as every Magistrate should be, *Exod. 18. 21.*) just, and ruling in the

the feare of God, *2 Sam. 23. 3.* In the case of *Vashti*, he could referre the matter to the consideration of a Council. In the case of the two Eunuchs that had conspired against his life, he made inquisition of the matter, and did all things deliberately. In this case of *Haman* after this, though deeply displeased, yet he did nothing rashly, till he had gone into the Palace-garden, and considered with himself what was best to be done. But here upon the very first motion (without hearing them speak for themselves, or admonishing them to do their duty better, &c.) he gives order for the slaying of so many thousand innocents: never considering that every drop of their blood had a voice in it, to cry for vengeance against him and his, *Gen. 4. 10. Matth. 22. 7.* And when the King heard it: for blood cries aloud to God, *1 Kings. 9. 26. Surely I have seen yesterday the blood of *Naboth*.* Murther ever bleeds fresh in the eye of Almighty God. To him many yeares, yea, that eternity that is past, is but yesterday. He will give such blood again to drink, for they are worthy, *Rev. 16. 6.* Dealt he not so by *Herod*, *Parthian*, *Attila*, *Felix of Warrenburg*, *Farnesius*, *Minerius*, *Charles* the ninth King of *France*, who died by exceeding bleeding at sundry parts of his body, soon after the Parisian Massacre, whereof he was the Authour, giving as large and as bloody a commission to the Duke of *Guise*, to destroy, to kill, and to cause to perish all the French Protestants, as *Ahasuerus* did here to *Haman*? Neither was he slack to execute it with greatest inhumanity, crying out to those of his party (after that he had slaine the Admiral) Courage, my fellowes, fall on, the King commands it, it is his expresse pleasure, he commands it. But what followed shortly after?

The Histo of French Mass. by Mr. Clark.

*Quem sicut vivens sceleratâ mente cruorem,
Perfidus hunc moriens Carolus ore vomit.
Ergo Des tandem verbo subscribite, Reges;
Ne rapiant Stygia vos Acherontis aquae.*

And gave it unto *Haman*] Who now being his Favourite, might have any thing of him, like as it is storied of *Sejanus*, that in all his designs he found in *Tiberius* the Emperour so great facility and affection to his desire, that he needed only to ask and give thanks. He never denied him any thing, and oft-times presented his request, and avowed that he desired much more. It was not therefore without cause, that the primitive Christians prayed so hard for the Emperour, that God would send him good Counsellours, and deliver him from flatterers and slanderers, those pests of the Court.

Life of Sejan. by T. M. p. 5.

Tertull. apoll.

The Jewes enemy] That was his stile, or rather his brand and mark of ignominy, worse then that of *Cain*, *Gen. 4. 15.* that of *Dathan*, *Numb. 26. 9.* of *Ahaz*, *2 Chron. 28. 22.* it may be affected this title, and gloried in it: as we read of *John O-neale*, father to the Earle of *Tyrone*, that rebel 1598. that he inscribed himself in all places. *Igneus John Oneale, Confine to Christ, friend to the Queen of England, and foe to all the world besides.*

Camd.

Verse 11. And the King said unto *Haman*] Whom he looked upon, as an honest, prudent, publike-spirited man, and therefore so easily impowered him to do what he would.

O vanas hominum mentes! O pectora caeca!

The flatter is given unto thee] i. e. the ten thousand talents that thou hast proffered, and which *Haman* likely purposed to raise out of the spoile of the Jewes; all this is committed, and returned to *Haman* as a gift again. *Sic ex alieno corso gigantes isti latissimas corrigis securis*, saith an Interpreter here, Such large things cut these Gyants out of other mens Hides. But what meant they thus to sell the Hide, before they had taken the beast? He that sate in Heaven (and had otherwise determined it) taught at them, the Lord had shewn in derision. With him (alone) is strength and wisdom: she deceived and the deception; are his. He leadeth Counsellours away shrouded; and maketh the judges fools. He leadeth Princes away spoiled; and overthroweth the mighty. *Job 12. 16, 17, 19.*

Psal. 5.

The people also, to do with them] Here *Haman* was made, here he had more then heart could wish, as *Psal. 73. 7.* and holdeth himself therefore, no doubt, the happiest man under heaven. But *Nihil sane infestius est felicitate peccantium*, saith *Hieronymus*, there

great violence and wrong to the Church, would never leave the King, until he had caused the Earle to be carried to the place whence he was fetched. This was done: and although order was taken he should not scape thence: yet it gave the Kings wrath a time to coole, and himself leisure to make proof of his innocency. By reason whereof he was afterwards restored to the Kings favour and former places of honour. And the like befel these Jewes, ere the thirteenth of *Adar*: but *Haman*, blinded with pride and superstitious on, could not foresee it.

And to take the spoile of them for a prey. To be sure that none should scape, the goods of the slain are proposed for a reward to them that should slay them, and how far that would prevaile with many covetous wretches, who knoweth not? Covetousness is daring and desperate: how much more when it is encouraged, as here, by a Permission, nay, a Precept from the King, and his chief Favourite? where we may be sure, the wealthier any man was, the sooner he should have been sent out of the world, as a tree with thick and large boughes is most likely to be lopped. *Tribemini* telleth us, that the *Templars* above-mentioned were massacred by *Philip the Faire*, King of *France*, upon pretext of heresie: but indeed, because they were rich, and *Philip* sore longed after their possessions. The *Cyprians* for their great wealth became a spoile to the *Romains*.

— *Quid non mortalia pectora cecur,*
Auri sacra famet?

Verse 14. The copy of the writing — was published. *Phasfegin*, a Syriack word, saith *R. David*, and not found, but in the books about the captivity. The vulgar rendreth it *Samma*, *R. Nathan* reads, to the same sense. Transcripts of the Original were sent to all places, that none might be ignorant or negligent in doing execution: But why did not the Jewes upon such notice save themselves by flight, may some say? Alas, whither should the poor soules flee with their families? being compassed about with so many deadly enemies, and having none that durst own them in that distresse? It was a just wonder, and a special work of God, that their enemies forbore to fall upon them before the black-day came, if but for the spoile-sake. We read chap. 9. that notwithstanding the known favour of the King, the patronage of *Mordecai*, and the hanging up of *Haman*, &c. the thirteenth of *Adar* is still meant to be a bloody day. *Haman* Abettours joyne together to performe that sentence, whereof the *Aurhor* repented, &c. But God was seen in the Mount: he loveth to help those that are forsaken of their hopes, as he did these poor Prisoners then, when it might seem that there was neither left unto them hope of better, or place of worse. Who would not therefore trust in God? *Deo consisi nunquam consusi?* Trust in God will surely triumph.

That they should be ready against that day. That long-look't-for day, by *Haman* and his Party, wherein they meant to roil themselves, and wallow in the blood of those Jewes, and to say as *Hannibal* did, when he saw a ditch filled with mans blood, *O jucundum spectaculum!* O pleasant sight! Or as *Valsus*, when he had slain three hundred, *O rem regiam!* O Kingly act! Or as that Queen, who when she saw some of her Protestant subjects lying dead and stripped upon the earth, cried out, *the goodliest tapestry that ever she beheld!* Are not such blood-suckers of the vulturine kinde, spoken of in *Job*, whose young ones glut-glut blood, (the Original word seemeth made from the sound) and where the slain are, there is she? *Job* 39. 30.

Verse 15. The Postes went out, being hastened by the Kings commandment. As if the enemy had been at the gates, and his crown had hang'd on the one side of his head: he could not have been more earnest and diligent in such a case, then now he is. So much set upon't are Gods enemies, to bring their evil purposes to passe, that till then, neither themselves nor others, can be suffered to rest for them. *Quicquid volunt, valde volunt*, bearing down with crest and breast whatsoever stands in the way of their sinful lusts. What a shame is it then for Saints, not to be zealous of good works, valiant for the truth, and violent for the Kingdom?

And the decree was given in Shushan the Palace. Pependit, saith the Vulgar, it hung up upon the posts to be read of all, the King not shaming to have his privities seen, (as the phrase is, *Esra* 4. 14.) to traduce himself (as it were) in a publike theatre, for a foolish and oppressive Prince, neither caring what might be the evil consequences thereof.

thereof, so that he may sacrifice his own life, and gratifie his minde. And the King and *Haman* (are down to drink). So to drown the noise of conscience, (if not altogether dead and bedolent) and to so nourish their hearts, as in a day of slaughter. Thus *Joseph* brethren, when they had cast him into the pit, sate down to eat bread. Gen. 37. 25. (when it had been fitter for them to have wept for their wickedness.)

So did the Israelites when they had made them a golden calf. *Exod.* 32. 6. *Heracl* fasteth, when he had cast the Baptist into prison. The Antichristian rout, revel and riot, when they had slain the two witnesses. *Rev.* 11. The Pope proclaimed a jubilee upon the Parisian Massacre. The King of *France* swore, that he never finished anything more sweet then the Admirals carcase, when it stank with long lying. As for his head, he sent it for a present to the Queen-mother. And the balming it, sent it to her holy Father the Pope for an assurance of the death of his most capital enemy. *Thomas* writeth that the Pope caused that Massacre to be painted in his Palace: Had the Powder-plot succeeded, it should have been portrayed (surely) in his Chappell or Oratory. *Faux* was to get into the fields to see the sport, for they made no other reckoning, but that all was their own. No more did the King and *Haman* here, and hence their jollity, but it proved somewhat otherwise. God oft suffereth his enemies to have the ball on the foot, till they come to the very goal, and yet then to make them to misse the game: He loveth to make fooles of them, so let them go to the utmost of their redder, and then to pull them back with shame to their task.

But the City Shushan was perplexed. That is, the Jewes that dwelt there: together with the rest that loved them, and wished well to them. These wept, saith the Vulgar Latine, were in heaviness: say others, they were intricated; infarled, at their wits end, so that they knew not what to do, (as the word here signifieth) only their eyes were toward the hills, from whence should come their help. Their comfort was to consider, that *melior est tristitia iniqua patimur quam letitia iniqua faciemus*. Better is the perplexity of him that suffereth evil, then the jollity of him that doth evil. Deliverance would come they believed, chap. 4. 14. but whence they knew not. Hard things may be mollified, crooked things straightened, *Per omnia seculum* *salvabitur*: Whiles there is a Sun to set, I will not despaire of a good issue, as *Queen Elizabeth* did when she was most perplexed, as being to be sent Prisoner to the Tower, then the which never went any thing nearer to her heart.

CHAP. IV.

Verse 1. When Mordecai perceived all that was done.

Mordecai perceived all that was done, saith *Josephus*, when he had learned or fully informed himself, so that he knew it to be so, as the Hebrew text hath it. Sollicitous he was of the Churches welfare, and sat listening, as *Eli* did once, what would become of the Ark. Now therefore (as ill newes is swift of foot, saith *Sophocles*, and comes like ill weather, before it be sent for) *Mordecai* taketh knowledge of that bloody decree, though *Ester* and those about her had not heard of it, ver. 4. 5. Neither sitteth he still at home, as desponding and despairing, or seeketh by sinister practices to help himself and his people, but applieth himself, first to God by hearty humiliation and prayer. And then to the King, by the intercession of *Ester*. A carnal heart would have taken other shifting courses, like as a dog that hath lost his Master, will follow after any other for relief.

Mordecai rent his clothes. To shew that his very heart was rent with sorrow for *Sion*. This custome of renting their clothes in time, and in token of greatest grief, was in use not among the Jewes only, but *Pertians* also, and other Nations, as is noted by *Herodotus* and *Cicero*.

And put on sackcloth. The coarsest clothing he could get, as holding any clothes too good for to yile a cause, and shewing, that but for shame he would have worn none. So the *Nimrites* sat in sackcloth and ashes for more humiliation. See *Lev.* 22. 27.

And he fasted. He put on ashes or dirt, *Est.* 4. 3. *Esther* fasted, with which faith *David* fasted his month in the dust, *Ps.* 51. 20. *Micha* fasted himself to be of the earth, and in fast for hell fire.

And went into the midst of the City. That he might be a pattern to others, *Est.* 4. 16. *And*

And cried with a loud and bitter cry, *Where hast thou*, after the manner of that country; but there was more in it than so. It was not his own danger that so much affected him, (how gladly could he have suffered with *Amos*, that God would please to turn all the adversaries from the Church upon himself), and let them satisfy their thirst with his blood; as that so many innocent people should perish. This made him lift up his voice unto God on High.

Merden. And came even before the Kings gate. Which should have been always open to poor Petitioners, (as the gate of the Romane *Adilis* was); but was now shut against such Mourners as *Merden*. A night now was an ill fight at Court; Jolly spirits cannot endure Indifference; so great enemies they are to it, that they banish all seriousness, like as the *Discipulos* so hated the bearing of an Affe, that for that cause they would not abide to beare the sound of a trumpet.

For, none might enter into the Kings gate clothed with sackcloth. Behold, they that were soft as an Kings' bones, Mat. 11. 8. and those that are altogether set upon the merry pin, Jamet and Jamras: those Jewels are gracious with Pharaoh, when Moses and Aaron are frown'd upon. Baals Prophets are fed at Jexahels Table, when Elias is almost pined in the desert. The dancing Damoset trippeth on the rock, and triumpheth in Herods hall, when the rough-coated Baptist lieth in cold iron; and Christs companion there is neither eared for, nor called for, unless it be to shew tricks, and do miracles for a palme, Luke 23. 8. The Kings and Courtiers of Persia must see no sad light, lest their mirth should be marred, and themselves surprized with heaviness and sorrow. But if Mourners might not be suffered to come to Court, why did those proud Princes so fitly up themselves, and not appear abroad for the relief of the poor oppressed? How much better the moderne Kings of Persie, whom I have seen (saith a certain Traveller) to alight from their horses, to do justice to a poor body? How much better the great Turke, who whensoever he goeth forth by land, doth always ride on horseback, upon the Friday especially, (which is their Sabbath), when he goeth to the Temple. At which times they hang along by his Stirrup, have charge to take all Petitions that are preferred to his Majesty, and many poor men, who dare not presume by reason of their ragged apparell to approach near, stand afar off with fire upon their heads, holding up their Petitions in their hands, the which the grand Signior seeing, (who never despiseth, but rather encourageth the poor) sends immediately to take the Petitions, and being returned home into his Scraglie, reads them all, and then gives order for redresse, as he thinks fit. By reason of which complaints, the King oft-times taketh occasion suddenly to punish his greatest officers, either with death or losse of place. Which maketh the Bahaws and other great Officers, that they care not how seldome the grand Signior stirs abroad in publicke, for fear lest in that manner their bribery and injustice should come to his ears. This probable that Haman had got this also to be decreed, that none should enter into the Kings gate clothed in sackcloth, lest paffion might be moved thereby in any of the Courtiers, or that hea meanes to make a complaint to the King of his enemies.

only in *Susa* (which (say the Hebrews) was called *Elam Hammedina*) but throughout

Whethersoever the King's Commandment and his Decree] The latter was irrevocable, and therefore more dreadful.

[illegible]

Chap. 4.

And fasting. The word signifieth an abstinence from food and sustenance, either a *rato*, as *2 Sam. 12. 16.* Or at least a *ranto* & *rali*, as *Dan. 10. 2, 3.* Hence it is called a day of restraint, *Joel 2. 15.* Hence *Zeck. 8. 19.* they separated themselves, *viz.* from work, meat and delights, for the furtherance of their repentance, and the enforcing of their prayers: *Precet nobis; ieiunium altendum; & quasi facigandum;* faith one, our prayers must be pampered and come-fed with fasting. A practice in use, not among Jewes & Christians only, but among Egyptian Priests, Persian *Magi*, and Indian wizards of old; and Turke to this day when they are in any great fear or preffure.

And weeping and wailing. This was the way to get in with God; though they might not come crying to the Court. Oh the divine Rhetoric and omnipotent efficacy of penitent tears! *Psal. 6:8. Weeping hath a voice.* Christ turned to the weeping women, when going to his Croffe, and comforted them: He shewed great respects to *Mary Magdalene*, that weeping Vine: She had the first sight of the revived *Phoenix*, (though he bled that she could scarce discern him) and held him fast by those feet (which she had once washed with her tears, and wherewith he had lately trod upon the lion and adder. *Psal. 91:13.*)

And many lay in sackcloth and ashes.] As many as were more deeply affected with their sins, and the sad consequences thereof. David lay on the bare ground, 2 Sam. 12. 16. these and those, Joel 1. 13. lodged in sackcloth and ashes, that they might watch as well as fast: see how they go linked together, Mark 13. 33. See verse 17.

Verse 4. *So Effersmaids came and told it her*]. She her self (say Interpreters) was kept in a cloister place then they, not having the liberty of going abroad, as others had: because the Persians that were of highest quality used so to keep in their wives, and if they went forth at any time, they were carried in a close chariot, so as that none could see them.

could see them. *They was the Queen exceedingly grieved*] *Dolens exhorruit.* So Tremellius. The Hebrew is; She grieved her selfe, *scil.* for Mordecai's heavinesse, as our Saviour when he heard of the death of his friend *Lazarus*; groaned in spirit, and troubled himselfe *Job. 11. 33.* And here we see that of *Plantus* disproved.

that is, No woman can grieve heartily for any thing. Holy *Eſther* is here ſick at heart o
grief, as the word importeth: and yet (as one ſaith of the Lady *Jane Grey*.) ſhe made
grief it ſelf amiable: her night-clothes becoming her as well as her day-dreſſings, by rea
ſon of her gracious deportment.

And she [rent raiment to clothe Mordecai]. That he might be fit to come unto her and make known the cause of his grief, for she yet knew nothing of the publique calamity. And although she were so highly advanced above Mordecai, yet she condescended with him, and honoureth him as much as ever. This was true friendship. *Ego aliter amare non possumus* said R. G. to one that disliked him for stooping so low to an old friend.

And to take away the sackcloth, &c.] To change his *saccum* in *sericum*, sackcloth into
satin, &c. See verse 2.

But he received it not. Such was the greatness of his grief which he could not dissemble: such was his care of community, that he could not minde his own private concerns, whilst it went ill with the publike. Such also was his patient continuance in well-doing, that he would not give over asking of God till he had received, seeking till he had found, knocking till the gate of grace was opened. His clothes were good enough; his condition more comfortable.

unleffe his condition were floure conditionall
- Verse 5. *Then called Elphor for Hatach*] She smuffeth not at Mordecai's refusal of
her courtie. She faith not, Let him chuse, the next offer shall be worse, *Rerum* [varius
fatagat, *se velit, & valeat*, &c. *Solomon* reckoneth among those foure things that the
earth cannot bear, an handmaid advanced to the state and place of a Mistrisse. But *Elphor*
was none such. In her you might have seen *magnitudinem cum maiestestate*, as *Sene-*
cath it, singular humility in height of honours. She calleth here for *Hatach* a faithful
servant, and perhaps a Jew, a Jew inwardly. Honesty flows from piety.

One of the Kings Chamberlains Heb. *Eunuchs* or gelded men, such as used to keep their women in Kings Courts: the *Chaldees* call them *Rabrebanim*, that is, *Grander*. The Persians call them *Spadoms*, faith *Stephanus*. The Greeks, *Eunuchs*, either because they were Princes Chamberlaines, and had the custody of their beds: or because they were *egrotis cordis homines*, well-minded men: for they generally prove *as* like-wile now they do among the Turks) subject, though not of great courage.

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courage, yet of the greatest judgement and fidelity, their minds being set on business, rather than on pleasure.

Whom he had appointed to attend upon her.] Heb. Whom he had set before her, in obsequium & servitium, to be at her beck and obedience: probably, he was happy in such a service, for goodness is communicative, and of a spreading nature. Plutarch saith of the neighbour-villages of Rome in Numa's time, that sucking in the aire of that City, they breathed *devotion*, righteousness and devotion: so it might very well be here. It was so with Abrahams servants, and Solomon, and Cornelius's, Acts 10. 7. Nero complained (and no wonder) that he could never finde a faithful servant. What could they learn from him, but villany and cruelty?

And gave him a commandment to Mordecai.] i. e. She commanded him to deliver her minde to Mordecai. A servant is not to be inquisitive, (John 15. 15. he knoweth not what his Lord doth) but executive, ready to do what is required of him. He is the Masters instrument, and wholly his, saith Aristotle. The hands must take counsell of the head, and bestir them.

To know what it was, and why it was.] Some great matter she well knew it must needs be, that put him to those loud lamentations. Wife men cry not till they are sorely hurt. Jobs stroke was heavier then his groaning, Job 23. 2. He was not of those that are ever whining like some mens flesh, if their skin be but razed with a pin, it presently rankleth and festereth; or like rotten boughes, if a light weight be but hung on them, they presently creak and break. Mordecai she knew was none such. She therefore sendeth to see what was the matter, that she might help him, if possible. The teares and moans of men in misery are not to be slighted, as if they were nothing to us. Who is afflicted, and I burn not, saith Paul? Weep with those that weep, else you adde to their grief; as the Priest and Levite did, by passing by the wounded man: Is it nothing to you, O ye that passe by the way, Lam. 1. 12? Are not ye also in the body, Heb. 13. 3. that is, in the body of flesh and frailty, subject to like afflictions? And may not your sin procure their sufferings, as a vine is opened in the arme, to ease the paine of the head?

Verse 6. So Hatach went forth to Mordecai.] He was obedient to his Queen-mistress, pleasing her in all things, not answering again, Tit. 2. 10. unlesse it were, I will, or the like. Servus sit monyllabus Domino. Apelles painted a servant with Hinds feet, to run on his Masters errands: with Ases eares, and with his mouth made fast with two locks, to signifie that he should be swift to heare, slow to speak.

Unto the street of the City.] The Broad-street, as the word signifieth: there Mordecai kept him, and might not come nearer the Court, because a Mourner. See verse 2. Tiberius the Emperour, counterfeiting grief at the Funeral of Drusus, there was a veile laid betwixt the dead and him, because being High-Priest forsooth, he might not see any mournful object. The Statues of the gods were transported or covered (for like cause) in those places where any punishment was inflicted. But what saith the wise man? The heart of the wise is in the house of mourning, (whereby we must understand any place or object, which occasioneth mourning) but the heart of fooles is in the house of mirth, Eccles. 7. 4.

Verse 7. And Mordecai told him all that had happened unto him.] Not by fate or blind fortune, (and yet time and chance happeneth to all, Eccles. 9. 11. and it was by chance to the wounded man, that the Priest and the Levite came down that way, Luke 10. 31.) but by the Providence of God, which hath an hand in ordering the most casual and fortuitous events, to the execution of his righteous counsels: neither is there ever a Providence, but we shall once see a wonder, or a mercy wrapt up in it.

And of the summe of money.] See chap. 3. 9. Money is the Monarch of this present world. Money is to many dearer then their heart-blood, yet to gratifie their lusts, they lavish silver out of the bag, and care not to purchase revenge or sensual delights, with misery, beggary, discredit, damnation.

Verse 8. Also he gave him the copy of the writing.] That she might see it, and rest assured, that it was even so, and no otherwise: and that therefore now or never she must bestir her self for the labouring Church.

That was given at Shushan.] Which if ever it were full of judgement, and white as a lillie, (according to the name) is now stain'd with blood of innocents: if ever

righteousnesse did lodge in it, yet now murderers; as Esay 1. 21. To show it unto Esther.] That her eye might affect her heart, and her heart set all a work for her people, that is, herself, according to that, Physician heale thy selfe, that is, thine own Countreymen.

And to declare it unto her.] In the cause, viz. his refusing to bow to Haman against his conscience, (whereof it no whit repented him;) and in the several circumstances laid forth in the liveliest colours, for her thorough information.

And to charge her that she should go in unto the King.] Hoc perquam durum est, sed ita lex scripta est, saith the Civilian. This Mordecai knew would hardly be done: he therefore makes use of his ancient authority, and sets it on with greatest earnestnesse. So Saint Paul, I charge you by the Lord, 1 Thes. 5. 27. And again, I charge thee before God and the Lord Jesus Christ, 2 Tim. 4. 1. So Saint Austin to his hearers, Per tremendum Dei judicium vos adjuro, I require and charge you by that dreadful day of judgement, when that doomes-day book shall be opened, &c. It is a weaknesse to be hot in a cold matter, but it is a wickednesse to be cold in a hot matter. He that is earnest in good, though he may carry some things indiscreetly, yet is he far better then a time-server, and a cold friend to the truth: like as in falling forward is nothing so much danger, as in falling backward. Eli was too blame with his Do no more so my sonnes. And so was Jebozaphat with his Let not the King say so. And the people in Ahabs time, who when they were pressed to expresse whom they were for, God or Baal? they answered not a word, 1 Kings 18. 21. And yet how many such cold friends hath the truth now adays? Luke-warm Laodiceans, Neuter-passive Christians, &c? When Callidus once declared against Gallus with a faint and languishing voice, Oh (saith Tully) Tu nisi fingeres, sic ageres? Wouldst thou plead on that manner, if thou wert in good earnest? Mens faint appearing for Gods cause shewes they do but feigne: their coldnesse probably concludeth they do but counterfeit. Mordecai plays the man, and chargeth Esther to improve her interest in the King her husband, for the Churches deliverance. See here how he turneth every stone, tradeth every talent, leaveth no means unused, no course unattempted for the Saints safety. And this the Spirit of God hath purposely recorded, that all may learn to lay out themselves to the utmost for the publicke; to be most zealous for the conservation and defence of the Church, when it is afflicted and opposed by Persecutors, seeing they cannot be saved, unlesse she be in safety; neither can they have God for their Father, unlesse they love and observe this their deare mother. Utinam iterum autem utinam diligentius à cunctis ordinibus hec bodie considerentur, saith one. Oh that these things were duly considered by all sorts now adays.

To make supplication unto him.] Heb. to deprecate displeasure and mischief, as 1 Kings 8. 28. Zech. 12. 10.

And to make request before him.] Ad querendum à facie ejus; so Pagnine from the Hebrew, to seek for good from his face, an effectual smile, a gracious aspect, that they may live in his sight. For in the light of the Kings countenance is life, and his favour is as a cloud of the latter raine, Prov. 16. 15. The ancient Perian Kings were most fond of their wives, doing them all the honour possible in Court, as Partakers of all their fortunes, and carried them and their children into their farthest warres: by the presence of so dear pledges, the more to encourage their mindes in time of battel. Now therefore Esther (whom Herodorus also witnesseth to have been Xerxes his best beloved) is to try what she can do with him for her people, who were haply grown too secure upon Esthers preferment: as the French Churches also were upon the Queen of Navarres greatness, and the promise of peace by that match. God therefore shortly after shook them up, (not by shaking his rod only at them, as here at these Jewes, but) by permitting that bloody Massacre.

Verse 9. And Hatach came, and told Esther.] He acted the part of a faithful messenger: so must Ministers those servants of the Churches, declare unto the people all the minde of God, Acts 20. 27. and not steal Gods word every one from his neighbour, Jer. 23. 30. not deal deceitfully with it, but as of sincerity, but as of God, in the sight of God, let them speak in Christ; and let them speak out, not fearing any colours. He that hath my Word, let him speak my Word faithfully, saith God, Jer. 23. 28. Answer Bells were all of gold, the Trumpets of the Sanctuary were of pure silver: they did not: (as those inwreath Trumpets of Furies Fulmine) found a recreant, when they should

1 Cor. 13.
Heb. 3. 5.

should have sounded an alarm: No more must Gods Messengers. *Whatsoever the Lord saith unto me, that will I speak*, saith Michaiab. Paul, as he received what he delivered, so he delivered whatsoever he received. *Moses was faithful in all Gods house*, &c.

Verse 10. *Again, Esther spake unto Hatach*. Having before found him a fit and faithful messenger the further employeth him: so those that minister well, do purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus, 1 Tim. 3. 13. when others shall be laid by as *broken vessels*, whereof there is not left a *farad* to take fire from the hearth, or to take water withal from the pit, as the Prophet hath it, *Esa. 30. 14*.

Turk. Hist.
1153.

Verse 11. *Alas the Kings servants*. His Courtiers and Counsellours, who haply were as very slaves to him, as now the greatest Lords of the Court are to the great Turk: no man having any power over himself, much less is he Master of the house wherein he dwelleth, or of the land which he tilleth, but is in danger of being whipped upon the least displeasure of the Tyrant: especially if he be not a natural Turk borne.

Ibid. 361.

And the people of the Kings Provinces do know. i. e. All, both far and near: this shewes, that the Law here mentioned was no new Law procured by Haman, to prevent Jewish Suppliants, as *Lyra* would have it, but long since made and known to all the Kings Subjects.

That whosoever, whether man or woman. Yea, though she be his dearest Comfort, who should cohabit with him, and not be fundered for a season, but by consent, 1 Cor. 7. 5.

Shall come unto the King. The Persians usually hid their King, *tantum aliquod sacrum mysterium*, as some precious business, and that for two reasons: First, for State and Authority, lest familiarity with their subjects should breed contempt, and make them over-cheap. Philip the second King of Spaine, was of the same minde and practice. For after that he had gotten into his hands the Kingdome of Portugal, and therewith the wealth of the Indies, *inclusit se in Curiale*, he shut up and immured himself in his Court, and was seldom seen of any, though never so great a man, but upon long suit, and as a singular favour. This made him to be adored as a demi-god. Secondly for security and safety: lest if all should be suffered to come that would, the King should be assassinated and made away, as *Eglon* was by *Ehud*, *Ishboeth* by *Baanah* and *Rechab*, *Gedaliah* by *Ishmael*, and many Kings of Israel and Emperours of Rome were by their own servants. The Turks at this day suffer no stranger to come into the Presence of their Emperour, but first they search him that he have no weapon: and so clasping him by the armes, under colour of doing him honour, dissemblingly they bereave him of the use of his hands, lest he should offer him any violence: yet hath he alway as he sitteth in his throne, lying at hand ready by him, a target, a scimitar, antron mace, with bow and arrows.

Pal. Max.
Christ.

Turk. Hist.

Sors ista tyrannis
Murii ut gladiis vivant, cunctique veneni.

Xenoph. orat.
de Aggil.

How much better *Agessilaus* King of *Spartans*, who walked daily among his subjects, doing justice, and is therefore by *Xenophon* worthily preferred before this stately King of *Persia*: how much better *Queen Elizabeth*, who often shewed her selfe to her people, and cheerfully received nosegayes, flowers, rosemary from mean persons. She got the hearts of her subjects (which *Philip of Spaine*, her stately Contemporary never could do) by coupling mildness with Majesty, and stooping, yet in a stately manner, to those of low condition. So reserved she was, that all about her stood in a reverent awe of her very presence and aspect, but much more of her least frown or check; where-with some of them, who thought they might best presume of her favour, have been so suddenly daunted and planet-stricken, that they could not lay down the grief thereof, but in their graves.

Speed 1235.

There is one Law of his. A wretched Law it was, written not with black, but with blood, and condemned by very heathens for barbarous and pernicious to the publick: For if the King may not become at, but upon paine of death, what shall become of the poor oppressed? and how shall he ever heare of the rapines and other

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misdeeds of his Favourites and under-Officers, by whom he shall be even bought and sold, and himselfe never the wiser. *As Davids* the Emperour complained, *Orphim*, that ancientest of Poets, saith, that *Life* (or Pleasures) are *seven daughters*, and ever conversant about his Throne. *David* heard the women of *Tenn*. *Solomon* the two harlots, and King *Ben* the astonished woman that called to him for justice, with *Hipp*. *O King*, *Philip of Macedon* the old wife that checkt him for his neglect of her; and *Tyrann*, the widow that would not be put off till another time. This was King-like: His office is to judge the people with righteousness, and the poor with judgement. *He shall judge the poor of the people*, and break in pieces the oppressor, *Psalm 72. 2, 4*.

Plutarch.

To put him to death. *Secundus* is *Quintus*, *Athenianus*. No such danger approaching Gods Presence, he solicited suitours, and seeketh such, as may come before him, *John 4. 23*. This was anciently figured by the door of the Tabernacle, not made of any hard or debarring matter, but of a veile easily penetrable: which also now is rent, to shew our easie access to Him, who heareth prayer, and willet that all flesh come unto him, lifting up in all places pure hands, without wrath, and without doubting.

Psalm 65. 2.
1 Tim. 2. 8.

Except such to whom the King shall hold out the golden Scepter. In token that he called for them. Thus, whom he would be seen, and whom he would be kept alive, as *Dan 5. 19*. But *Esther* should (as afterwards she did) have trusted God with her life: and with a *Romane* resolution have said, *Necessa est ut eam, non ut vivam*. It is necessary, that I venture, not that I live. That she was fearful when her life lay upon it, we may impute to the weakness of her sex, or rather of her faith, against which *Amale* fights fore, when tis upon its own danghill, I mean, in a sensible danger. Natures retraction of it self from a visible feare, may cause the pulse of a Christian, that beats truly and strongly in the main point (the state of the soule) to intermit and faulter: as, such a time, *Abraham* shewed some, *irradiation*; and *Peter* much more.

But I have not been called to come in to the King these thirty dayes. There was hot love the while, his concubines perhaps, had engrossed him. Doves are said to draw the chariot of *Beppus*: and those neither change their mates, nor forsake their company. *Haman* was all the doer, now about the King, as our King *Richard* the second his Favourites, *Knights of Venus* rather then *Bellona*, saith the Chronicler, conversing with the King, not without suspicion of foule familiarity, as *Walsingham* writeth, *Sodomitisque labi infestis fere comit, fatisq. alter.*

Speed 746.

Verse 12. *And they told to Mordecai Esthers words*. See the Note on *vers. 9*: She would have been her own Messenger, but might not. The greatest are not alwayes the happiest. The Lady *Elizabeth* once wished her selfe a merry milkmaid.

Verse 13. *Then Mordecai commanded to answer Esther*. He would not take her excuse, but seemed to say unto her, as one once did to a Philosopher, that in a great tempest at sea asked many trifling questions. Are we perishing, and dost thou trifle? So, Dost thou call off the care of community, and provide for no more then thine own safety?

Aut. Gell.

Think not with thy self, that thou shalt escape in the Kings house. Any more then *Serena* that Christian Emperesse, wife to *Maximian* did, or *Eliz. Queen of Denmark*, glad to die for her life, because a Lutheran; or *Queen Katharine Parre*, who hardly escaped the fire by the favour of her husband, *Henry*, the eighth. *Sura* it was the fear of man bringeth a snare (as fearful birds and beasts fall into the hunters toils) but the fear of the Lord, (as good *Mordecai* did, and as he would have *Esther* to do) shall be safe, or shall be set on high out of harmes way, his place of defence shall be munitions of rocks, *Esa. 26. 15*. Like on the coney that work his wife creature, *Prov. 30. 24, 25*: fieth to the holes in the thorn, and dasheth away the dogs that pursue her: when the Hare that trusteth to the swiftness of her legs, is at length overtaken, and torn in pieces.

Prov. 19. 15.

More than all the Jews. The Law was general and immutable. *Derive* sought to deliver *Daniel*, and could not. And *Haman* (as once *Adrian* did, in a night night) sword knew no difference, nor would make any in that general massacre, like now that at *Paris*, they poisoned the Queen of *Algerie*, and made the most part of the Princes Nobility in *France*, thus have we and others made a great loss of the common people.

Verse

Verse 14. *Swift thou altogether holdest thy peace* } And forsake thy felt guilty of a
(sinful silence, nay, of the death of so many innocents! for *not to do good*, when it is in the
power of a man's hand, is *to do evil*, and *not to seek to deliver* as our Saviour sheweth
Mark 3. 14. Passive wickedness is deeply taxed in some of those seven Churches
Revel. 2. and 3. In a storm at sea, it is a shame to sit still, or to be asleep with *foes* in
the sides of the ship, when it is in danger of drowning. Every man 'cannot sit at
the Stewie, but then he may handle the ropes, or manage the oars, &c. The self-lover,
the private-spirited man, may he be but warm in his own feathers, regards not the
danger of the house; he is *not in it*, like the snail, still within doors and at home, like
the Squirrel, he ever digs his hole towards the Sun-rising; his care is to keep on the warm
side of the hedge, to sleep in a whole skin, to save one, whatever become of the many.
From doing thus, *Mordecai* deterred *Eshber* by an heap of holy arguments: discover-
ing an heretical faith, and a well-knit resolution.

At this time There is indeed a time to keep silence, and a time to speak, Eccl. 3. 7. But if ever a man will speak, let him do it when the enemies are ready to devour the Church: as *Cresius* his dumb son burst out into; Kill not King *Cresius*. For *Zions* sake I will not hold my peace, and for *Jerusalem* sake I will not rest, &c. *Ezay* 62. 1. If I forget thee, O *Jerusalem*, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, &c. *Psalm* 137. 5, 6. That noble *Tarentius*, (General to *Valens* the Emperour) being bidden to ask what he would, asked nothing, but that the Church might be freed from *Arians*; And when the Emperour, upon a defeat by the *Goths*, upbraided him with cowardice and sloth as the causes of the overthrow, He boldly replied; Your selfe have lost the day, by your warring against God, and persecuting his people.

from the Presence of the Lord. Confer Job 9. 18. At present they could hardly breath, for bitterness of spirit.

And deliverance ariseth Heb. stand up, as on its basis or bottom, so as none shall be able to withstand. This, *Mordecai* speaketh, not by a Spirit of Prophecy, but by the force of his faith, grounded upon the Promises of Gods defending his Church, hearing the cries of his afflicted, arising to their relief and succour, &c. *Mitra profecto* as *omnibus linguis, scribitur, hocque commendabilis fides*, faith once. A notable faith indeed, and worthy of highest commendation. Thorough the Perspective of the Promises (those *pabulum fidei*, food of faith) a believer may see deliverance at a great distance; see it and savor it, as those did; *Heb. 11-13*. What though Sense faith, It will not be; Reason, It cannot be: yet Faith gets above, and says, It shall be. I desire land.

Italiani, Italiani! leto è chiamare salutar.

But thou and thy fathers house shall be destroyed. Here he thundereth and threat-
neth him, if to save her self he shall desert the Church. *Mordecais* message, like *David*'s
dirty, is composed of discords. Soure and sweet make the best sauce: Promises
and menaces mixed will foinett work. God told *Abraham*, that for the love he
bare him, he would *bless* those that *bless* him, and *curse* such as *curst* him. Their
fin should finde them out, and they should rue it in their penitency. As otherwise, for one
fear should drive out another.

And who knoweth whether thou art come to the Kingdom? There is often a wheel within a wheel. Ezek. i. God may have a wheel and an axle in his mercy that we wot not of, nor can see into, till even hath explained it. Let us lay forth our selves for him, and labour to be publick-spirited, banding on some, as Saint Paul did, to see which way we may most glorifie God, and gratifie our brethren.

Verle 16. *Then Epher bade them say: 'Masters this answer.' A sweet answer, and such as fully satisfied him. 'We must labour, and be engaged in the Lord. Good therefore, and worthy of his acceptance is the wife made himself. In the morning we will go, without troubling ourselves, to the field, and we will be there, whether full or empty, whether sick or sound, whether the heat shall be like you, or whether the cold shall be like you.' Epher 11. 6. 'Masters, had I felt my strength to be gone, and now God filled his heart with comfort. Epher yields, and resolves to obey him, whatever come of it, only the will go, the wife will go.'*

wisest way to work, first seeking God, and then casting herself upon the King. *Or a la-
bora.* God hath all hearts in his hand, and will grant good successe to his suppli-
ants.

Verse 16. *Go gather together all the Jews.*] Great is the power of joynt prayer, it stirres heaven, and works wonders. Oh when a Church-full of good people shall fet themselves and shouldlers to work, when they shall roule up themselves, and wrestle with God, when their pillars of incense shall come up into his Presence, and their voices be heard as the voice of many waters, and as the voice of a great thunder, Rev. 14. What may not such *thundring legions* have at Gods hands? Have it? they will have it: *Calamitates dimittis, preces fundimus, misericordiam extorquemus*, said those primitive Prayer-makers. Rev. 9. 13. the prayers of the Saints from the foure corners of the earth found, and do great things in the world, they make it ring. It was the speech of a learned man, if there be but one sigh come from a gracious heart (how much more then, a volley of sighs from many good hearts together?) it filleth the eares of God, so that God heareth nothing else.

And fast ye for me.] Who am now upon my life, and for ought I know, am shortly to appear before the Lord; (who requireth to be satisfi'd in all them that draw near unto him) and wherein I may not look to have leave to erre twice. Point therefore your prayers for me with holy fasting, that they may pierce heaven and prevail. Abstinence meritteth not, faith a grave Divine, for Religion consisteth not in the belly, either full or empty. (What are meats or drinks to the Kingdome of God, which is, like himself, spiritual?) but it prepareth belt for good duties. Full bellies are fitter for rest. Not the body so much as the soule is more active with emp'tiness: Hence solemn prayer, taketh ever fasting to attend it, and so much the rather speedeth in heaven; when it is so accompanied. It is good so to diet the body, that the soule may be fastened.

one whole day, and part of two other dayes. See the like expression, *Mat. 13. 40.* Others say, that in those hot countreies they might fast three dayes, as well as we two in these cold climates. *Why* in one of his Epistles teacheth us, that he fasted two dayes together, without so much as tasting a little water. For the Romans also and Grecians had their Fasts private and publicke, whether it were by a secret instinct of Nature, or by animation of the Hebrewes, *Faciunt & velle favent.* The Turks likewise at this day precisely observe their Fasts, and will not so much as taste a cup of water, or wash their mouths with water all the day long, before the stars appear in the sky, be the dayes never so long and hot. The Hollanders, and French fast, but had need, faith one, to fend for those mourning women, *Ier. 19. 17.* by their cunning to teach them to mourn: The English are not sick foon enough, faith another, and they are well too soon: this is true of their mindes as well as of their bodies. *Curat ergo penitentia, non praecurrit penitentia:* and let our Fasts be either from morning till evening, *Iud. 20. 26.* *2 Sam. 3. 35.* Or from evening till evening, *Levit. 23. 32.* or longer, as here. *Acts 9. 9.* As the hand and wrath of God doth more or lesse threaten us, or lie upon us. There is an old Canon that defineth their continuance, *Till stars appear in the sky.*

I also and my maids will fast! She herself would be in the head of them, as Queen Elizabeth also told her souldiers at *Tilbury* Camp for their comfort: and as *Cesar* used to say to his souldiers *Go we*, and not *Go ye*; and as *Ishma* said, *I and my house will serve Jehovah*. *Else* their maids must fast and pray, or they are no maids for her.

And so will I go into the King. It is I of Achilles, that he was *Syrge armatus*: But he that faileth, prayeth, believeth, *Escaulo Christo, Deo armatus*, armed with an undaunted resolution to obey God whatever come of it.

Which is not according to the Law.] She flights not the Law, but waves it, to ob-
 Gods Law, and save her people.

And if I perish, I perish.] This he speaketh not rashly or desperately, as prodigal her life, but as sacrificing the same to God and his cause, thorough the obedience faith, and saying, as that Martyr. *Can I die but once for Christ?* See the like phrase, *Gal.* 4.3.14. with the Note there.

Rev. 14.2.0

Non licet in
hilibis errare
D. Gall.

Epist. 101.

Turk. Hist. 777

in Ulque dum stel-
lae in caelo ap-
pareant.

Non ite, sed er
mus.
Josh. 24. 15.

of Better do we
of thi'y, and per
n. for a Kingd
then unworth
ly, and perish
with a King
se dom.

Verse 17. *So Mordecai went his way, and did according, &c.* As he had put her upon a dangerous, but, as the cause flood, necessary exploit, (Nature will venture its own particular good for the general, as heavy things will ascend to keep out vacuity, and preserve the Universe,) so he is ruled by her, (though a woman, and once his pupil) when he perceived her counsel was good. Abraham must hear Sarah, and David Abigail, and Apollos Priscilla, when they speak reason. It is foretold of a man in Christ, that a little child shall lead him, *Esa. 11. 6.*

CHAP. V.

Verse 1. *Now it came to passe on the third day*

Seider. Olam.

That is, on the fifteenth day of the moneth Nissan, as the Hebrew Annals say. *Cum adhuc servarent popularium suorum preces*, (whiles the prayers of her Countrymen, like those of Cornelius, *Acts 10. 4.*) were come up for a memorial before God: the takes her opportunity and speeds accordingly: she knew that sweet passage, *Psalme 145. 18. The Lord is nigh to all that call upon him, to all that call upon him in truth. He will fulfil the desire of them that feare him, he will also heare their cry and will save them, &c.* This she could afterwards seale to and say, *This poor soule cried, and the Lord heard her, and saved her out of all her troubles.* *Psal. 34. 6. Luthers widow confessed, that she never understood many of Davids Psalmes, till she was in deep affliction.*

That Esther put on her royal apparell She knew that

Hanc homines decorant, quam vestimenta decorant.

People are usually regarded as they are habited, & good cloaths conduce much to the setting forth of beauty to the best. Like a right daughter of Sarah, she knew that the outward adorning by plaiting the haire, wearing of gold, and putting on of apparel, would not at all commend her to God, (in obedience to whom she had waned her face with fasting, and trusted that he would put upon her his comeliness) But considering that the King, her husband looked much at such things, she laid aside her fasting-weeds, and put on her best, *Induit se regni* (so the Original runs) she clothed her self in rich and royal array: as Queen Mary of England did on her Coronation day: her head was so laden with precious stones, that she could hardly hold it up, saith the Story: and all things else were according. Whether Esther came to the King, leaning upon one maid, and having another to hold up her traine, as Josephus hath it, is uncertain. 'Tis likely she left her Attendants without, lest she should draw them into danger: and contented her self (when she went in to the King,) with those faithful companions, Faith, Hope, and Charity, who brought her off also with safety, according to *Prov. 18. 10. and 14. 26.*

And stood in the inner Court of the Kings house A bold adventure questionlesse, but the fruit of the prayer of faith: this was it that put spirit and metal into her. What if she were Queen? so had Vasthi been, and yet discarded for her disobedience. Besides, how could she tell, either what the Kings minde toward her was (he had not seen her of a moneth, and if Haman knew her to be a Jewesse, what would not he suggest against her?) Or, what was the minde of God, till he had signified it by the event? It was therefore an heroical courage in Esther, proceeding from her faith, which when it is driven to work alone without sense, then God thinks it lieth upon his credit to shew mercy.

Over against the Kings house Where she might see him, and be seen by him. This she did, *Nec temere, nec timide*, which, saith one, is the Christians Motto.

And the King sat upon his Royal Throne Royal indeed, as Athenasus describeth it. But yet short of Solomons, much more of the Lord Christ, supported and surrounded with an innumerable company of Angels. It should be our earnest desire to see this King of glory upon his Throne: to see him and enjoy him. Austin wished that he might have seen three things, 1. *Roman in flore.* 2. *Paulum in ore.* 3. *Christum in corpore.* Rome in the flourish, Paul in the Pulpit, Christ in the flesh. Venerable Bede cometh after, and correcting this last wish, saith, *Two veros*

Chri-

Christum in folio sedentem. Let me see Christ upon his Throne-royal rather. *Esa* saw him to *ch. 6. 1.* and took far more delight therein, then the merry Greeks did or could do at their Olympick games, celebrated at the same time, in the one thousand five hundred and fourtieth yeare after the Flood, as the divine Chronologer compute it.

Verse 2. *And it was so* God the great Heart-disposer so ordered it.

That when the King saw Esther the Queen, &c. Beautified by God in a special manner, as was *Moses, Acts 7. 20. Stephen, Acts 6. 15, &c.* And some faces we know do appear most orientally faire, when they are most intamp't with sorrow.

That she obtained favour in his sight Josephus saith, that at first the King frowned upon her, so that she fell into a swoon before him. *Rex autem voluntate, arbitror Dei, mentem mutavit*, i. e. But the King as God would have it, changed his minde, and cheered her up. How true this is, I know not; But this I know, that the wrath of a King is as the roaring of a lion, which is so terrible, that it astonisheth all that heare it, and that *Omne trahit secum Caesaris ira malum.* Sir Christopher Hatton, being check't and threatened by Queen Elizabeth, died soon after: Neither could the Queen, having once cast him down with her word only, raise him up again, though she visited him, and comforted him. Esther here was soon raised and relieved.

Deiicit ut relever, premit ut solaria prestat: Enecat, ut possit vivificare Deus.

And the King held out to Esther the golden Scepter He did not kick her out of his Presence, as some Cambyzes would have done, neither did he command her to the block, as Henry the eighth did his Anne Bullen, upon a meer misprision of disloyalty: neither yet did he cashier her, as he had done Vasthi for a lesse offence: but, by holding out his Scepter shewes his gracious respects unto her. This was the Lords own work, as was likewise that of old, that *Laban* should leave *Jacob* with a kisse, *Esa* meet him with a kisse, *Gen. 33. 4.* where the word kisse hath a prick over each letter in the Original, to shew the wonder of Gods work in changing *Esa*'s heart from his former hatred. Let a mans wayes please the Lord, and men shall quickly befriend him. This is *compendiosissima hominum gratiam consequendi via*, saith *Leuwater* here, the readiest way to win favour with all others. When *David* was once a man after Gods heart, whatsoever he did, pleased the people.

So Esther drew near, and touched the top of his Scepter With her hand, saith the Chaldee: with her mouth, saith the Vulgar Translation. This she did either in token of submission, or for the avoiding of danger: for, as Josephus saith, He that touched the Kings Scepter, was out of the reach of evil. Wives should submit themselves to their own husbands, as it is fit in the Lord; Submission includeth Reverence, (in heart, speeches, gestures) and obedience to all their husbands lawful commands and restraints. This is no more then is meet, saith the Apostle.

Verse 3. *Then said the King unto her* He perceived both by this her bold adventure, and also by her countenance and habit, that she had some very great suit to him. He therefore accepteth her (as the Lord did the Angel, *Zech. 1. 13.*) with good words, and comfortable words. And this way one man may be an Angel, nay, a God to another, *Gen. 33. 4. &c.* Indeed it is God that comforteth by the creature as by a conduit-pipe. The aire yieldeth light as an instrument, the water may heat, but not of it selfe. The Lord put it into the heart of *Athanasius*, to cheer up Esther in this sort: wherein also he bid but his duty, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord: the Church; so ought men to love their wives as their own bodies; He that loveth his wife loveth himself, *Eph. 6. 28. 29.*

What wilt thou Queen Esther? That he called her by her name, and with such an honourable attribution, was a signe of no small favour. The hearts of Josephs brethren were so big swolne with spite and spleen, that they could not call him by his name, but said, *Behold, this dreamer.* *Gen. 37. 19.* So the Pharisees called our Saviour, *This fellow.* And the Jewes sought him at the feast, and said, *Where is he?* they could not finde in their hearts to say, *Where is Jesus?* So Saul asked not for David, much lesse for his son-in-law David; but for the Jew of Jesse, by way of contempt. Christ tells his disciples, that their enemies shall call out their names for naught, *Luke 6. 22.* and charged them, not to salute their enemies, calling them friendly by their names.

Mat. 5. 47.

U 2

And

Bucholz. 541.

Am. 9. 7. 6.

Am. 10. 1. 6. 5. 406.

O. 2. 19. 10. 19. 10. 19.

John 7. 11.

Job. 1. 1. 1. 1. 1. 1.

1 Pet. 3. 3. 5.

Lib. 12. 3. 1 Kings 10. 18.

Rupertus. Hereby she made Haman more secure, and the King more kinde and attent.

Verse 9. *Then went Haman that day forth joyful* [Seculi letitia est impunita requies, saith an Ancient. He looked upon himself now as no lesse favoured of the Queen, then of the King, and was puffed up with this new honour, as a bubble is with a childes blast in a walnut-shell, with a little sope, but it shortly after falls down again into his eyes, and vexeth him.

And with a glad heart But he rejoyced, as many more do, in a thing of nought. *Am. 6. 13.* And the end of this his mirth was heavinesse, *Prov. 14. 13.* It was *risus Sardinius*, like that of those, who being stung with the *Tarantula* (a viper in Italy) die laughing and capering. Or as the Dolphin, that sporteth most before a storme. Or as the little fishes, that swimming merrily down the silver stream of *Jordan*, fall shortly after into the dead sea. Haman doubtlesse held himself now the happiest man alive: as having the royalty, not of the Kings care only, but of the Queens too, as he foolishly fancied. This wicked one boasted of his hearts desire, and as for all his enemies, he puffed at them. He said in his heart *I shall not be moved, I shall never be in adversity.* *Herodotus* saith of *Apyres* King of Egypt (*Pharaoh-Hophrah* *Jeremy* calleth him, *chap. 44.*) that he conceited and bragged that his Kingdome was better settled to him, then that any, either God or man could remove him: yet was he afterwards taken and hang'd by his own subjects. *Alian* tells us, that *Dionysius* the Tyrant, thought it impossible that he should have been cast out of *Sicily*, but it proved otherwise. How suddenly were *Alexander* the great Conquerour, and *Julius Caesar* the perpetual Dictator, cut off, and quenched as the fire of thornes? *Sic transis gloria mundi.* The worlds greatest darlings, are in no better condition, then the Bull that goes to be sacrificed with garlands on his head, and musick before him: but suddenly feels the stroke of the murthering axe.

But when Haman saw Mordecai in the Kings gate There he sat, and would not stir an inch, for Hamans greatnesse: as resolute he remained, (notwithstanding the bloody Edict now published) as was *Rawlins* *White* the Martyr in Queen *Maries* dayes. The Bishop of *Landeff* pretended to pray for his Conversion: after which he said, Now *Rawlins* how is it with thee? Wilt thou revoke thine opinions or no? Surely, (said he) my Lord, *Rawlins* you left me, and *Rawlins* by Gods grace I will continue. The heavens shall assoon fall, said another, as I will recant. This the mad world stiles stiffnesse, self-willednesse, fool-hardinesse, &c. as was before noted, but the Saints do it out of Christian courage, an invincible faith, and zeale for Gods cause and Kingdome.

That he stood not up, nor moved for him No, not he, *ne minimo quidem obsequio*, he neither moved nor moved. For he looked upon him first as a vile person, and therefore fit to be slighted, *Psal. 15. 4.* Next, as an utter enemy to God and his people, a sworn sword-man to the devil. Lastly, *Mordecai* herein shewed himself constant to his principles, and to his former practice, which a good man may not easily alter, lest all be questioned. Besides, should he but have any whit yielded, Haman would have been thereby hardened, and his pride heightened. He therefore very honestly persister in his purpose, and giveth that wretch lesse respect then ever.

He was full of indignation against Mordecai Full, as heart could hold, of hot wrath: so, that he gloweth like a fire-coal, *Et serè crepas medius.* So unsatisfiable is ambition, so restless, and so vindictive.

Verse 10. *Neverthelesse Haman refrained himselfe* Much ado he had to forbear mischiefing him: he was faine to force himself thereunto, as the word signifieth: for his fingers even itched to be having him by the eares, or to be bathing in his blood. This he did not, haply because he durst not, because *Mordecai* was the Kings servant, his door-keeper, as 'tis thought, and so, went under his protection. It would therefore have reflected upon the King himself, if he should lay violent hands on him. Most sure it is, that God held his hands, and preserved *Mordecai* for further good to his Church. Precious in the sight of the Lord is the death of his Saints: neither will he send them to bed, till they have done their work.

And when he came home, he sent and called for his friends This had been a wife mans part, if he had done it for any good purpose. But as he was in an ill case to console, as being full of rage, so he minded nothing but revenge, and therefore advised with

with none but such as would lay with him, and thereby hasten his downfall.

And Zereb his wife [*Ut consiliarios primam & praeceptum.* That she was wife above her sexe. See *chap. 6. 13.* But had she been as wife as *Pilates* wife was. She would not have given here such pestilent counsel, but have warned her husband of meddling with just men. *Have these workers of iniquity no knowledge,* that they eat up Gods people, as they eat bread? that they make account to make but a breakfast of them?

Verse 11. *And Haman told them of the glory of his riches* Favourites (observing their molissima sands tempora,) get many times much wealth under Princes: as did *Sejanus* under *Tiberius*, *Sineca* under *Nero*, that rich and wretched Cardinal *Henry* *Brauford*, Bishop of *Winchester*, and Chancellor of *England*, in the reigne of *Henry* the sixth, Cardinal *Woolsey*, under *Henry* the eighth. That *Haman* had well-feathered his nest, appears by his large offer to the King of ten thousand talents of silver, &c. Now riches render a man glorious in the worlds eye, hence they go coupled together. *Prov. 3. 16.* and *8. 18.* Hence that of *Labans* grumbling sonnes, *Gen. 31. 1.* *Jacob* hath taken away all that was our fathers, (nay, not all, but as avarice made *Sejanus* think all which he acquired not, to be lost; so did these lofels) and of that which was of our fathers hath he gotten all this glory. But what were all this glory of his riches, if, for want of children, *Haman* should leave it to those, *Quos vel nescis, vel noli*, as *Austin* hath it, to strangers or enemies? He tells them therefore

Of the multitude of his children His sonnes and his successours like to be. I say, likely to be, not sure to be, for

Omnia sunt hominum tenui pendencia filo.

God gave *Leda*, *Lutius* *am fecunditatem*, as *Hierom* saith of her, a sorrowful fruitfulnesse, because she lived to bury her many children. There were two and twenty children, and childrens children of the House of *Portugal*, betwixt *Philip* the second of *Spain*, and that Crown; and yet he out-lived them all, as *Histories* shew, and his successours held that Kingdome till within these few years. It is but a vain thing therefore for a man to boast of the multitude of children, sith he may either lose them, or live to wish as *Augustus* the Emperour did, *Oh that I had either lived a Batchelor, or died childlesse!*

And all the things wherein the King had promoted him Whereto, but Wherefore, he sheweth not. Dignity should wait upon desert; but many times we see it otherwise, and it was of old complained of, *Psal. 12. ult.* He telleth what the King had done for him, but not a tittle what God. God was not in all his thoughts. He might justly have been twitted, as once that Pope was pithily, when he had engraven upon the gates of his new-built Colledge, *Virechi* (where he was borne) *planted me*, *Luvain* (where he was bred) *nurtured me*; but *Cesar* (who had promoted him to the Popedom) gave increase: a merry Passenger under-wrote *Hic Deus nihil fecit*, here God did nothing. God had done much for him, but for a mischief to him; as he once gave the *Israelites* quailles to choke them, and a King to vex them; as *Saul* gave *Michal* to *David* to be a snare to him; and as our Saviour gave *Judas* the bag, to discover the rottennesse of his heart. This *Bernard* calleth, *Misericordiam omni indignatione crudeliorem.* God gives outward blessings to wicked persons to furnish their enditement out of them: as *Joseph* put a cup into his brethrens sack, to pick a quarrel with them, and lay theft to their charge.

And how he had advanced him above the Princes What an impudent *Thraso* was this *Haman*? this odious bragging of his, *Gregory* referreth to that third kinde of pride, such as Gods foule abhorreth, and surely punisheth; as he did in the Prince of *Tyre*, *Nebuchadnezzar*, *Antiochus*, *Herod*, whose hearts were lifted up with their estates, as a boat, that riseth with the rising of the water; whose bloods and goods rose together.

Corde fiat inflato, pauper honore duto.

But as the Peacock so delighteth to be seen, and to behold his own taile, that he discovereth his filthy parts behind, so do vain-glorious *Bragadochios*. It is therefore very good counsel, that a grave Divine giveth to such, as are advanced above others.

Carry

Pl. 10. 3. 5. 6.

Herod. 1. 2.

Al. var. hist.

1. 2.

Pl. 11. 8. 12.

Al. & Mon.

1. 4. 15.

Ibid. 1. 4. 30.

Plal. 14. 4.

Quicquid non
acquiratur: am-
num est. Sen.

De C. D. l. 5. c.
18.

Epist. 7.

Balsif Exner.

Utinam aut
celeres vixis-
sem, aut cibus
perissem.

Lib. 2. 5. Marol.

Carry humble hearts, and adde grace and vertue to your places, else they shall praye but as an high gibbet to bring you to more disgrace in this world, and torment in the next. That of the Poet also is very favoury and soveraign.

*Definat elatus quisquam considere rebus:
Magna repenti ruini summa cadunt subitò.*

Verse 12. *Haman said moreover*] He makes no end of vaunting and vapouring, and all to aggravate the indignity done him by *Mordecai*, in not stooping to so great a personage.

Now Esther the Queen did let no man come in, — but my selfe] This he mistaketh for a special favour, when as *Esther* banquet proved no better to him, then *Semiramis* her tomb did to them that risted it, they expected to finde treasure, but met with a deadly poison.

And to morrow am I invited, &c.] Where thou shalt (as hypocrites do at the Lords Table) eat thy bane, and drink thy poison; yet art thou over-joyed as if highly favoured. A temporary may receive both the word *visible* and the word *invisible*, (the Sacrament) with much seeming joy; which yet is but only as the commotion of the affections in a dream: It fareth with such in the end, as with one that sleeping on the top of a steep rock, dreameth of great matters befallen him, but starting suddenly through joy thereof, tumbleth headlong into the sea, and breaketh his neck at the bottom.

Verse 13. *Yet all this availeth me nothing*] It is feldome seen, (saith a Right Reverend Interpreter here) that God allows unto the greatest darlings of the world a perfect contentment. Something they must have to complaine of, that shall give an unfavoury verdure to their sweetest morsels, and make their felicity miserable. *Totum hoc non est mihi mibi*, I enjoy nothing of all this. No more did *Ahab*, when sick of *Naboths* vineyard, 1 Kings 21. 4. His heart did more afflict and vex it self with greedy longing for that bit of earth, then the vast and spacious compasse of a Kingdom could counter-comfort.

So long as I see Mordecai the Jew sitting at the Kings gate] So tormentful is envy, if it cannot come at another mans hurt, it will feed upon its own. Who would ever set by the profits, pleasures and preferments of this present life, that yield so little sound and sincere contentment to those that have moit of them? In the very pursuit of them is much anguish, many grievances, feares, jealousies, disgraces, interruptions, &c. and after the un sanctified enjoyment of them (if any such thing there be, for even in laughter the heart is sorrowful, Prov. 14. 13. and there is a snare, (or a cord) in the sin of the wicked, Prov. 29. 6. to strangle their joy with) followeth the sting of conscience, that will inexpressibly torment the soule throughout all eternity: besides the vexation of it, to see such as *Mordecai* the Jew, whom they once would not have set with the dogs of their flocks, sitting not at the Kings gate, but on Christs own Throne, Rev. 3. 21. as Partakers of all his glory.

Verse 14. *Then said Zeresh his wife*] *Thraze's* shall never want for *Gnath's*. Such as have first flattered themselves, shall have enow others to sooth them, and to say with them. *Zeresh* sets the motion of revenge on foot, she was a fit helve for such an hatchet, wittily wicked. The wit of women hath wont to be noted, for more sudden and more shrewd.

And all his friends unto him] Indeed no friends, because flatterers and furtherers in evil. *Sed divitiis id est amicis deest, quia nihil deest*. The rich hath many friends, saith *Solomon*, seeming friends, but true enemies, parasites, brokers, cole-carriers. good to scoure an hot Oven withal. Such a one was that *Adullamite* to *Judah*, Gen. 38. 20. *Joadab* to *Amnon*, 2 Sam. 13. 2, 3. those green-headed counsellours to *Rehoboam*, &c. *Haman* should have made a better choice, and have come more calme to counsel. It is not good sowing in a tempest, nor taking physick in a fit. These friends of *Haman* deserved to speed as ill as those of *Sejennus* did, who were executed with him, because they served his lust, and added fewel to his flame.

Let a Gallows be made of fifty cubits high] A cubit was halfe a yard at least. In those parts they had trees very tall, or they might piece one to another. But why so high a Gallows, but for the greater disgrace to *Mordecai*, and terror to all that should slight the Kings Favourite? So *Knut*, the first *Danique* King of England, caused the

the false *Edrick's* head to be set upon the highest part of the Tower of London. And our Gun-powder Traitors were served in like manner.

And to morrow] But why so soon, sith in case of life, *Nulla contentio satis disturna esse possit*? were it not fit that he were tried first? *Haman's* malice will bear no delays, he is in pain till the businesse be dispatched: he cannot sleep till he have caused this innocent man to fall, *Prov. 4. 16.* though he fall with him; as the dragon doth with the Elephant, whose blood he sucketh out, and periseth by his falling weight.

Speak thou unto the King] It will be but *dictum factum*, he will lightly say as *Zedekiah* did to his Princes, requiring *Jeremiah* to the rocks. The King is not he that can deny you anything. How much better that *Romane* Emperour, who being to subscribe a warrant for execution of a certain Malefactor, cried out, *Non nisi contra*, full fore against my will? and another, *Utinam literas nescirem*, I would I could not write my name. So when one *Jone Butcher* was to be burned for her deserts, all the Council could not prevail with our *Edward* the sixth, of a long time to set to his hand. But these wicked friends of *Haman*, question not the Kings readinesse to gratifie him, though they could not but know, that *Mordecai* had once at least saved the Kings life, chap. 2. and what could they tell, but the King might now remember it? *Sed Deus quem destruit demeritat*, when God has a minde to undoe a man, he first infatuateth him.

That Mordecai may be hanged thereon] And that before *Haman's* door, that he may feed his eyes on that sweet spectacle, and say as that bloody Prince *Charles* the ninth of France did, when he saw the noble Admirals carcasle hanging and stinking upon the Gallows, *Quam suavis olet cadaver inimici*! How sweetly smelleth the dead body of an enemy!

Then go thou in merrily with the King, &c.] They knew that he could not be heartily merry till then, and forced smiles are but as counterfeit complexion, the hypocrisie of mirth. So *Richard* the third would not sit down to dinner till the Lord *Hastings* were beheaded: nor *Stephen Gardiner*, till he had the newes brought him that the *Bishopps* were burnt at *Oxford*. Oh that we could be as restless, till the hindrances of our true spiritual joy were removed; I mean those stubborn corruptions that will not stoop to the power of grace.

And the thing pleased Haman] As being agreeable to his malicious humour, and that which he doubted not to be able to effect. Man purposeth, but God disposeth.

And he caused the Gallows to be made] Little thought he for whom. *Æquum est ut faber quas fecit compedes ipse gesseret*. So let thine enemies perishe, O Lord.

CHAP. VI.

Verse 1. *On that night*]

That very night before *Mordecai* should have been hang'd on the morrow morning, and so early that *Esther* could not have begged his life, would she never so faine. God will appeare for his poor people. *in ipso tempore*, in the nick and opportunity of time, 1 Pet. 5. 6. He will be seen in the Mount, he will come as out of an Engine.

Could not the King sleep] Heb. *the Kings sleep fled away*, and, like a shadow, it fled away so much the faster, as it was more followed. Sleep is best solicited by neglect, and soonest found, when we have forgotten to seek it. They are likeliest for it, who together with their clothes can put off their cares: and say as Lord *Burleigh* did when he threw off his gown, *Lie there Lord Treasurer*. This, great *Ahasuerus* cannot do at present, (for Crowns also have their cares, thistles in their armes, and thornes in their sides): Lo, he that commanded one hundred and twenty seven Provinces cannot command an hours sleep; how should he when as sleep is Gods gift, *Psal. 127. 2*? And it was he that at this time kept him awake for excellent ends; and put small thoughts into his heart for great purpose, like as he did into our *Henry* the eighth, when the Bishop of *Bacon* (the French Ambassadour) coming to consult with him about a marriage between the Lady *Mary* and the Duke of *Orleans*, cast a stroke into his mind, which rendered him restless. Whether *Mary* were legitimate, &c. if

If it were his surfeiting and drunkenness the day before that hindered *Ahasuerus* from sleeping, (*habent enim hoc ebrii, ut neque dormiant, neque vigilent*) Gods goodness appeareth the more, in turning his sinne to the good of the Church. *Venerum aliquando pro remedio fuit*, saith *Seneca*, He can make of a poisonous viper an wholesome treacle: and by an Almighty Alchymy draw good out of evil.

And he commanded to bring the book of records. Perhaps some special Notes or Commentaries, written for the Kings own use, as *M. Aurelius* had his *rebus suis*. *Iulius Cesar* had his Commentaries written with his own hand, and for the help of his own memory. *Tamerlane* had the like book, wherein he read a great part of the night, before the mortal battel between him and *Bajazet*.

Of the *Chronicles*. Perhaps, besides the former book of remembrances, or else the same, *Librum Commentariorum, Chronica*, as *Tremelius* rendereth it, the book of Commentaries, even the *Chronicles*; but the *Vulgar* and *Tygrine* make them several books.

And they were read before the King. Perhaps a *Recipe*, to bring on sleep, or at least to deceive the time; and yet it may be too for a better purpose, viz. to better his knowledge, and to rub up his memory, that dignity might wait upon desert: as it did in *Tamerlans* time, who kept a catalogue of their names who had best deserved of him, which he daily perused, oftentimes laying, that day to be lost, wherein he had not done something for them. This *Ahasuerus* had not yet done for *Mordecai*, who therefore haply held with the Poet.

Omnia sunt ingrata nihil fecisse benigne est.

But God was not unrighteous to forget his work and labour of love, *Heb. 6.10.* though men were unthankful.

Verse 2. And it was found written. It was God who directed the Reader to that very place: like as, he did the Eunuch to *Esay* 53.7,8. where reading of the meekness of Jesus Christ, he was transformed into the same image; as was likewise *Josephus* Isaac a Jew, converted by reading the same chapter. *Hoc ego ingenui profiteor*, saith he, *Caput illud ad fidem Christi me adduxisse*. This he confesse ingenuously, that lighting upon that chapter, I was brought thereby to the faith of Christ. *Austin* thought he heard a voice, saying, *Tolle, lege*, take up the Bible and read: accordingly he took it up, and opening it, fell upon that text in the *Romanes*, chap. 13, 14. which was the main meane of his Conversion.

That *Mordecai* had told of *Bigthana*, &c.] See chap. 2.21.

Verse 3. And the King said, What honour and dignity hath been done to *Mordecai* for this? *Lyra* saith that he had waited six yeares for a reward, and had none. In Princes Courts men are sure to meet with two evils, *Αναβολή* and *Μεταβολή*, not so in heaven. The Butler forgate *Joseph*. *Solomon* speaketh of a poor wife man, who by his widome delivered the City, yet no man remembered that same poor man, *Ecc. 9.15*. This is *merces mundi*, the worlds wages. *Mordecai* had saved the Kings life, and yet is unrewarded. The Kings of *Persia* used to be very bountiful to those that had well deserved of them, or of the Common-wealth: calling such *Orosange*, and setting down both their names and their acts in the *Chronicles*, as *Herodotus* testifieth. Among the rest he mentioneth one *Phylacus*, *Qui inter bene de rege meritis ascriptus est, & multo tractu soli donatus*, who was put upon record for his good service to the King, and rewarded with a great deal of land given him. Others had great store of gold and silver, and a gallant house, as *Democedes Crotoniatae* the Physician, who cured *Darius*, had at *Susa*. It is well knowne out of *Xenophon*, what rich gifts *Cyrus* gave to his friends and followers, chains of gold, armelets, bridles bossed with gold, *Perlian* Stoles, called *Doroparice*, &c. *Herodotus* telleth us, that this *Ahasuerus* (alias *Xerxes*) gave *Megabyzus* for his good service at *Babylon*, a golden Mill weighing six talents. *Plutarch* writeth, that he gave *Themistocles* above two hundred talents, and three Cities besides, (*viz. Magnesia, Lamplacus* and *Myrtis*) to finde him food, and for clothing and furniture two more, *viz. Reticos* and *Palesepsis*. How came it then to passe that good *Mordecai* was so forgotten? Surely it was a great fault in this ungrateful King, but Gods holy hand was in it, that *Mordecai* should not have no present recompence, but that it should be deferred till a fitter opportunity, when God might be more

more glorified in the preservation of his people, and destruction of their enemies. Let us not therefore be weary of well-doing: for (however men deal by us) we shall be sure to reap in due season if we faint not, *Gal. 6.9*. God best seeth when a mercy will be most sweet and seasonable. When his people are low enough, and the enemy high enough, then usually it appeareth, that there is a God that judgeth in the earth, and a rich reward for the righteous. Men may neither remunerate nor remember the good turnes we have done them: but there is a book of remembrance written before the Lord for all them that feare him, and that think upon his name, *Mal. 3.16*. See my Treatise on that text, called *The Righteous mans Recompence*, annexed to my Comment upon the Small Prophets.

Then said the Kings servants. The Eunuchs or Gentlemen of the bed-chamber: ingenuous men they were, and not disaffected to *Mordecai*, whom yet they could not but know to be a great eye-sore to Prince *Haman*. *Si juvenes isti vulgari invadente morbo laborassent*, saith *Lavater*. If these young men had been sick of that common disease of envy, they would have extenuated his good service, and have said, *Mordecai* is a despised Jew, a stranger, a captive. If he revealed the conspiracy, he did but his duty, and provided thereby well for his own safety. Is it not reward enough that he lives, and at Court, where he hath a place, an office, &c? Courtiers, we know, love not to have others come over their heads, but think all lost which themselves acquire not, as *Seneca* saith *Sejunctus* did. We know how it was in the Courts of *Pharab*, *Saul*, *Herod*. That's a rare commendation that is given by *Xenophon* of *Cyrus* his courtiers, that though a man should seek or chooseth blindfold, he could not misse of a good man. *Dauids* Court might very well be such, *Psal. 101*. and *Queen Elizabeth*, and *George* Prince of *Anhalt*, of whom *Melancthon* writeth, that his chamber was *Ecclesia*, *Academia*, *Curia*, a Church, an University, and a Court, *Palastra pietatis & literarum*, as *Tremelius* saith of *Crammers* family, a School of Piety and Learning.

There is nothing done for him. And yet the Apocryphal Additions, chap. 12. ver. 5, 6. say otherwise.

Verse 4. And the King said, Who is in the Court? *Josephus* saith, that he first asked, What a clock it was, and understanding that it was morn-light, (for so long he had heard his servants reade, and till then it was not that *Mordecai*'s matter was mentioned, *Haman* being now ready to get a warrant for his execution) he asked, Who's there without? as desirous to proceed by counsel in a business of that consequence.

Now *Haman* was come, &c.] He was early up, (and at Court for a mischief) but never the nearer, save only to his own utter ruine.

To speak to the King to hang *Mordecai*. Which till it were done, he could neither sleep in quiet, nor eat with comfort. Little considered he how the Gallows groaned for himself. The righteous is delivered out of trouble, and the wicked cometh in his stead, *Prov. 11.8*.

Vivit adhuc Christus, regnat, regnabit & usque:
Atque bestes omnes sub ditione premitt.

Verse 5. Behold *Haman* standeth in the Court. For into the Prefence he might not come uncalled. And to be thus called in he held it no small happiness, but was soon confuted. He came into the room (as men come to a Lottery) with his head full of hopes, but he went thence with his heart full of blanks.

And the King said, let him come in. See here, saith *Merlin*, a sweet and special Providence of God in this, that *Ahasuerus* should take advice about honouring *Mordecai*, and not of his servants that attended upon his person, but of *Haman* then present, (though for another purpose) and, concealing the man he meant, should make *Haman* say what was fit to be done, and then do it accordingly. Neither the King nor his servants likely, would ever have thought of doing *Mordecai* so great honour as *Haman* prescribed. See here, as in a mirror, how the Lord by a secret Providence bringeth about, and over-ruleth the wiles of men, their affaires, times, counsels, words and speeches, to the fulfilling of his own Will and Decree; and this, when they think least of doing Gods Will, or serving his Providence.

Verse 6. So *Haman* came in. Merry and jocund, but went out sad and heavy-hearted. These hoasts (profit, pleasure and preferment) though they welcom us into our Inne with smiling countenances, yet if we watch them not, they will cut our throats in our beds.

It is observed of *Edward the third*, that he had alwayes faire weather at his passage into France, and foule upon his return. *Pharauh* had faire weather till he was in the heart of the red sea. The Sun shone faire upon the earth that morning that *Lot* came out of *Sodom*, but ere night there was a dithmal change. He that lives in the height of the worlds blandishments, is not far from destruction.

And the King said unto him, What shall be done, &c.] Though the King knew of no difference betwixt *Haman* and *Mordecai* (saith a grave Interpreter) yet he suppresseth *Mordecai's* name: and thus the Lord by his Providence brought it about, that even *Haman* himself should, to his greater vexation, appoint the honours that should be done to *Mordecai*, and that at a time when he was come to desire of the King that he might be hanged, and with full assurance that he should have obtained his desire.

Now *Haman* thought in his heart.] Heb. said in his heart; the language whereof God very well understood: and here uttereth, to the perpetual shame of this monstrous Ambitionist.

To whom would the King delight to do honour more than to my self? Ambition (as they say of the Crocodile) groweth as long as it liveth; and self-love, like to a good stomach, draws to it self what nourishment it liketh, and casts off that which offends it. It maketh men unreasonable, and teacheth them to turne the glasse to see themselves bigger, others lesser then they are. *Herodotus* reporteth, that after the Greeks had got the better of this *Xerxes* and his Persians, and came together to divide the spoile, when it was put to the question, who of all the Commanders had deserved the best and chief reward? none would yield to other, but every man thought himself best deserving, and second to none. In the battel at *Belgrade*, where *Mahomet* the great Turk was beaten and driven out of the field, *Capistrano* and *Humnaides* were the Chieftaines there. And whereas both of them wrote the relation of that dayes work, neither of them so much as once mentioned the other; (though both of them had done their parts gallantly) but each one took the whole praise of it to himselfe. *Haman*, though altogether unworthy of the least respect, yet holds himself best worthy of the greatest honours, and therefore will be sure to be no niggard in advising those ceremonies of honour, which he presumes meant to his own person.

Verse 7. And *Haman* answered the King.] After a short pause, he had his answer ready; but making a bridge of his own shadow, he soon fell into the brook. Ambition rideth without reins, and like those horses, *Amos* 6. 1. runneth upon the rocks, where first she breaks her hooves, and then her neck. It seemeth by that which followeth, that *Haman* aspired to the Kingdome: why else did he ask the Crown-royal, and the Kings horse, &c? When *David* would declare *Solomon* his successeur in the Kingdom, he set him upon his own mule, *1 Kings* 1. 33. But *Haman* little thought that those his high hopes should end in a rope. So did *Hannibals* the Carthaginian, and *Roger Mortimer* in King *Edward* the second his time, and the false *Edrick* in King *Knut's* dayes: and lastly *Hadrian de Castille*, an Italian Legate, made by King *Henry* the seventh, Bishop of *Hereford*, who conspired with *Alphonso Petruccio*, and other sacred Cardinals, to murder Pope *Leo* the tenth, induced thereunto by the suggestion of a witch, who foretold him, that one *Hadrian* an old man, of mean Parentage, of great learning and wisdom, should succeed in the Papacy; the man (*Haman*-like) thought it must needs be himself: but another *Hadrian* Schoolmaster to *Charles* the fifth proved to be the man: and this our *Hadrian* lost by deprivation all his promotions whatsoever, (for his life could not be come at) for his nefarious attempt.

For the man whom the King delighteth to honour.] Heb. In whose honour the King delighteth. And what will not delight do whether in good or evil? See the Note on *Micah* 7. 18.

Verse 8. Let the royal apparel be brought, &c.] This was very glorious and gorgeous, as is to be seen in *Xenophon*, *Plutarch*, *Lucian*, *Dion*, *Chrysostome*, and other good Authours. The Persian Kings wore on their heads an upright Tiare or Turbant very sumptuous; a Diademe also made of white and purple colour. On their bodies a rich purple Stole, or robe of State, reaching down to the heeles: this *Currim* calleth *pallam Persicam*, a Persian Pall, beset with gold and precious stones, great store, and the pictures of wilde creatures and fowles of the aire. *Currim* describing *Xerxes* his royal apparel, saith, that golden hawkes encountering one another with their beaks adorned his robe made

made of cloth of gold. Besides, they wore a rich Cassock (called *Candy*) bound to them with a golden girdle, breeches also of scarlet, reaching to their knees; called therefore by the Greeks, *Περσικὸν*, as *Hierome* testifieth.

And the horse that the King rideth upon.] The King of *Persia* did alwayes ride, either on horseback, or in a charret, and had one special horse proper to himself, as had also *David*, *1 Kings* 1. 33. *Alexander*, *Julius Caesar*, &c. At this day the better sort in *Persia* fight, buy, sell, confer, and do all on horseback. The difference between the Gentleman and the Peasant is, that the Peasant never rides, the Gentleman never goes on foot.

And the Crown-royal that is set upon his head.] This was monstrous ambition: appoint him the Kingdom also, might *Abasbarnus* have said. *Lyra* noteth here, that *Haman* aspired to the Kingdom, because none but the King could have the Crown-royal set upon his head: wherefore the King also in answering to the things propounded by him, saith, Take the robe and the horse as thou hast said, but of the Crown he maketh no mention. Some of the Hebrews by bread here understand the horses head; *Nam apud Persas solebat equus deferre diadema regni*, the Kings horse was wont to carry the royal Crown. *Varatius* thinks this sense not unlikely, because the Crown is not mentioned, verse 11. and this might also peradventure be the custome and fashion of *Persia*, saith *Diadate*. *Merlin* noteth here, that *Haman* maketh no mention of rewards or gifts to be conferred upon him, because he had wealth enough already, and desired only more honours, insinuating the utmost that could be done to any subject, in seeking whereof he miserably failed.

Verse 9. And let this apparel and horse be delivered, &c.] All must be done in amplest manner: and if it had been done to himself as he desired, what had all that been but a *magnum nihil*, as one saith, a great nothing, a glorious fancie, a rattle to still his ambition for a while? He, simple man, had wrought himself into the foolies paradise of a sublime dotage, like as the Spaniards have in their dream of a Catholick Monarchy, *divinitus debita*, saith one, *sed in Utopia*. They were laughed at agood by Captain *Drake*, and his company, when they took *Santa Domingo*. Anno 1585. and in the Town-Hall found the King of *Spaines* armes, and under them a Globe of the world, out of which arose a horse with his fore-feet cast forth with this Inscription, *Non sufficit orbis*. *Pyrhus*, that ambitious King of *Epirotes*, had the like thought, but was slain at last with a tilestone thrown upon his head by a woman. And a like evil end befel *Caesar Borgia*, who in imitation of *Julius Caesar*, would needs be, *ant Caesar, ant nullus*, and soon after proved to be *Et Caesar, & nullus*. Had *Haman* but contented himself with his present condition (too good for such a Caitiffe) he might have lived in the worlds account happily, and have called himself as that French King did *Tresheureuse*, thrice blessed, but that insatiable thirst after honour, that gluttonous excessive desire after more and more greatnesse undid him. So true is that Proverb of the Ancients, *Turdus ipse sibi malum cecat*. Of the black birds dung is made the lime wherewith he is taken, so out of the dung of mens sinnes doth God make his lime-twigs of judgement to take them withal.

To one of the Kings most noble Princes.] *Principibus majoribus paratissimis*. This would be no small addition to the honour of the man, and splendour of the day, like as it was here in *England*, when *Henry* the second, at the Coronation of his eldest Sonne, renounced the name of a King for that day, and, as *Sewer*, served at the Table.

That they may array the man withal.] Setting him forth to the greatest advantage: as our *Henry* the sixth did, when he crowned the Lord *Beauchamp* King of the Isle of *Wight*, and as *Xerxes* did *Demaratus*, when for honours sake he granted him to enter into *Sardinia*, the chief City of *Asia*, arrayed like himself, with a straight Tiare upon his head, which none might wear but Kings only.

Through the streets of the City.] Of *Susa*, that he might be seen and cried up by many, for *Honor est in honorance*. As the Meteor liveth in the aire, so doth honour in the breath of other men. *Plato* reckoneth it among those *dei ludibria que sursum ac deorsum sub caelo feruntur*, like tennis-balls bandied up and down from one to another.

Verse 10. Then the King said to *Haman*.] The King had no intent herein to enflame *Haman*, or crosse his humour, but God had a hand in it for the effecting of his

own ends, which cannot but be ever exceeding good, sith his will is not only *recta* but *regula*.

Make haste, and take the apparel, and the horse, &c.] Here was no time left him of deliberation, or liberty of contradiction, dispute he must not, but dispatch what was given him in charge. Had he had but the least breathing-while, that stepping out of the presence he might have considered with himself, or consulted with his friends, he would either have fained himself sick, or found some other excuse, that he might not have done his enemy this honour. But God had so ordered it, and the King commanded it to be done forthwith; it was not therefore for *Haman*, *vel responsare, vel repugnare*, to chat or chafe, unlesse he would run the hazard of all; for, *Where the word of a King is, there is power; and who may say unto him, What dost thou?*

And do even so to Mordecai the Jew.] This word stabb'd *Haman* to the heart, who had run many great hazards doubtlesse to domineer in his undeserved dignities, and now must perforce honour him whom he had hoped to have hanged; cloath him whom he hoped to have stripped; help him up to his horse, upon whose grave he hoped to have danced; prepare a triumph for him, for whom he had prepared a tree; make Proclamation before him as a Crier lead his horse as a Lacquey, do all offices for him as a slave or underling: Oh what a cut, what a *Cordolum* was this to a man of his metal and making! It was wonder his heart burst not, as did *Achitophels*, for pride so swell the soul many times, that it breaketh the case, the body I mean, and endeth the life: but this had been here to have fayed the Hangman a labour. But base spirits will buckle, and fall down to rise, crouch and creep to mount, &c.

That sitteth at the Kings gate.] There you shall have him, and see that you mistake him not. *Haman* knew him well enough by his stiffness and stoutness, and wished him of all the men in the world out of the world.

Let nothing faile of all that thou hast spoken.] *Perquam hoc durum est, sed ita lex scripta est*, saith the Civil Lawyer, this was an hard saying, and as hard meat to *Hamans* stomach that would ill go down, but there was no help for it, himself had advised it, and must therefore speedily execute it. *Lata negligentia dolus est*, sayes the Lawyer: remisseness is a kinde of perditionnesse. Excuses would have been construed for refusals, delays for denials, &c.

Verse 11. *Then took Haman the apparel, &c.*] Full sore against stomach be sure, But how could he help it? Thus God compelleth the devil and his limbes sometimes, though against their wills, to serve him and his servants, *Canes liguunt ulcera Lazari*: *Saul* pronounceth *David* more righteous then he, *Judas* and *Pilate* give testimony to *Christis* innocency. These are the servants of the High God, which shew unto us the way of salvation, said the Pythonisse concerning *Paul* and his companions, *Acts* 16. 17.

And arrayed Mordecai] Whose heart he could rather have torne out, and eaten it with salt. But Courtiers are usually notable Dissemblers, cunning Politicians, &c. How busie is *Haman* now about *Mordecai* to array him, to mount him, and to attend upon him, whom yet he hated and inwardly curst to the pit of hell? *Cavete ab osculo Iscariotic, ab officio Hamanico*. Beware of men, *Matth.* 10. *Iosephus* telleth us, that when *Haman* came to do these things to *Mordecai*, he (thinking that he had mocked him) answered with indignation, *Thou most wicked man, dost thou thus insult over the miserable*. But when he had told him, that indeed it was the Kings pleasure, he suffered him to do it: But what shall we say to reconcile those cross passions in *Ahasuerus*? Before he signed that decree of killing all the Jewes, he could not but know that a Jew had fayed his life: and now after that he had enacted the slaughter of all the Jewes as rebels, he giveth order to honour a Jew as his Preserver. It were strange (saith a right Reverend Writer hereupon) if great persons in the multitude of their distractions, should not let fall some incongruities.

And brought him on horseback.] Whom before he could not endure to see sitting at the Court-gate. A great trouble it was to *Haman* to lead *Mordecai's* horse, which another man would not have thought so; the moving of a straw troubleth proud flesh, &c.

Thorough the streets of the City.] Where all men were now in an amazement at that sudden glory of *Mordecai*, and study how to reconcile this day with the thirteenth of *Adm.*

And

And proclaimed before him.] Not without an honourable mention made of his loyalty and fidelity to the King, the cause of that great honour. This *Haman* was forced to proclaim, and that on foot as a servant: when *Mordecai* as a Prince in his state was on horseback. It is probable, that *Haman* thought within himself, that he should shortly have his penniworths of that vile varlet, whom now he thus far honoured, and that happily ere night yet, at the feast, he might prevail with the King to do by *Mordecai*, as once he did by his Steersman, when he came back with shame and losse from his warres with Greece. He was forced, saith the History, to flie back in a poor Fishers boat: which being over-burdened had sunk all, if the Persians by casting away themselves had not fayed the life of their King: the losse of which noble spirits so vexed him, that having given the Steersman a golden Coronet for preserving his own life, he commanded him to execution as a Co-Author of the death of his servants.

Verse 12. *And Mordecai came again to the Kings gate.*] No whit over-joyed of his new honour, or puffed up thereby (as many would have been, a small winde bloweth up a bubble) only he conceiveth hope thereby of a better condition, and taketh every former mercy for a pledge of a future: this experience breedeth confidence. He doth not rush into the Court at his return, and reach after an higher room, but came again to the Kings gate, where his office was, and his businesse lay: he took up also, as some think, his old habit again: (the Kings apparel and horse being restored to the right owner, he had as little delight in it, as *David* once had of *Sauls* armour;) but it is rather probable, saith an Expositour, that he now left that off, being full of hope, that as God had heard his prayers, to bring him out of danger, and to high honour: so he should now, be able to help his brethren the Jewes out of theirs also. Mean-while he doth not envie his superiours, insult over his inferiours, trouble his equals, threaten his enemies, &c. but committeth himself and all his affairs to Gods good pleasure and Providence: and this is the guise of a godly man, *Psal.* 131. 1, 2.

But Haman bowed to his horse mourning.] Or, vexed at heart, fretting within himself, that he was so very much disappointed. Merely he made account to have gone to the Queens feast, when he had first trusted up *Mordecai*. Of which not only missing, but made to do him publike honour in that fort, and that by his own direction, this gall'd him and grieved him above measure; so bladder-like is the soul of an unregenerate man, that filled with earthly vanities, though but winde, it grows great, and swells in pride: but if prick't with the least pin of piercing grief, it shriveth to nothing.

And having his head covered.] With his cap pulled over his eyes, as ashamed to look any one in the face. See, *2 Sam.* 15. 30. *Jer.* 14. 4.

Verse 13. *And Haman told Zeresh his wife, and all his friends.*] Expecting comfort and counsel from them, but they read him his destiny, and added to his grief and desperation: letting him know, that his state was such, as that there was neither hope of better, nor place of worse: a just hand of God upon such an hard-hearted wretch, that had plotted the ruine of so many innocents. And this his wife and friends, had they done well, should have minded him of, and stirred him up to repent of his wickednesse against God, the cause of his present wretchednesse, to be reconciled to *Mordecai*, whom he and they plainly saw to be Gods Favourite, and now the Kings also) to take down that ugly Gallows, (that there were no further notice taken of it) the evidence and ensign of his insufferable pride, and their unfavoury counsel, to get the decree for the Jewes Massacre reversed or countermanded, &c. But not a word find we of any thing this way tending. Gracelesse people neither have God in their heads, *Psal.* 10. 4. nor hearts, *Psal.* 14. 1. nor words, *Psal.* 12. 4. nor wayes, *Tir.* 1. 16. but stand in a posture of defiance, nay defiance: walking contrary to him, and therefore he also to cry quittance, walkeeth contrary to them, *Lev.* 16. shewing himself as froward as they for the hearts of them, *Psal.* 18. 26.

Everything that had befallen him.] The sad accidents of that day, nothing now (as once, chap. 5. 11.) boasteth he to them of the glory of his riches, and multitude of his children, and how the King had advanced him above all his other Courtiers. *Hamans* evening was now turned into crying, &c.

Then said his wife men.] Wizards haply, such as he made use of when he cast *Pur* for a luckie day, and into whose mouthes the devil might put this answer. It is his use to bring

bring his impes into the briars, and there to leave them, as he did *Saul*, (whose Funeral Sermon he preached, and *Judas, Julian, Valens* and others.

And *Zeresh* his wife said unto him] She is noted for a prudent woman; but here she proves as cold a comforter, as before she had been an evil counsel-
lour.

If *Mordecai* be of the seed of the Jewes] A Nation noted for dear to God, often delivered by him, and that had also the faculty of gaining the good-will of Princes, by their excellent virtues, as it had been seen in *Daniel* and his companions, in *Jechoniah*, *Zerubbabel*, *Ezra*, *Nehemiah*, and the whole Nation, so graciously licensed by *Cyrus* to return into their own Countrey. It is a good Note that one gives here, A Jew may fall before a Persian, and get up and prevail: but if a Persian, or whosoever of the Gentiles begin to fall before a Jew, he can neither stay nor rise, &c.

Thou shalt not prevail against him] But why did they not tell him this before, sith they knew as well as *Haman*, that *Mordecai* was of the seed of the Jewes, and therefore advised him to prepare such a huge Gallows? Surely, he that had so flattered himself, deserved to be so flattered and undone by others: he that had given so evil counsel to the King against the Jewes, deserved by such evil counsellours to be cast into straits, and have no hand to help him out; they lead him to his bane, and there leave him: as familiars do their witches, when they have once brought them into fetters.

But shalt surely fall before him] Thus is *Haman* judged of all, condemned by all, and this with so great assurance of such an event, as if they had seen it. *Utrique coram eo concideret*. Thou shalt surely fall before him and that irrecoverably: as *Eli* fell, and as those idolaters are threatened, *Amos* 8.14. The Hebrew is, *falling thou shalt fall*, viz. to the lowest and utmost ebbe of disgrace and misery, *וְעַל כָּל אֲשֶׁר יִפֹּל אֵלֶיךָ וְעַל כָּל אֲשֶׁר יִפֹּל אֵלֶיךָ*.

Verse 14. And while they were yet talking with him] But could not yield him one word of comfort. He hoped haply that they would have found out for him some good occasion, some mean of supplanting *Mordecai*, now his Corival and Counter-factionist, and of incensing the King against him, that he might build upon his ruines. But the hope of unjust men shall perish, *Prov.* 11.7. (*Etiā spes valentissimo perit*, so some render it,) and themselves with it. As *Haman* had not one to speak for him, when the King frowned upon him: so here he hath not one to speak to his heart, or to shooe him up, now that he is upon the fall. Those that before took crafty counsel against Gods people, and consulted against his hidden ones, *Psal.* 83.3. are now at their wits end, as seeing themselves taken (as wilde beasts in a snare,) in their own craftinesse, yea, they are mad for the sight of their eyes, which that day they should see, *Deut.* 28.34.

Came the Kings Chamberlaine, and hastied to bring *Haman*] Heb. and hurried and headlonged in a turbulent manner: for it may be the King and Queen tarried for him. Could he have been any way excused, he had no such minde to have gone. For his stomach was full, and what if he should meet *Mordecai* the new Favourite there, and see him set above him? But now it is no time to consult further with friends, or cast perils by himself. *Harbunab* hasteneth him, having first taken notice of the lofty Gallows, and (as *Josephus* saith) asked of one of the servants of the house what it meant, and for whom it was prepared? See *chap.* 7.9.

Unto the banquet that *Esther* had prepared] That fatal feast, *Ubi manducaret quod apud inferos digereret*, where his meat in his bowels was turned, it became the gall of aspes within him, *Job* 20.14. why then should any Saint envy the wicked man his fed bits, his murdering morsels? is not his meat sawced, his drink spiced with the bitter wrath of God? *Adoniah's* feast ended in horror: the eares of his guests were filled, (because their bellies had prepared deceit, *Job* 15.35.) with the sound of those trumpets, which at once proclaim *Solomons* triumph, and their confusion. Ever after the meale is ended, comes the reckoning, but at this banquet of *Esther* it came before, *chap.* 7.2. And *Haman* sped not so well as *Cæsar Borgia's* Nobles, whom he invited to a feast, and after they had well dined, he cut off their heads.

CHAP.

CHAP. VII.

Verse 1. So the King and Haman came to the banquet.]

Heb. to drink, for *multorum vivere est bibere*: and profane persons have a Proverb; *Bibere & sudare est vita Cardiaci*: Such are your chamber-Champions: whose teeth in a temperate aire, do beat in their heads at a cup of cold sack and fugar. *Belshazzar's* feast-dayes were called *saxatū hūqat*: because he was quaffing in the bowles of the Sanctuary, to the honour of *Shac* or *Bacchus*. Little did either he or *Haman* think, that in the fulnesse of their sufficiency, they should be in such straits, and that every band of the troublesome should come upon him: that when they were about to fill their bellies, God should cast the fury of his wrath upon them, and raine it upon them while they were drinking, *Job* 20.22,23. But, this is the portion of a wicked man from God, and the heritage appointed unto him by God, *verse* 29. Why then should any Saint be sick of the fret, at the prosperity of the ungodly? surely, as fishes are taken in an evil net, and as birds are caught in a snare, so are such snared in an evil time, when it falleth suddenly upon them, *Eccles.* 9.12. Of *Esther's* invitation *Haman* might have said, as he did of the gifts one sent him,

Munera magna quidem mittis sed mittis in hamo.

Martial.

But he knew not yet what evil was toward him; though I doubt not but his conscience, (if not altogether dead and dedolent) began by this time to stare him in the face; his friends having already read his destiny.

Verse 2. And the King said again unto *Esther*] He was very desirous to know what her suit was; and with thought thereof, as it may seem, could not rest the night before. He pursueth his desires, not a little edged by her delays; neither was he of those larks, who

Remque aliquam exoptant; intrabescuntque relicta.

His love to *Esther* made him ask again. What is thy petition, and what is thy request; &c? He presseth her to speak out, so doth God his Suppliants. *Hitherto ye have asked nothing, ask that your joy may be full*. Pray that ye may joy; ye are not straitened in me, but in your own bowels: as if no water come by the conduit, it is not because there is none in the spring, but because the pipes are broken. See the Note on *chapter* 5.6.

Verse 3. Then *Esther* the Queen, &c.] See *chapter* 5.7,8. As *Abigail*, her family, and the woman of *Abel*, the City: so doth *Esther* by her wisdom and humility deliver her self and her people, *ancum sequens lucem fides*, as one faith of her.

Let my life be given me at my Petition] Heb. my soule. See how discreetly the marshalleth her words: setting these two great requests in the head of her petition, which is *simplex & unconfucata*, plain and downright. Truth is like our first Parents, most beautiful when naked. Our words in prayer must be *neque lecta, neque neglecta*, neither curious nor carelesse; but as the words of Petitioners, plain and full, and direct to the point. *Esther* reckoneth her selfe here among the rest of her poor Countrey-men; free among the dead, free of that company, and begs for her life and theirs together; because hers was even bound up in theirs. *Mortis habet vires qua trahitur vitæ gemmibus*; to live after their death would be a lifelesse life; and hence her importunity for both together. Sith they were in her heart, *ad commoriendum & convivendum*, if they died she could not live. Good blood will not belie it selfe. *Esther* had not shewed her kindred and people till now, that the must appear for them. See the like in *Moses*, *Heb.* *John* 19.11.25. in *Nicodemus* that night-bird, *John* 7.51. he speaks boldly and silences the whole company, *John* 19. he boldly beggeth the body of *Jesus*; neither could he any longer conceal himself. Surely, as *Solomon* by trial found out the true harlot-mother; so doth God by hard times descry the affections of his people. Then, as *Joseph* could not refrain teares, so nor they the exercise of their faith and charity.

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Verse

Verse 4. *For we are sold* i. e. given up wholly into the power of the enemy, as that which a man hath bought with his money, is his own to dispose of. She refers, doubtlesse to the summe proffered by Haman, chap. 3. 9. not fearing the face of so potent an enemy, nor going behind his back to set him out in his colours, yea, though her discourse could not but somewhat reflect upon the King, who had given Haman his consent.

I, and my people She makes it a common cause, and faith to her Countrey-men, as once David did to Abimelech, 1 Sam. 22. 23. or, as Charles the fifth said to Julius Pflugius, who complained that he had been much wronged by the Duke of Saxony. Have a little patience, thy cause shall be my cause, neither will I sit down till I have seen you some way righted. See verse 3.

To be destroyed, to be slain, and to perish These were the very words of that bloody decree which she purposely maketh use of, that he might be sensible of what he had consented to: and might see that the complained not without cause. But what a case was Haman in at the hearing of this? and how did he now repent him, but too late, of ever having a hand in so bloody a business? His iniquity was now full, and the bottle of his wickednesse filled up to the brim with those bitter waters, was even about to sink to the bottom. His Gallows was finished last night, and now it groaned hard for him, that he might be destroyed, slain and made to perish.

Neque enim lex jessior ulla est,
Quam necis artifices arte perire sua.

But if we had been sold for bondmen and bondwomen Though it had been an hard and sad condition for a Queen, especially (which yet was Hecuba's case and Zenobia's) yet it would not be grievous to them to sacrifice their liberty to the service of their life: the Gibonites were glad they might live upon any termes, Job. 9. 16. Masters might slay their bondservants, but that was counted a cruelty, and when one did it at Rome, he was amerced by the Censor: many times they were manumitted for their good service, and came to great estates.

I had held my tongue Silence is in some cases a crying sinne. Taciturnity, I confesse, is sometimes a vertue, but not at all where it tends to the betraying of a good cause, or the detriment of the labouring Church. For Zions sake I will not hold my peace, and for Jerusalem's sake I will not rest, &c. Ely. 62. 1. Terentius that noble General told Valens the Arian Emperour, that he had abandoned the victory and sent it to the enemy, by his persecuting Gods people, and favouring hereticks. That was an excellent saying of Hierome to Vigilantius, *Meum injuriam patienter tuli*, &c. whiles the wrong thou didst reachd only to my self, I took it patiently, but thy wickednesse against God I cannot beare with: so was that of Occolampadius to Servetus, (blaming him for his sharpnesse to the self-same purpose. And lastly, that of Luther in a letter to his friend Staupitius. *Inveniar sane superbus*, &c. Let me be accounted proud, peremptory, passionate, or what men please, so that I be not found guilty of a sinful silence, when called to speak for God.

Although the enemy could not countervail the Kings damage It is not his ten thousand talents, ch. 3. 9. nor all that he is worth, and ten more such as he is, that can make up the losse, that the King is sure to sustain by the slaughter of the Jewes, a people painful and prayerful, (this, Darius made high account of, Ezra 6. 16.) useful and profitable, careful to maintain good works in St. Pauls sense, Tit. 3. 8. that is, such as were noted to exceed and excel others in witty inventions, to be their Craftsmasters, and faithful to their trust. Besides, if they be taken away, great damage shall redound to the Kings revenue, by non-payment of toll, tribute and custome, as those Malignants could alledge, Ezra 4. 12. a thing that Princes usually are very sensible of. Or if there should be *lucrum in arca*, yet there would be *damnum in conscientia*, the foule blurre of blood-guiltinesse would lie heavy, both upon the Kings conscience, and his name among all Nations. The Vulgar rendreth this text thus, *Nunc autem hostis noster est, cuius crudelitas redundat in regem*. And now he is our enemy, whose cruelty reflecteth upon the King. Tremelius thus, *Sed non est hostis iste utilis, damnosus est regi*; but now this enemy is no way profitable, but to the King disadvantageous. This the King considers not, and the enemy cares not, so that he may serve his own turne, and satiate his murderous minde.

Verse

Verse 5. *Then the King Abasuerus answered, &c.* It seems he did not yet, by all that Esther had said, understand whom she meant: so high an opinion he had of Haman his minion, the only ornament and bulwark of the Empire, the greatest *Publicola*, and most esteemed Patriot. The King therefore, as not thinking him so near hand, hastily as keth, *He said and said*, (so the Heb. hath it) to the Queen.

Who is he, and where is he? Who is that Sirrah, he, and where is that Sirrah, he? words of utmost indignation and readinesse to be revenged: such as were those of Charles the fifth Emperour. If that Villaine were here (speaking of Farnesius, the Popes General, who had ravished certain Ladies) I would kill him with mine own hand: or those of fiery Friar, who openly in the Pulpit at Antwerp, preaching to the people, wished that Luther were there, that he might tear him with his teeth. But could this King possibly so soon forget what himself had not two moneths before granted to be done against Esthers people, (which was with his right hand to cut off his left?) or did he not all this while know what Countrey-woman his beloved Esther was? and might he not expect that the Hamanists should come and take her forcibly from him to execution, by vertue of his own Edict, as Daniels adversaries had dealt by him, though Darius laboured till the going down of the Sun to deliver him, but could not, Dan. 6. 14? and as Steven Gardiner and his Complices attempted to do by Queen Katherine Parre, had not her husband Henry the eighth rated them away, and graciously rescued her out of their bloody fingers?

That durst presume in his heart to do so Heb. Whose heart hath filled him to do so? *Cuius cor persuasit ipsi*, so Vatablus. Whose heart hath persuaded him thus to do. The devil had filled Hamans heart, sitting a brood thereon, and hatching there this horrid plot, Acts 5. 3. But (to do the devil right) Haman had suffered the Sun, (nay many Suns) to go down upon his wrath, and thereby given place to the devil, Eph. 4. 26, 27. *Nemo sibi de suo palpet* (saith an Ancient) *quisque sibi Satan est*. Let no man deceive his own heart, each man is a Satan to himself, and though men blesse themselves from having to do with the devil, and spee at his very name, yet they fetch not up their spertle low enough; they spee him out of their mouthes, but not out of their hearts, as being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, malitiousnesse; full of envy, murder, debate, deceit, malignity, Rom. 7. 29. Hamans heart thus stuffed might well have said to him at the Gallows, as the heart of Apollodorus the Tyrant seemed to say to him, who dreamed one night that he was fleeced by the Scythians, and boiled in a Cauldron, and that his heart spake to him out of the kettle. *It is I that have drawn thee to all this*. Those in hell cry so surely.

Verse 6. *And Esther said* Now she found her time to strike whiles the iron was hot: she therefore layeth hold upon the opportunity that God had even thrust into her hand, and, laying aside all base feare, pointeth out the enemy present, and painteth him out in his proper colours. A well-chosen season, saith one, is the greatest advantage of any action; which as it is seldome found in haste, so it is too often lost in delay. It is not for Queen Esther now to drive off any longer. The negligent spirit cries, *Cras Domine, To morrow thou shalt pray for me*, said Pharaoh to Moses, Fooles are ever *snuring*, *semper vituri*, as Seneca hath it, but a wise mans heart discerneth both time and judgement, Eccles. 8. 5. The men of Issachar in Davids dayes were in great account, because they had understanding of the times to know what Israel ought to do, and when to do it, 1 Chron. 12. 32.

The adversary Heb. *The man adversary*, the *Lycanthropos*, the man of might that distresseth us, *angustiator*, that is, our calamity, as the people of Rome once by an elegant solecisme, cried out, *Calamitas nostra Magnus est*: meaning it of Pompey sir-named Magnus.

And enemy That is, the utter enemy, that sworn Swordsman of Satan, the old manlayer, from whom Haman hath drawn this ancient enmity, Genesis 3. 15.

Is this wicked Haman *Pessimus iste*, this *homo hominum quantum est, pessimus*, *homo post homines natos nequissimus*, as wicked a man as goes on two legges, a *Merum scelus*, a man made up of mischief, a very breathing devil. Cicero telleth of one *Tubulus*, who was *Prator* a little before his time, so wicked a wretch, *Ut ejus nomen non hominis sed vitis esse videretur*, that

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that his name seemed to be not the name of a man, but of vice it self. And *Josephus* faith of *Antipater*, that his life was a very mystery of iniquity. Think the same of *Haman* so portentously, so peerlessly wicked and malicious, that *Esther* can finde no word bad enough for him, unlesse it be *Harang*, that naughtiest of all naughts, as *Saint Paul* could call sin no worle then by its own name *sinful sin*, exceeding *sinful*, *Rom. 7. 23.* *Tiberius* was right-ly characterized by his Tutor *Thiodorus Gadareus*: dirt kned with blood; *Haman* was such another, if not worle, and now he heares of *Esther*: for never till now did the man ad-*versary* heare his true title. Before, some had stiled him Noble, others Great, some mag-nificent, and some perhaps vertuous: only *Esther* gives him his own, wicked *Hamani*. Ill-deserving greatnesse doth in vain promise to it self a perpetuity of applause. There will be those that will deal plainly, and cast a spade, a spade. Thus *Jeremy* dealt with *Jehoiakim*, and *Ezekiel* with *Zedekiah*, whom he calleth *naught* and *polluted*. Go tell that fox, faith our Saviour, concerning *Herod*; and God shall smite thee, *thou whited wall*, faith *Paul* to *Ananias*. But what a courage had *Esther* to speak thus to the King, and of his Favourite, and before his face? This was the work of her faith, and the fruit of her prayer.

Then *Haman* was afraid before the King and the Queen. He was amazed and amated, troubled and terrified.

Obstupuit, steteruntque comæ, & vox sanctus habet.

In the fulnesse of his sufficiency he fell into straits, *Job. 29. 22.* So that being convinced in his own conscience that the Queens accusation was very true, and that the King knew it to be so, he had nothing to say for himself, he was even gagged, as it were, or muzzled, as *Mat. 22. 12.* according to that of *David*, *Psal. 63. 11.* the mouth of them that speak lies shall be stopped. And again, *Psal. 12. 3.* The Lord shall cut off lying lips, and the tongue that speaketh proud things. Here we see how suddenly wicked ones may be cast down upon the discovery of their wickednesse, in the height of their pride, in the ruffe of their jollity, as was *Nebuchadnezzar*, *Belsazzar*, *Herod*, *Haman*. Surely as thun-der commonly is heard when the skie seemeth most clear: so this man saw himself enve-loped in a storme, in one of the fairest dayes that ever befell him.

Verse 7. And the King arising from the banquet of wine in his wrath. As not able to a-bide the sight of such a caitiffe, he flings away in a chafe. This wrath of the King was to *Haman* a messenger of death: and so he apprehended it, as appears by that which follow-eth. A flamed the King was, and vexed, that his favour and power had been so much abused, to the hazarding of the Queens life, and the taking away the lives of so many innocents. It troubled him also to consider how he had lost his love upon so unworthy a wretch, and trusted him with his secrets, whom now he findeth treacherous, and all for his own ends. This King should first have fallen out with himself for his rashnesse, and then have said as *Alphonsus*, that renowned King, did in a speech to the Popes Ambassadour: he professed that he did not so much wonder at his Courtiers ingratitude to him, who had raised sun-dry of them from mean to great estates, as at his own to God. This one consideration would have cooled him better then the repeating of the Greek Alphabet, or his taking a turne in the Palace Garden, before he passed sentence upon the Delinquent. *Rex amici muner, paxliſper cunctatur, deliberandique gratia modicum secessit*, faith *Severus*: that is, the King mindful of the friendship that had been betwixt him and *Haman*, maketh a pause, and retireth for a while, that he may deliberate with himself what to do. If these were the reasons, it was a piece of prudence in the King, for anger is known to be an evil counsellour, and as smoke in a mans eyes hindreth his sight, so doth rash anger the use of reason. Hence wise men have refrained the act when angry: *Plutarch* telleth of one *Architas*, that displeased with his servants for their sloth, he hung from them, saying, *Valere, quoniam vobis irascor*: farewell, for I am angry with you, and may not therefore meddle with you. *Vapulare, nisi irascor*, I would pay thee, but that I am displeased at thee, said *Plato* to a servant of his. And of *Alphonsus* King of *Arragon* it is reported, that vexed at his Cup-bearers stubbornnesse, he drew his dagger and ran after him: but before he came at him he threw away his dagger, *ne jam prehensum iratus feriret*, lest he should catch him and kill him in the heat of his anger. This was better then *Sauls* casting a jave-lin at *Jonathan*, *Alexanders* killing of his friend *Clitus* and others in his drink, *Herods* com-manding the Keepers of the prison to execution, *Acts 12. 19.* Whether *Abasverus* went

went into the garden (as *Jonathan* took his Artillery and went into the field) to divert and mitigate his anger, is uncertain. Possibly he might do that to edge and increase it: Of *Tiberius* it is storied, that the more he meditated revenge, the more did time and de-lay sharpen it: and the farther off he threatened, the heavier the stroke fell. Most cer-tain it is, that *Haman* gat little by the Kings going into the garden; for upon his return, he was the more enraged: *Nempe impiis omnia ad malum cooperantur*, faith *Lavater*; to the wicked all things work together for the worle.

And *Haman* stood up to make request for his life. See what a strange turne of things here was all upon the sudden. He that was bowed unto by all men, is now upon his knees before a woman. He that was erit the professed enemy of the Jewes, is now sup-pliant to a Jewesse. He that had contrived the death of that whole people, is now beg-ging for his own life. He that had provided a Gallows for *Mordecai*, feares nothing more now, then that himself shall be hanged on it.

Disce justitiam moniti, & non temnere sanctos.

Haman hoped that *Esther* would have interceded for him to the King, but there was little reason for it: a drowning man will catch hold on any twig. *Esther* knew him too well, to befriend him so farre. Let him have judgement without mercy (thinks she) who shewed no mercy.

Quisquam nec ipsum supplicem, Quamvis jacentem sublevet. *Psal. 109.*

Let him lie for me, and die according to his deserts. A man that doth violence to the blood of any person shall slee to the pit; Let no man stay him, *Prov. 28. 17.* to mediate for such an one, is no mercy: neither is it any almes-deed, as we say, for, save a Rogue from the Gallows and he will cut your throat if he can, as the proverb hath it, and experience hath confirmed it. *Magnentius* flew *Constantins* the Emperour, Anno Dom. 337. who had formerly saved his life from the fouldiers fury: *Parry* the Traitor offered the like to Queen *Elizabeth*, who had pardoned him after that he had been condemned to die for burglary. *Michael Balbus* slew his Master *Leo Armenus* the Emperour that same night that he had pardoned him, and released him out of prison. Those that are habituaded and hardened in wickednesse, will not be mollified or mended by any kindnesse that is shewen them.

For he saw that there was evil determined against him. *Vidit quod completum esset malum, rem ad restim rediisse.* He perceived himself to be altogether in as ill a condition, as Judge *speed*, *Belknap* in *Richard* the second his time, who said there wanted but an hurdle, an horse, and a halter, to have him to the place where he might have his due, where he might weare a Tyburne-tippet, as father *Latimer* afterwards phrased it.

Verse 8. Then the King returned out of the Palace-Garden. Where he had either in-cresed his choler, and cast on more fuel by plodding, or (as some think) strove to digest it, as horses do by biting on the bit.

Ut fragilis glacies occidit ira morâ.

Onto the house of the banquet of wine. Called also by the Hebrew *Beth-mistoth*, the house of beds *trichlinium*: because at beds they used to sit, as we do at tables to eat and drink. See chap. 1. 6.

And *Haman* was fallen upon the bed whereon *Esther* was. He had stood up before, (for he saw the Queen took no felicity in his company) to make request for his life, which now was in suspense, here he falls down, either as swooning, or supplicating at the Queens feet, to beg her favour. But she very well knew, that there is both a cruel mercy, and a pious cruelty, and that although the sword of justice should be furnished with the oyle of mercy, yet there are cales (and this was one) wherein severity ought to cast the scale: when there is no hope of curing, men must fall to cutting: *Immedicabile vulnus, &c.*

Then said the King, will he force the Queen also. *Haman* had little minde of any such matter, as being now in the hands of the King of terrors, and ready to be devoured by

the first-borne of death, as Bildad hath it, Job 18. 13. But the angry King was willing to misinterpret him, and to take all things at the worst. It is an easie matter to finde a cudgel for a dog, to pick a quarrel where men intend a mischief. *Abisbuerus* was not unwilling to misconstrue the posture of *Hamans* body, whiles prostrate he spread his armes in a vehement imploration up to the Queens bed. How oft might he have done so and more, whilst he was in favour, unencured? Actions are not the same when the man alters. Men either judge or not judge as their passions and affections carry them. See this *Acts* 23. 9. Before *Paul* had discovered himself to be a Pharisee, *this man is not worthy to live*, said they, but when he had cried out in the Council, *I am a Pharisee, the Sonne of a Pharisee*, oh how finely do they mince the matter? Perhaps an Angel hath revealed it to him, &c. *Paul* was an honest man then.

Impedit ira animum, ne possit cernere verum.

But though the King were unjust in judging thus amiss of *Haman*, yet God was righteous in measuring to him as he had merited to others, by belying and slandering so many innocents as he had designed to destruction. The devil was and still is, first a liar, and then a murderer, he cannot murder without he slander first. But God loves to retaliate and proportion device to device, *Mic.* 2. 1, 3. frowardnesse to frowardnesse, *Pf.* 18. 26. spoiling to spoiling, *Esa.* 33. 1. tribulation to them that trouble his people, *2 Thes.* 1. 6.

As the word went out of the Kings mouth] Either the former words, or else some words of command not here related, such as are *Corripere, velate vultrum*, take him away, cover his face. And this word was to *Haman* the messenger of death, driving him from the light into darknesse, and chasing him out of the world, *Job* 18. 18. Nay worse. That book of *Job* elegantly sets forth the misery of a wicked man dying, under the notion of one not only driven out of the light by devils, where he shall see nothing but his tormentors, but also made to stand upon shares or grinnings with iron teeth, ready to strike up and grinde him to pieces, having gall poured down to his belly, with an instrument raking in his bowels, and the pains of a travelling woman upon him, and an hideous noise of horroir in his eares, and a great Giant with a speare running upon his neck, and a flame burning upon him round about, &c. and yet all this to hell it self is but as a prick with a pin, or a flea-biting.

They covered *Hamans* face] In token of his irreverendible condition. See *Job* 9. 24. *Esa.* 22. 17. The Turks cast a black gown upon such, as they sit at supper with the great Turk, and presently strangle them. Many of their Visiers or greatest Favourites die in this sort, which makes them use this proverb, He that is greatest in office, is but a Statue of glasse. *Plutarch* wittily compareth great men to counters, which now stand for a thousand pound, and anon for a farthing. — *Sic transijt gloria mundi.*

*Quem dies veniens vidit superbum,
Hunc dies abiens vidit jacentem.*

Haman for instance, and so *Sejanus*, the same Senatours who accompanied him to the Senate, conducted him to prison, they which sacrificed unto him as to their god, which kneeled down to adore him, scoffed at him, seeing him dragged from the Temple to the Goale, from supreme honour to extreme ignominy.

Ludit in humanis divina potentia rebus.

One reason why the King flang out of the room, and went into the Palace-garden, might be because he could not endure the sight of *Haman* any more. Wherefore upon his return they instantly covered his face. Some say, the manner was, that when the King of *Persia* was most highly offended with any man, his face was immediately covered, to shew that he was unworthy to see the Sun, whom they counted their god, or to be an eye-fore to the displeased King. Among the *Romans* it was, *Majestas laesa si exenit Proconsul meretrix non sum movetur*, high treason for any Strumpet to stand in the Proconsuls way, whensoever he came abroad. The statues of the gods were transported or covered in those places where any punishment was inflicted. That in *Fully* and *Livy* is well

well known, *I lictor colliga manus, caput abnubito, arbori inflicti suspendito.* Go *Haman*, binde his hands, cover his face, hang him on the Gallow-tree. This was their condemnatory sentence.

Verse 9. And *Harbonah* one of the Kings Chamberlaines, &c.] See chapter 6. 14. with the Note.

Said before the King] Not a man opens his mouth to speak for *Haman*, but all against him. Had the cause been better, thus it would have been. Every curre is ready to fall upon the dog that he seeth worried; every man ready to pull a branch from the tree is falling. *Cromwell* had experience of this when once he fell into displeasure, by speaking against the Kings match with Lady *Katherine Howard*, in defence of *Queen Anne of Cleve*, and discharge of his conscience, for the which he suffered death, *Steven Gardiner* being the chiefe Engineere. Had *Hamans* cause been like his, albeit he had found as few friends to intercede for him as *Cromwell*, yet he might have died with as much comfort as he did. But he died more like to the Lord *Hungerford* of *Hareby*, who was beheaded together with the noble *Cromwell*, but neither so Christianly suffering, nor so quietly dying for his offence committed against nature, viz. buggery. *Cromwell* exhorted him to repent, and promised him mercy from God; but his heart was hardened, and so was this wicked *Hamans*. God therefore justly set off all hearts from him in his greatest necessity; and now, to adde to his misery, brings another of his foule sins to light, that he might the more condignly be cut off.

Behold also the Gallows, fifty cubits high] See chap. 5. 14. This the Queen knew not of when she petitioned against *Haman*. But now they all heare of it for *Hamans* utter confusion.

Which he had prepared for *Mordecai*] At a time when the King had done him greatest honour, as his Preserver and near Ally by marriage, as now it appeared. This must needs reflect upon the King, and be a reproach to him. Besides, the King looked upon him as one that went about either to throttle the Queen, (as some understand the words, verse 8.) or to ravish her: and this was just upon him, say some Interpreters, *eo quod aliis virginibus & matronis vim intulisset*, because it was common with him to ravish other maids and matrons, and hence the Kings suspicion and charge, whereof before.

Who had spoken good for the King] All is now for *Mordecai*, but not a word for *Haman*; the rising Sun shall be sure to be adored. And the contrary, *Sejanus* his friends shewed themselves most passionate against him, when once the Emperour frowned upon him, saying, that if *Cesar* had clemency, he ought to reserve it for men, and not use it toward monsters. This is Courtiers custome, *ad quamlibet auram sese inclinare*, to thrust their tails to the sitting of every winde, to comply with the King which way soever he inclineth. It is better therefore to put trust in the Lord, then to put confidence in man. It is better to trust in the Lord, then to put confidence in Princes, *Psal.* 118. 8. 9. If *Harbonah* spake this out of hatred of *Hamans* insolency, and in favour of *Mordecai*'s innocency and loyalty, he deserved commendation. Howsoever Godsholy hand was in it for the good of his people, and overthrow of their enemy; and little did this night-sprung *Musfromi Haman*, (that suck't the earths farnesse from far better plants then himself) take notice till now, of the many hands ready to pluck him up by the roots, when the season should serve to clear the land of such weeds.

Standeth in the house of *Haman*] Or, by the house of *Haman*, that he might feed his eyes with that delightful sight, and cry out, as *Hannibal* did when he saw a ditch filled with mans blood, *O jucundum spectaculum*, O pleasant Spectacle. The Story of that King of *France* is well known, who vowed to see a certain Martyr executed; but before that could be done, had his eye put out at a Justes, whereof not long after also he died. And that of Sir *Ralph Ellerker* Governour of *Callice* in King *Henry* the eighths time, who at the death of *Adam Damlip* Martyr, called to the Executioner, saying, *Dispatch the Knave, have done, I will not away before I see the Traitors heart out*. But shortly after in a skirmish betwixt the French and us at *Bullen*, this Knight was not only slain among others, but strip't, dismembred, and his heart rip't out, and so left a terrible example, saith Mr. Fox of Gods justice to all bloody and merclesse men. *Thou shouldst not have looked,*

&c. Obad. 12. See the Note there. Then the King said, Hang him thereon] The Kings of *Persia*, had absolute and unquestionable power to do whatsoever they listed, *Quicquid libuit, licuit*. All their subjects except their Queens, were no better then their slaves, whom they would they slew, and

*Spede motus
ad dñm
miserat.*

Spede.

*A. B. & M. d.
fol. 1120.*

*Joh. 18. 18. &
10. 24. 15. &
15. 10. 23. 16,
30.*

*Grand. Sign.
Scrup. 146.*

*Pertinax Imp.
fortune pila di-
tus est.*

*Tanquam in-
signis qui re-
gem oculis u-
rporat: Druf-
sen.
Tac.
Tull. pro Rab.
Liv.*

and whom they would they kept alive: whom they would they set up, and whom they would they put down, *Dan. 5. 19.* *Haman* is here without order of law, more then the Kings command, adjudged to be hanged. The truth is, it was a clear case, and the malefactor was self-condemned; Hang him therefore, saith the King, a short and just sentence, and soon executed.

Verse 10. *So they hanged Haman on the Gallows* Heb. *irre.* Neither hanged they him only to death: but crucified or nailed his dead body to the tree, for greater ignominy. So some gather from *chap. 8. 5.* The Septuagint also render it: *So they crucified him.* And here hanged the greatnesse of *Haman*, who now is fallen from the Palace to the Gallows, from the highest stage of honour, to the lowest staire of disgrace, and lies wrap't up in the sheet of perpetual infamy. So let all thine enemies perish, O Lord, &c. A like end befell *Bonifus* the drunken Emperour, *Amasis* that insolent King of Egypt, *Joane* that libidinous Queen of Naples, our *Roger Mortimer*, that Troubler of the Realme hang'd at Tyburne, *Oliver* that proud Prefect, advanced to highest honours and offices by *Lewis* King of France, but hang'd up by his sonne and successeur upon a new and large Gallows, set up for the purpose, and not without his desert. High places are not more uneasy then slippery. Even height it self maketh mens brains to swim, and when they fall they come down with a poise.

That he had prepared for *Mordecai* Josephus hath here a very good Note, *Unde mihi contigit mirari nomen Dei, & sapientiam & iustitiam ejus agnoscere, &c.* I cannot but admire the Lords wisdom, and acknowledge his justice, in that he not only punished him for his malice to the Church, but by turning his own mischief upon himself, hath made him an example to all posterity, hanging him up in gibbets that others may take warning. The like the Lord did by *Adonibezek*, *Pharab*, *Goliath*, *Achitophel*, *Abisalom*, *Sennacherib*, *Maxentius*, *Valerianus*, &c.

*Quam bene dispositum terris ut dignus iniqui,
Fructus consilii primis auctoribus insit, &c.*

See those sacred *Similiest* to the same sense, *Eccles. 10. 8. 9.* *Prov. 26. 27.* *Psal. 7. 16.* &c. and beware of making a match with mischief, lest ye have your belly-full thereof. He that conceiveth with guile, shall (though he grow never so big) bring forth nothing but vanity and worfe, *Job 15. 35.* As he hath sown the winde, so he shall reap the whirlwinde, *Hos. 8. 6.* See the Note there. *Diaboli servus & satellites precipuus erat Haman*, saith *Expertus*. *Haman* was a main fukler for the devil, who paid him accordingly; the wages of sin is death, and it may well be feared that *Haman* was killed with death, as *Jezabels* children were, *Rev. 2. 23.* *Fuit enim homo dira feritatis planctus* &c., for he was a most cruel wretch, and a plain Atheist. I shall shut up the story of his life, as *Ambrose* doth that of *Ahab* and *Jezabels* fearful end. *Fuge ergo, dives ejusmodi exitum, &c.* Tremble at such ends, and be careful to avoid them. Such ends ye shall easily avoid, if ye carefully fly such like foule and flagitious practices.

Then was the Kings wrath pacified. *Harbonah* had helped to kindle it, *verse 9.* and by executing *Haman*, whom he had accused he now helpeth to quench it. For it was not unusual of old, that men of greatest rank and quality should execute Malefactors, as *Gideon* did *Zeba* and *Zalmunnah*, as *Samuel* did *Agag*, as *Benaiah* did *Adonijah*, *Jab* and *Shimei*, by the command of *Solomon*. The holy Angels delight in such an office, as at *Scdm*, and in *Sennacheribs* army: and how active shall they be at the last day, but chiefly against such as walk after the flesh in the lust of uncleannesse, and despise Government, *2 Pet. 2. 10.* So shall Gods wrath be pacified, as once it was when *Phineas* the High Priest had done execution upon that unclean couple. The Saints have another way of pacifying him, of preventing his judgements, and disarming his indignation: and that is by remembering their sins, and being confounded in his Presence, never opening their mouths any more, unless it be in a humble confession, which is the Christians best Apology? as the Apostle calleth it, *2 Cor. 7. 11.* This will quiet Gods Spirit (as the phrase is, *Zech. 6. 8.* and cause him to say as *Job 33. 24.* I have found a reconciliation. Surely, if we judge our selves, he will not judge us, *1 Cor. 11. 31.* God shall be prevented, and the Accuser of the brethren put out of office; our *Hamans* also shall be hang'd up before the Sun, our sturdy corruptions crucified, and the Lord shall as little repent him of

of any good he hath done us, as *Ahasuerus* did of gratifying his wife *Esther*, and King *Mordecai*; who were now all the doers, seeking the wealth of Israel, and speaking peace to that whole people, as appeareth in the following chapters. As for the King he never so much as once lamented the losse of *Haman*, nor said, *se properantius quam prae dentibus egisse*, that he had been more hasty then wise in doing him to death; but was very well pleased with what he had done, his wrath rested, saith the text, as the sea doth in a calme: *is lay and slept*, as the word signifieth; for anger is an eager desire of revenge, and rendreth a man restless, till that be done.

*Ira est libido
puniendi ejus
qui videtur la-
bile injuria,
Cicero,*

CHAP. VIII.

Verse 1. On that day]

This was a festival and a good day, as *vers. 17.* also *lapillo notandum*, for the many signal mercies that thereon came in together, viz. *Esthers* Petition granted, *Haman* hanged, *Mordecai* advanced, the proscribed Jews relieved, &c. As crosses seldom come single, but trooping together commonly, and treading upon the heels of one another, like *Jobs* messengers, *James 1. 2.* So do blessings from God; there is oft a continued Series, a Concatenation, there comes a troop, as the said, when her son *Qad* came. God is rich in mercy, *Rom. 10. 12.* Neither are we at any time straitened in him, but in our own bowels.

Did the King *Ahasuerus* give? For into the Kings hands was all *Hamans* estate forfeited. The Turks have a Proverb, *He that is greatest in office, is but a statue of glasse.* Few of their Visiers die in their beds, but are cut off at a short warning, and all they have is confiscate.

The house of *Haman* i. e. his goods and chattels, all that glory of his riches, whereof he had so greatly boasted, *chap. 5. 11.* and which he had been so many yeares heaping and hoarding. *Nemo confidat nimis secundis.*

The Jewes enemy It is ill being the Churches enemy: the hath a champion that will stick to her, *Esay 37. 23.* so that her enemies shall all be found liars unto her, *Deut. 33. 29.* Let them reade their destiny in that cup of trembling, burdensome stone, heart of fire mentioned, *Zech. 12. 2. 3. 6.* and here the Churches Motto, *Nemo me impune lacessit*; there cannot be a greater folly then to be her enemy; for she conquereth even when conquered: as *Christ* overcame as well by patience, as by power.

Unto *Esther* the Queen So making good that of *Solomon*, *Prov. 13. 22.* The wealth of the sinner is laid up for the jilt. Thus was that of the *Canaanites* for the *Israelites*, of *Nabal* for *David*, of the former tyrants and persecutors; for *Constantine* the Great, to whom the good God (saith *Austin*) gave so much worldly wealth, *Quar- tas optare nullus audeat*, as no man could ever have wished. That *Haman* was exceeding rich, appeareth by that large offer of his, *chap. 3. 9.* who can tell, but that he might have as much as *Pope John* the 22. in whose coffers were found by his heires two hundred and fifty tunnes of gold, as *Petrarch* reporteth.

And *Mordecai* came before the King As his continual Attendant and special Favourite; his Cousin and Councellour: perhaps one of the seven mentioned, *chap. 1. 14.* He that hitherto sat as a servant before the Kings gate, is now grown so great a man all upon the sudden. It is the Lord that thus raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill to set them among Princes, and to make them inherit the throne of glory, *1 Sam. 2. 8.* Promotion cometh neither from the East, West, nor South, (where the warm Sun-shine is) but God is the Judge, he putteth down one, and setteth up another, *Psal. 75. 6. 7.* He advanced *Jovinian* and *Valentinian*, men of low birth, to the Empire. In the yeare of grace 518. *Justinus* was first a Swineherd, then an Herdsman, then a Carpenter, then a Soldier, and lastly an Emperour. *Cromwell* a Smiths sonne of *Puney* or thereabouts, (whose mother married after to a Sheerman) what a great man grew he here to be in King *Henry* the eighths time? Vertue exalteth the meanest, when villany tumbleth down the noblest.

*Catenata pio-
ru n crux.*
Gen. 30. 11.

*Vista tamen
vincis, ever fia-
Trojarefuge*

*See Job 27. 16
17.*

*De C. D. 1. 5.
c. 25.*

A. & M. 100

F. C.

For Esther had told what he was unto her.] Viz. her Cousin-germane and foster-father, her friend that was as her own soule, as Moses phraseth it, Deut. 13.6. and proffereth him before brother, sonne, daughter, wife. This his relation to Esther was as a Stirrop to help him into the Saddle of highest preferment.

Verse 2. And the King took off his ring.] As a signe of intimate friendship, and a bond of strictest league of love. That this was usual among the Persians, is testified by Alexander ab Alexandro. Of Alexander the great it is storied, that when he died, he left his ring to his dearest friend Perdicas, but his dominions to the Worthiest. This let up Competitors, and bred much trouble. Ahasuerus knew that a worthier then Mordecai he could not easily finde, and therefore besides that momentary honour he had newly done him, chap. 6. 10. he now not only by this ring admitteth him into nearest friendship, but, as somethink, advanceth him to be Keeper of the Seale, and Lord Chancellor of all the Empire.

Which he had taken from Haman.] And so degraded and exauthorated him before his execution: this is usual.

And gave it unto Mordecai.] Acknowledging thereby his error in promoting so unworthy a man before: whom having punished for his deserts, he here pitcheth upon a better. En Imperatorem valde terribilem nec minus Clementem, as Frederick the Electour of Saxony said of Charles the fifth. Let Ahasuerus be what he will, Almighty God is in this text set forth as bountiful to his people, and terrible to his enemies. See Psal. 34. 15. 16.

And Esther set Mordecai over the house of Haman.] As her chief Steward, to see that every thing went right, and were put to the best. Hamans sons lived some months after this, but were outed of all. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed, Prov. 20. 11. He that by usury and unjust gain encreaseth his substance, he shall gather it for him that will pity the poor, Prov. 28. 8. God will provide him both an Executor and an Overseer, as here he did Haman.

Verse 3. And Esther spake yet again.] Having spied so well before, she is encouraged to speak yet again. Heb. She added to speak before the King. She had a further request, and having had to free access, and so good successe, she takes the boldnesse to commence it. We should do so when we come before God. Prayer should be multiplied like those arrows of deliverance, 2 Kings 13. 18. and our suits re-inforced whilest we speak yet again; as Abraham did in his intercession for Sodom. See, for our encouragement, that fourfold comfortable, yet again uttered by the Lord, Zech. 1. 17.

And fell down at his feet.] This was a more humble posture, then yet she had used: importing her lowly minde and most earnest desire, whereunto she added tears, those effectual Oratours, (— Nam lacryme pondera vocis habent) that prevaile with the hardest hearts many times, and alter the strongest resolutions. Hereof we have an instance in our Chronicles, which, because it somewhat suiteth with the case in this text, I will here relate: King Edward the third laying siege to Callic, they desired parley, and had this final sentence, that six of the chief Burgeses should be sent to the King, bareheaded, barefooted, in their shirts, with halters about their necks, the Keyes of the Town and Cattle in their hands, and submit themselves to the Kings will: for therewith he was content to take to mercy. Those came, and the King commands them presently to be carried to execution, and would not on any suit be diverted, in regard, as he said of his oath; till the Queen, great with childe, fell on her knees before him, and with tears obtained their pardon, and had them given unto her. Necesse Antipater, said Alexander the great? Knoweth not Antipater, that one tear of my mother Olympias, can easily wash off all his accusations of her to me?

To put away the mischief of Haman the Agagite.] She doth not say to reverse the bloody decree of the King of Persia, for this might have irritated that waspish Prince, and made him to have rejected her request as unreasonable, impossible. She therefore useth a great deal of commendable prudence, (I wisdom dwell with prudence, and finde out knowledge of witty inventions, Pro. 8. 12.) and picks out her best time, that she may set her words upon the wheels, as Solomon hath it, Prov. 25. 11. and utter right words that may be forcible, Job 6. 25. Such another was Abigail, the woman of Tekoh, and the Matron of Abela.

And

And his device that he had devised against the Jews.] All the blame is laid upon Haman, who was indeed a man of wicked devices, and had taken counsel both crafty and cruel against Gods people. Him therefore she maketh the only Authour and Actour in this buisnesse, not once mentioning the King, who yet had ratified the decree, but by his late dealing with Haman, had sufficiently testified his utter dislike of his own act therein, and cried, Had I wist!

Verse 4. Then the King held out the golden Scepter.] It appeareth by this, that she once more put her life in her hand; hazarding it for her peoples safety, (as Artime interposed her own body, betwixt her children and the murderers sent to slay them) and so performing her promise made to Mordecai, chap. 4. 16. Gods children are all such as will not lie, Esay 63. 8. if they swear to their hurt, yet they dare not change, Psal. 15. 4. dare not say and unfay, 2 Cor. 1. 18, 19. Of many Promisers it may be said, as Tertullian doth of the Peacock, that they are all in changeable colours: as often changed as moved. Holy Esther was none such; no more was that blessed Martyr of Jesus Christ, Mr. Hawkes, when in the flames remembering his promise to certain friends, (to give them a signe whether the rage of the paine were tolerable) he reached up his hands burning on a light fire, and clapt them over his head three times together, to the great astonishment of the beholders, but especially of them who understood the matter.

So Esther arose and stood before the King.] Experience had bred confidence. They likewise that humble themselves under the mighty hand of God, shall be exalted in due time, 1 Peter 5. 6. And as the lower the ebbe, the higher will be the tide; so the lower we defend in humiliation, the higher shall we ascend in exaltation.

Verse 5. And said, If it please the King.] See chap. 5. 8. Thus when we pray to God, we must take unto us words, and speak in a low language, as broken men, The poor speaketh supplications, Prov. 10. 23.

And the thing seem right before the King.] She taketh not upon her to prescribe, but is willing to subscribe to the Kings good pleasure, let us do so to the only wife God, John 2. 3. The mother of Christ doth not over-earnestly in words presse him to do that she desired, but only layes open the case, They have no mine, referring all to his discretion; so ought we in our prayers for temporal things. Socrates taught his scholars, to ask no more of God but this, that he would do them good: but how, and how much, they should leave that to him, as best understanding what is best and fittest for us. Those in the Gospel that would needs be at a certainty, and bargain with the Master of the vineyard for a penny a day, when they had their penny, they went grumbling away, that it was but a penny, Mat. 20. 11.

And I be pleasing in his eyes.] If my beauty please him, which is the best letter of recommendation to a Prince, as the Queen-mother of France was wont to say.

Let it be written to reverse the letter.] She did not request to rule the whole Empire for three days, as Semiramis once did; nor to set Perspolis on fire, as Alexander the great did, at the motion of his Concubine; but that the King her husband would revoke and rescind the letters of Hamans device, that he would by new letters correct and over-rule (as the Vulgar Latine hath it) those former devised by Haman, that he would antiquate and abolish the plots and projects of that wicked man. And albeit this request of hers might seem to some uncivil and over-bold; yet in a case of such great consequence, wherein the glory of God, the preservation of his people, and the honour of the King were so much concerned, she doubteth not to present and prosecute it. Hinc igitur satis est conspicua Esther sancta audacia, saith an Interpreter: such as was also that of Cranner in the Parliament house, when the six Articles were in Agitation; and that of George Marquesse of Brandenburg, who professed at the Imperial Diet at Aushorugh, Malle se flexis ibi coram Cesare genibus, spiculatori cervicem feriendam statim praebere, that he had rather lose his head presently there in the Presence of the Emperour, then to yield his assent to the Popish Interim.

Verse 3. For how can I endure to see the evil, &c.] She had her life already given her at her petition; but unless she might have her people at her request, who were

A. B. & Moit. 1446.

A. B. & Moit. fol. 1037.

Scoltes. Annal.

Lib. 1. c. 16.

Nec his contenta Esther. Vulg.

De. Hist. 140.

were sold as well as her self, to be destroyed, to be slain, and to perish, *chap. 7. 3. 4.* her life would be unto her a joylesse, that is, a lifelesse life, *Mortis enim habet vices quæ trahitur vita gemitibus.* It is rather a death, then a life that is spent in heaviness and horror. And this would be *Esther's* case if her people should be massacred, as was designed and decreed: Such was her holy sympathy and endeared affection to her Country-men and fellow-Citizens of heaven, that she could not live to behold such a sad and bloody spectacle:

Absti in exciâ possum super vivere Troia.

Cart. 17.

said *Achilles*, to his son *Aeneas*, that would have saved his life in that common destruction of his country, Far be it from me to out-live *Troy*. *Curtius* telleth us, that *Alexander* the great, when he was extreme thirsty, and had water offered him, he would not receive it, but put it by with this brave speech, *Nec solus bibere sustineo, nec tam exiguum dividere omnibus possum.* There is not enough for all my souldiers to share with me, and to drink it alone I cannot finde in my heart, I will never do it. Compare herewith this speech of *Esther*, and you shall finde it far the better, as being full of those precious graces, (whereunto *Alexander* was a perfect stranger) humility, prudence, faith, zeal toward God, and ardent love toward his people. Oh how great is the number of those now adays, (saith *Lavater* here) *qui se micam Spiritus Estheræ habent*, who have not the least parcel of *Esther's* spirit, but are all for themselves, and for their own interests!

Or how can I endure to see? Heb. *quomodo potero & videbo?* How can I? and shall I see? how should I do otherwise then sink at the sight, (as he did in the *Romane* history, when her sonne was butchered: and as the Virgin *Mary* felt a sword at her heart, when she beheld Christ crucified, *Luke 2. 35.*) *Melancthon* said, that good *Oecolampadius* died of grief for the Churches calamities. *Nehemiah* was heart-sick for the breaches of *Joseph*, *chap. 2. 3.* with *Amos 6. 6.* *Moses* withed himself expunged, and *Paul* accursed, rather then it should go ill with Gods people.

Verse 7. Then the King *Ahasuerus* said unto *Esther*, &c. Here *Hamans* letters of Mart are reversed by *Ahasuerus*, whose answer to *Esther* is full of gentleness and sweetness: but yet such as discovereth a minde perplexed, and cast into straits, as Princes oft-sones are by the subtilties and malice of wicked counsellours, *Dan. 6. 15.* so that they cannot do as they would, unless they will bring all into a combustion, though usually where the word of a King is, there is power, *Eccles. 8. 4.* and the old Lord Treasurer *Burleigh*, was wont to say, that he knew not what an Act of Parliament could not do in England: and King *James* in his speech in the Starre-chamber, *Anno 1616.* said as much.

Bibid I have given Esther the house of Haman i. e. I have done somewhat toward the performance of my Promise made to *Esther*, *chap. 7. 2.* and more I am willing to do, only I must observe good order, and do things with discretion. Behold, I give you, *potestatem plenariam & omnimodam*, all the power I have, that therewith you may help your selves, only my former decree I cannot reverse, but I shall stirre up great garboiles in the Kingdome. *Josephus* indeed telleth us, that *Ahasuerus* did retract the Edict procured by *Haman*; and further, gave power to the Jewes, that if any withstood the Kings will herein, they should kill them, &c. But we are not bound to believe him in all things; as neither *Herodotus*, *Livy*, nor any of the Historians, (the Sacred always excepted) for *Josephus*, who was one of them, confesseth, *neminem historicorum non aliquid esse mendacium*, that there is none of them that hath not taken liberty to lie more or lesse: and it is manifest, that *Josephus* his manner is, to recite what he thinks likely to have been done, and what is fit to be written of such a business. *Baronius annales facit non scribit* saith one: think the same of *Josephus*, he rather maketh an history sometimes, then writeth it. And therefore that is but a sorry excuse, that the Papists make for their sacrilegious forbidding the people to read the Scriptures, when they refer them to *Josephus*, as having the History of the Bible more largely and plainly described.

Because he laid his hands upon the Jewes. He did it because he designed it. Like as *Belshazzar* also arose and fought with *Isaiah*, *Job. 24. 9.* and yet the story saith nothing so. But that is in Scripture said to be done, that is intended or attempted. And this the Heathen also saw by the dimme light of nature. Hence that of *Seneca*, *Fecit quisque quantum voluit*. And another saith.

Quæ quia non licuit, non facit illa facit.

Polybius attributeth the death of *Amiochus* to his sacrilege, only in his purpose and will. This *Josephus* thinks could not be. scil. that a man having a purpose only to sinne, should be punished by God for it. Hence he derideth *Polybius* for the foretold censure: but he had no cause so to do, for the Heathens herein exceeded the Pharisees, who held thought free and *Josephus* was sowed with their leaven.

Verse 8. Write ye all for the Jewes. Here was one Syngam of authoritative writing, crossing another. What could the people think of this, but that crowies have their cares, and it were a wonder if great persons, in the multitude of their distractions, should not let fall some incongruities. We must not think, saith *Lavater* here, if Princes or States command things different one from another, that it proceedeth from lightnesse of minde; but that they make Lawes, and set forth Edicts according to the state and necessity of the times, and as the publick good requireth. In the beginning of *Queen Elizabeth's* reign here, (when mens mindes differed concerning Religion, and Reformation could not safely be wrought at once) it was by one and the same Proclamation commanded, that no man should speak unreverently of the Sacrament of the Altar, and both kinds were permitted in the administration. Religion was changed without commotion by degrees: after that the Romish superstition had stood a whole moneth and more, after the death of *Queen Mary*, as afore. The sacrifice of the Masse was not abolished till half a yeare after: nor images cast out of Churches, till two moneths after that. Here then let *St. James* his counsel take place. *Be swift to hear, slow to speak*; to speak evil of Governours, when they answer not our expectations, but seem to command, contradictions. There are certain *Arcana imperii*, secrets of State that most men understand not: and must therefore dedicate them to victory, as the *Romans* did that lake, the depth whereof they could not fathom nor finde out. Besides, we must know that there will be faults so long as there be men, and faults will slip betwixt the best mens fingers, as *Bishop Jewel* was wont to say. And as we endure with patience a barren yeare if it happen, and unseasonable weather; so must we tolerate the imperfections of Rulers, and quietly expect either reformation or alteration.

As it likeh you. Having been so lately deceived in *Haman*, and by him miscarried to the ratifying of that bloody Edict, he will no more trust his own judgement, but referres the managing of the Jewes deliverance. (which now he greatly desired) to their prudence, discretion and faithfulness. Few Kings would have yielded to have retracted, lest they should thereby seem light and inconstant: and confesse themselves to have been in an error. Hence, right or wrong, their laws must stand: and if any demand a reason. *Sic volo, sic jubeo*, must stop his mouth: And *Quod ego volo pro Canone sit*. Let my will be your reason and rule, as *Constantine* said to the Orthodox Bishops, refusing to communicate with the Arians. But God who tameth the fiercest creatures, had for his poor peoples sake, brought *Ahasuerus* to a better bent; so that rather then contract the staine and sting of such barbarous cruelty, he will run the hazard of being accounted inconstant: and not care though a *Retraxit* be entred against him; as is usually against the Plaintiff, when he cometh into the Court where his pleas is, and saith he will not proceed.

In the Kings name, and seale it with the Kings ring. He was well persuaded of their fidelity, piety and prudence. Otherwise it had been too great weaknesse in this Prince, (who had been so lately abused by *Haman*) to have trusted his whole power in the hands of strangers. But natural conscience cannot but stoop to the image of God, wheresoever it meeteth therewith, and have high thoughts of such, as *Pharaoh* had of *Joseph*. *Nebuchadnezzar* of those three Worthies, *Darius* of *Daniel*, &c. Surely, when men see in the Saints that which is above ordinary, or beyond their expectation, they are afraid of the Name of God which is called upon by them, *Deut. 28. 26.* and will entrust them more then any other whatsoever. It is a Probleme in *Aristotle*, why man is credited more then other creatures? The answer is, *in suis suisque rebus*, because he alone reverenceth God, therefore you may trust him; honestly floweth from piety.

For the writing which is written in the Kings name, &c. Therefore you must not take it amiss, that I reverse not *Haman's* letters; for I also am under a Law, (what ever

In vita Aure
iani.

Joh. Barclai.
M. Paracelsi.

Camd. El. 4.
p. 9.
lib. 17 & 20

ever my Predecessour Cambyſes held: to the contrary,) neither need you doubt but that what you write in my name, and ſigne with my ſeal will be authentick and paſſe for a current countermand, feare it not.

Verſe 9. *Then were the Kings Scribes called*] This verſe is noted to be the longeſt in all the Bible. It was Robert Stevens the Printer (1 trow) that firſt diſtinguiſhed the chapters by verſes: and this he hath done not ſo well in ſome places, as were to be wiſhed. Theſe Scribes were as ready at Mordecai's call, as before they had been at Hamans; chap. 3. 12. neither cared they much what they wrote, ſo that they might be ſure it was the Kings pleaſure they ſhould do it. As for their Religion, it may ſeem to be the ſame with that of Gallio the Pro-conſul, a meer irreligion, their Motto, *Mihi placet quicquid Regi placet*. Whatſoever pleaſeth the King ſhall pleaſe me, and if their hearts could be ripped up, there would be found written therein, *The god of this preſent world*.

At that time] So ſoon as the word was out of the Kings mouth, delay might have bred danger. *Habens aule ſuum cito, cito*, Courtiers are quick of diſpatch, as they carefully obſerve their *molliſſima ſandi tempora*, ſo when once they have got a grant, they loſe no time, they know that opportunities are headlong, and once loſt irrevocable. Hannibal, when he could have taken Rome would not; when he would, could not. *Vincere ſcis Hannibal viſtoriâ niſiſcis*, ſaid one to him. Mordecai made uſe of the preſent, the nick of time. Eſther could tell him by experience, that a well choſen ſeaſon is the greateſt advantage of an action, which as it is ſeldome found in haſte, ſo it is too often loſt in delay. It is not for Mordecai to drive off any longer, the whole Church was in heavineſſe, and needed comfort; and ſome might be ſlain, ere notice came to the contrary.

Orid. Metam.
l. 4.

— *Ad opem brevis hora ſervanda eſt.*

In the third month] Two moneths and more the poor Jewes lay under the ſentence of death, in a forelorn condition; God loves to help ſuch as are forſaken of their hopes, to help at a dead liſt, to comfort the abject, 2 Cor. 7. 6. Though Jacob be a worm, yet God will not cruſh him, but cheriſh him. *And I will reſtore health unto thee, and I will heal thee of thy wounds*, ſaith the Lord; *becauſe they called thee an out-caſt, ſaying, This is Zion whom no man ſeeketh after*, Jer. 30. 17. The reaſonableneſſe of Gods mercies doth much commend them. Theſe poor wretches cried, and the Lord heard them, and ſaved them out of all their troubles, Pſal. 34. 6.

This is the month Sivan] That is, May, when all things are in their prime and pride, and the earth checkred and entraild with variety of flowers, and God is ſeen to be *Magnus in minimis*, great in the ſmalleſt creatures. Then did the Sun of rightouſneſſe a-riſe to theſe afflicted exiles, with healing in his wings, Mal. 4. 2. Like as the Sun-beams did to the dry and cold earth, calling out the herbes and flowers, and healing thoſe deformities that Winter had brought upon it.

On the three and twentieth day thereof] The preſent time is thus noted, not only to ſet forth the certainty and truth of the hiſtory, but alſo to let us ſee what was the preſent ſtate of the Church, and what is Gods uſual diſpenſation and dealing with his people. For two moneths and more they were in a very low; and as it might ſeem a loſt condition. Now they have eight moneths ſpace of breathing and preparing themſelves to their juſt and lawful defence: yet are they not without divers difficulties and diſcouragements, until God had given them a full and final victory over their enemies. The Saints proſperity here, like checker-work, is inter-woven with feares and croſſes. They muſt not look for a perpetual ſerenity till they come to heaven. *I ſhall die in my neſt*, ſaid Job, *I ſhall never be moved*, ſaid David. How apt are the holieſt to be proud and ſecure, to ſettle upon their lees, unleſſe God poure them from veſſel to veſſel? This the wiſe God well knoweth, and therefore exerciſeth them with interchanges. See the circle that he goeth in with his Davids, Pſal. 30. 5. to 10. and reckon upon this, that if our ſorrows be long, they are light, if ſharper the ſhorter: as thunder the more violent, the leſſe permanent.

Flebile principium melior fortuna ſequetur.

And

And it was written according to all that Mordecai commanded] Had he not been a man of ſingular parts, he had not been fit for ſuch a ſervice. It could not otherwiſe be, but that many eyes were upon him, and ſome evil eyes, that would more curiouſly pry into his proceedings, then Laban once did into Jacob's ſtuffe. It behooved him therefore to look to his behaviour, and to weigh well his words in dictating ſuch a tickliſh edict as this to the Kings Secretaries. But God who had called him to this high employment, did likewiſe giſt him for it. He was with his mouth, (as once with Moſes, Exod. 4. 11.) and taught him what he ſhould ſay. There is no mouth into which God cannot put hit words: and how oft doth he chuſe the weak and unwiſe, to confound the learned and mighty, as he did Balaams Aſſe, to convince his Maſter?

Unto the Jewes] To them firſt, becauſe they were in their deepeſt dumps, and ſtood in need of comfort; *Go tell my diſciples and Peter*; let him know with the firſt that I am riſen, for he is in greateſt heavineſſe.

And to the Lientenants, and the Deputies, &c.] That they might know that the Kings minde was altered, and that the Jewes were now to be favoured and furthered in their juſt and neceſſary defence. The equity of this Edict, ſo oppoſite to the former, they were not to diſpute but to diſpatch. To argue or debate the buſineſſe were preſumption, proud curioſity to ſearch the reaſon thereof, to detrect or diſobey, high offence, equal to rebellion.

Unto every Province, according to the writing thereof] In their ſeveral characters, and manner of writing. The China and Japan writing is from the right hand to the left, but with the lines down the leafe, not croſſing, &c.

And unto every people after their language] The whole earth was once of one language, lip, and ſpeech, Gen. 11. 1. This was the Hebrew-tongue, called the Jewes language here, and more plainly, Eſa. 36. 11. (though ſome fond men have given the ſeniority to other languages, many ages younger then the Hebrew) ever ſince the building of Babel languages were confounded, and thereby a great labour laid upon the ſonnes of men. The Hebrew Doctours ſay, that thenceforth for one tongue there were ſeventy two languages. Others think there were as many tongues as ſeveral kindreds and families; and theſe have multiplied alſo ſince that time exceedingly. It was Mordecai's care here, that all Nations under the Perſian Dominion, might have the Kings Edict in their ſeveral dialects, that ſo none might plead ignorance. It ſhould be the Magiſtrates care, that their people have the Law of God, the holy Scriptures, in a known language, ſith the ignorance thereof is deſtructive to the ſoule. This the Pope denieth to thoſe milled and muzzled ſoules, that are ſaſt locked up in his dark dungeon; and giveth this bald reaſon, *Ne ſacra verba vileſcerent*, leſt thoſe holy words ſhould be undervalued, and become too cheap. This is good Turkiſme: the Mahometans read their Alcoran, (which is their Bible) in the Arabick (which is their learned) tongue, leſt, if tranſlated it ſhould be phraſed by the vulgar.

Verſe 10. *And he wrote in the King Abaſuerus name*] For he knew that where the word of a King is, there is power, and who may ſay unto him, What doſt thou? Eccl. 8. 4. See Dan. 5. 19. Mordecai, as he was careful not to abuſe his authority, ſo he ſpared not to improve it to the utmoſt for the Churches good. We may alſo lawfully and comfortably improve the benefits and privileges granted us by Princes and other Benefactors: *Conſtantine's* donation, and *Peters* patrimony is much boaſted of by that Antichriſt of Rome. A meer fiction, as divers learned men of their own ſide have proved. But if it were never ſo true, what power had *Conſtantine* to give away and alienate ſuch a conſiderable part of the Empire? (Might he not well have been therefore called *Papillus*, (as he was in ſcorn by ſome Heathen Hiſtorians for his bounty to poor Chriſtians?) or with what conſcience could the Biſhop of Rome have accepted of ſuch a gift, and leſt it to his Succeſſours. But it was neither ſo, nor ſo. Not *Conſtantine* but *Pepus* enlarged the Popes territories: as not *Peter* but *Phocas*, is the right craggy rock upon which is founded the Popes Supremacy.

And ſealed it with the Kings ring] See chap. 3. 12. and obſerve what a ſtrange turne of things here was all on the ſudden. Merlin from this claſe gathereth, that the King per- uſed and approved whatſoever the Scribes wrote by the appointment of Mordecai, he ſaw it, and ſigned it.

And ſent letters by Poſts] Chap. 3. 23. That was a witty ſpeech of him, who ſaid of Secretaries, that pretend much to Scripture; they were like Poſts, that bring truth in their letters;

Cufanus, Fi-
cinius, Volat-
er. ho Friſing.

Lvs. in loc.

letters, and lies in their mouths. And of another, that they do *angariare*, make Poets of the holy Scriptures, compelling them to go two miles, which of themselves would go but one.

And riders on mules] Which are counted swifter then horses, and yet an horse is so swift a creature, that the Argives consecrated a horse to the Sun, as the swiftest beast to the swiftest Planet.

Camels] These were large strong beasts, that could endure long and hard travel. It is said of them, that they do drink, in *presens* & in *posterum*, and can hold out travelling three dayes together without meat.

And young Dromedaries] These were also swift beasts, *Jer. 2.23.* and therefore it is by *Anisphrasis*, that amongst us a slow person is called a Dromedary, *Ut lucus à non lucendo bellum, quasi minimè bellum.*

Verse 11. Wherein the King granted the Jewes] The slaughter therefore that they made of their enemies was not unlawful: Because, 1. They were armed with authority. 2. In their own necessary defence.

To gather themselves together] Which till now they might not do, lest it should seem a riot or rebellion. Conquerours use to disarm and disperse those whom they have vanquished, *ut sit*

Una salus viciis, nullam spirare salutem.

that they may not make head and shake off the yoke.

And to stand for their life] Life is a precious mercy, such as all creatures make much of, from the highest Angel, to the lowest worme. See the sweetnesse of it, 1 *Kings 20.32.* *Jer. 39.18.* and *45.5.* *Eccles. 9.4.* *Job 2.4.* *Quis vitam non vult?* saith *Austin.* *Joseph is yet alive*, saith *Jacob, Gen. 45.26.* This was more joy to him then all his honour. A man is bound to sacrifice all he hath to the service of his life, and to die in the defence of it; to kill another rather then to be killed by another. If it be the defence of a mans own life which the King himself attempteth, violently and injuriously to take away, in such a case ordinarily it shall be lawful for a subject to defend himself, although the death of the Prince follow thereupon, saith *Suarez.* In the defence of himself and his friends, it may be lawful for a private person to lay hands upon his lawful Prince, that setteth upon him without cause, saith another *Casuiſt.* Only such an act as this must not proceed out of hatred or desire of revenge, but out of right self-love, and pure necessity; *adhibita magna inculpata tutela moderatione*, as the Lawyers call it, using great moderation of harmlesse defence.

To destroy, and to slay, and to cause to perish] *Mordecai* maketh use of the self-same termes that *Haman* had done, *chap. 3.13.* that all men might know, that his commission was altogether as large as the others, and that they would, *vim vi repellere*; stand upon their guard, slay all such as should seek their lives, and fight stoutly, *pro aris & foveis.* This, saith *Tully*, is *Lex non scripta sed nata, ad quam non docti, sed facti; non instituti, sed imbuti sumus*, &c. that which uncorrupted nature teacheth every man.

Both little ones and women] This seemeth spoken in *terrorum*, that the enemy might forbear to meddle; if not for their own sakes, yet for their wives and children, whom many hold more deare to themselves then their own lives. But the Text may be better read thus. *To destroy, to slay, and to cause to perish all the power of the people and Province that would assault them, their little ones and women.*

And to take the spoile of them for a prey] This also would work much with those that had estates to lose. For money is the Monarch of this present world; and many had as live part with their blood as their good.

Verse 12. Upon one day in all the Provinces, &c.] That once fatal day, but henceforth (the brut once past) festival. That long-looked-for day, wherein the enemy hoped to revel in the Churches mines, to frame Comedies out of her Tragedies; to wash their feet in her blood, yea, to ride their horses up to the Saddle-skirts therein, as *Farnesius* the Popes Champion threatened to do in *Germany*; and *Minerius* in *France*, and the *Papists* here in *England*, at the death of *Queen Elizabeth*, and again upon the good success of the Powder-plot, that great crack and black day, as they called it. For the speeding and furthering whereof, they had a devilish ditty, consisting of a seven-fold Psalmody, which

which secretly they passed from hand to hand, with tunes set to be sung for the cheating up of their wicked hearts with an expectation (as they called it) of their day of Jubilee. This is one passage therein, *Confirme your hearts with hope, for the day of your Redemption is not far off. The year of visitation draweth to an end, and Jubilation is at hand, &c.* The Plaster is hard to be had, for they are taken up by the *Papists*, as other books be that discover their shame. But do what they can, *shame shall be the promotion of soules*, (as it was of *Haman*) but the wife (as *Mordecai*) shall inherit glory, *Prov. 3.35.*

Verse 13. The Copy of the writing] Transcripts of the Original were every where published and proclaimed, as the contrary *Edict* had been before, *chap. 3.14.* This must needs amuse and amaze the people, but who durst say to their Monarch, What doest thou? Is it safe to take a Lion by the beard, or a Bear by the tooth?

That the Jewes should be ready against that day] God sometimes taketh notice, (in his vindictive justice, as of the offending member, *Judg. 1.5.7.* *Luke 16.24.* so of the place where, 1 *Kings 21.19.* (*Henry* the third of *France* was stabbed to death in that very chamber, where he had contrived the Massacre of *Paris*), and of the time when mischief should have been acted to prevent and punish it, as *Exod. 15.9.10.* *Ladslaus* King of *Bohemia* and *Hungary*, having conspired with other *Popish* Princes, to root out the true Christians in *Bohemia*, on such a day, on his marriage-day, was immediately before in the midst of his great preparations, visited with a pestilent sore in his groin, whereof within thirty six houres he died. *Henry* the second King of *France*, the self-same day that he had purposed to persecute the Church, and burne certain of his guard whom he had in prison for religion, (at whose execution he had promised to have been himself in person) in the midst of his triumph, at a Tourney, was wounded so sore in the head with a spear, by one of his own subjects, that ere long he died. The Duke of *Guise* threatened to destroy utterly the Town of *Orleans*, but was himself slain that very evening. The Constable of *France* made a vow, that so soon as he had taken *St. Quintin*, he would set upon *Geneva*: but sped as ill as *Julian* the Apostate did, when going against the *Perſians*, he swore that upon his return he would offer the blood of Christians. But the *Galilzan* (as he called *Christ* in scorn) took an order with him ere that day came, the Carpenters sonne had made ready his coffin, as was foretold him by a Christian, in answer to that bitter jeare.

To avenge themselves on their enemies] This was no private revenge, but licensed by the chief Magistrates, entrusted by God with the administration of his Kingdom upon earth, by the exercise of vindictive and remunerative justice, *Rom. 13.4.* And here, *Bonus nocet qui malis parcat.* He wrongeth the good; that punisheth not the bad. True it is, that private revenge is utterly unlawful, unless it be in a mans own necessary defence, where the case is so sudden, that a man cannot call in the help of the Magistrate; but must either kill or be killed. Otherwise that of *Lactantius* holdeth true, *Non minus mali est injuriarum referre quam inferre.* And that of *Seneca*, *immane verbum est ultio*, Revenge is a cruel word, *Manhood* some call it, but it is rather doghood. The manlier any man is, the milder and more merciful, as *David*, 2 *Sam. 1.12.* and *Julius Caesar*, who when he had *Pompey's* head presented to him, wept and said, *Non mihi placet, vindicta sed victoria*, I seek not revenge but victory. The Jewes here sought not revenge, but safety. If they had been sold for bondmen, they had borne it in silence and sufferance, the language of the Lamb, dumb before the Shearer, *chap. 7.4.*

Verse 14. So the Poets that rode upon mules and camels went out] Thus God provided that his poor afflicted should be speedily comforted, and assured that their prayers were accepted; when this good newes came flying towards them, as on the wings of the wind, over the mountaines of *Bethr*, all lets and impediments. *The words were heard, and I am come for thy words*, saith the Angel to *Daniel*, *chap. 10.12.* yea, as these Poets were hastened and pressed on by the Kings commandment; so was the Angel *Gabriel* caused to flie swiftly, *chap. 9.21.* or as the Hebrew hath it, *in brevitate flig*; to bring the Prophet an answer to his prayers. Who would not then pray to such a God, as maketh his Angels Spirits, his Ministers a flame of fire to convey seasonable relief to his poor Suppliants?

Being hastened] Heb. *Frighted and bradledged*, by a solicitous celerity, hastening and hurrying for life, as we say; being driven on to a dispatch with utmost expedition, they threw themselves onward their way, as the second word here used, importeth.

Bern.

[The Jewes had joy and gladnesse.] *Gaudium in re, gaudium in spe; gaudium de possessione, gaudium de promissione; gaudium de presenti exhibitione, gaudium de futura expectatione.* The Persians might revel, but the Jewes only rejoiced. See the Note on ver. 16.

A feast and a good day] *Convivium & hilaria*, a comotation and a merry meeting, such as the Saints have here, in their foretaste of eternal life, those sweet-meats of the feast of a good conscience, (so Mr. Larimer called the assurance of heaven) which they have here, before they come to that full feast above. This feast and good day here mentioned, was but a preparation unto that in the following chapter, when the warfare was accomplished, and all feares removed, and God said, *Comfort ye, comfort ye my people; &c.*

And many of the people of the Land became Jewes.] That is, they were profelytized, professing the Jewish Religion, and siding with them: some in sincerity doubtlesse, and some out of sinisterity, and for self-respects, because they saw the King favoured them, the Queen and Mordecai were altogether of them and for them, &c.

Ovid. Trist. l. 1.

Mobale sic sequitur fortuna lumina vulgus.

So that mixed multitude, *Exod. 12. 38.* moved with miracles, removed out of Egypt with the Israelites, took hold of the skirts of these Jewes, and said, *We will go with you, Zech. 8. 23.* So in Davids dayes, whilest he dealt prudently and prospered, so that he became the head of the heathen, a people whom he had not known offered him their service; and strangers feinedly submitted themselves unto him, *Psal. 18. 43, 44.* The like they did in Solomons dayes, as *Josephus* relateth; as also, that the people then were very careful how they received such *Prosperity-Profelytes*. So, many strangers followed the captives returning out of Babylon, under the conduct of Zorobabel: and many heathens joyed themselves to the Christian Congregations, under *Constantine* the first Christian Emperour. The Hunnes well-beaten by the Christians, concluded that their God was the true God, and received the Gospel. Thus, whether it be in pretence or in truth, (as Saint Paul hath it) that people come in, God is glorified, and his Church amplified, and the Saints therein do rejoice, yea, and will rejoice, *Phil. 1. 18.*

For the feare of the Jewes fell upon them.] So that either for love or feare they conformed to the Jewish way of worship, or at least they forbore to attempt against them, whom now they looked upon as Heavens darlings. Whether *Ahabuerus* himself were drawn by the faith and piety of *Jessher* and *Mordecai*, to embrace the true Religion, is not expressed. It is hard for Princes drowned in delights, to deny themselves, and to yield the obedience of faith. The poor receive the Gospel, *Mat. 11. 5.* the lesser fishes bite soonest: the Lamb and the Dove were offered up in sacrifice, not the Lion and the Eagle; *Not many mighty, nor many noble are called, 1 Cor. 1. 26.* That this King was not converted, we have ground to believe, when as, after this, we read that in his expedition into Greece, he was angry with mountaines, windes, rivers, elements, no otherwise then as if they had been men, causing the sea to be beaten with three hundred stripes for battering his bridge of boats, and casting a paire of fetters into it, to make it know to whom it was subject. Let him be what he will, God made use of him for the good of his people, and so over-awed the malignant Persians, that they had (very many of them) no minde to meddle.

CHAP.

CHAP. IX.

Verse. 1. Now in the twelfth month, &c.]

That lucky time, as *Haman* had deemed it, but was deluded by the devil, (the Author of all such Arts and lots of divination, to foretell future arbitrary events) *qui* Bucholz. *est semel videtur verax, milies est mendax, & semper fallax*; who, if he sometimes hit upon the truth, yet usually cozeneth those that trust to him; Thus he served *Balaam* the Sorcerer slain by the sword of *Israel*; *Cresus* taken prisoner by *Cyrus*; *Ahab* slain at *Ramoth-Gilead*; *Julian* the Apostate going against the Persians; *Walter Earle* of *Arbol*, who murdered his Master *James* the first King of *Scots*, in hope to attain to the Crown. Crowned indeed he was, but not as his witches and forcerers had ambiguously insinuated with the Crown of that Realme, but with a crown of red hot iron clapt upon his head, being one of the tortures wherewith he ended at once his wicked dayes and desires. The Pope to honour and encourage the Leaguers in France, sent them consecrated pictures and medals, promising them thereby good successe against the Huguenots, but God confuted and defeated them all: as he did likewise *Tyrone* in Ireland, to whom, among other trinkets, the Pope had sent a Plume of Phoenix feathers; a meer colulion.

When the Kings commandment and decree drew near, &c.] Both that for the Jewes, and the other against them. This latter was not reversed, though the former were published. The King, it seemeth, greatly cared not for the lives of his subjects; with he would not so much as privately hint to them to be quiet, and to let the Jewes alone: Such an intimation as this might have saved the lives of seventy five thousand of them. But God had an holy hand in it, for the just punishment of those blood-thirsty Persians, confident in the good successe of their forceries; having made hell their refuge, but it failed them.

In this day, that the enemies of the Jewes hoped, &c.] But their hope ran aslope, as they say; their lucky day deceived them. Wicked mens hope, when they most need it, will be as the giving up of the ghost, and thats but cold comfort, *Job. 11. ult.* and as the spiders web, *Job. 18. 13, 14.* who get to the top of the window, as high as she can, and then when she falls to the bottom, for nothing staves her. From such high hopes fell our English Papists, first, when Queen *Mary* died. You hope and hope (said *Dale* the Promoter to *Julian* Lining, whom he had apprehended) but your hope shall end in a rope; for though the Queen faile, she that you hope for shall never come at it: for there is my Lord Cardinals grace, and many more between her and it. Secondly, at Queen *Elizabeths* death, that long-look'd-for day, as they called it, triumphing before the victory, and selling the hide before they had taken the beast. This they had done before in eighty eight, when in assurance of victory, they had filled their forces the Invincible Armada: and also afterwards at the Powder-plot, when they had presumptuously disposed of the chief offices, holds and revenues of the land; like as before the Pharisean field was fought, the Pompeians were in such miserable security, that some of them contended for the Priesthood, which was *Cesars* office: others disposed of the Consulships and Offices in Rome: So at the batte of *Agincourt* in France, where our *Henry* the fifth won the day, the French were so confident of a victory, that they sent to King *Henry*, to know what ranfome he would give. A presumptuous confidence goes commonly bleeding home, when an humble fear returns in triumph.

Though it was turned to the contrary.] By a sweet and gracious Providence of God, whose glory it is to help at a pinch, to alter the Scene all on the sudden, to begin where we have given over, and to cause a strange turne of things, according to that of the Psalmist; *God shall send from heaven and save me* (when it might seem so some that salvation it self could not save me) *he shall send forth his mercy and his truth, Psal. 57. 3.* and then what should hinder the Churches happinesse.

That the Jewes had rule over them that hated them.] They domigned over their enemies as so many Sultans. So true is that of the Preacher, *Man knoweth not his time: but as* ידוע. the times that are taken in an evil net, and as the birds that are caught in the snare, so are the soules of men feared in an evil time, when it falleth suddenly upon them, *Ecc. 9. 12.*

Security is the certain usher of destruction, and God delighteth, by turning the scale, to retaliate, as he did upon the Egyptians at the red sea, the Philistines at Mizpeh: these Hamanists, and our powder-Papists. See: *Psal. 7. 16.*

Verse 2. *The Jews gathered themselves together.* They were *lati in Domino, sed non securi*, as Bernard hath it. They had prayed, but yet provided for the thirteenth of *Adar*, which by many was meant still to be a bloody day, notwithstanding the known favour of the King, and the patronage of *Mordecai*. The Hamanists would join together to perform that sentence, whereof the Authorer repented and had regret. (That old enmity, *Gen. 3. 15.* will never out of the Serpents seed;) the Jews therefore well and wisely get together, and unite their forces, that they may make a powerful resistance. They are noted by *Tacitus* to be a nation at great unity amongst themselves, and to hate all others. On of the main scandals they do at this day take from Christians, is, their dissension, that *murther of dissolusion*, as *Nazianzen* calleth it. The Turks pray to God to keep us still at variance, and say that their fingers shall sooner be all of one length, then we be of one minde. What a shame's this? If nothing else will, yet our common misery, and the hatred of our enemies should unite us, as it did these exiles, and it was foretold by *Jeremy*, *chap. 50. 4.* that *Judah and Israel*, that could not agree at other times, yet when they should be both in a weeping condition, they should better agree. So did *Basil and Eusebius* against the Arians: *Ridley and Hooper* against the Papists, &c. And it is high time for us now to let aside our private emulations and exceptions; as the creatures in the Ark laid by their Antipathies within, because of the common danger of an inundation without.

To lay hand on such as sought their hurt. To repel force with force, to kill and spoil those that sought to do so to them. This nature prompted them to, (as was forenoted) and they had also the Kings warrant for it, and they kept themselves within compass thereof, by not meddling with any, but only those that molested them. See: *chap. 8. 11.*

And no man could withstand them. *Tantum potest bona causa bonis usque consilio & mediis*, saith an Interpreter here. A good cause, a good confidence, and a good courage, what cannot these three do where they meet? How should any stand before those who are *Deo armati, strong in the Lord, and in the power of his might*? *Pilates* wife could warlike him of meddling with such: and *Haman's* wife could tell him, that a Jew might fall before a Persian, and get up again and prevail. But if a Persian, or whosoever of the Gentiles begin to fall before a Jew, he can neither stand nor rise, *chap. 6. 13.* There is an invincible hand of Omnipotency, that striketh in for his own; and confounds their opposites.

For the fear of them fell upon all the people. This was the work, not of some *Pan Dem Arcadie*, (as the Heathens fancied,) but of God the sole giver of victory, who when he pleaseth affrighteth the Churches enemies, as he promiseth to do in many places. See *Exod. 23. 27.* *Deut. 11. 2. 5.* *Jer. 46. 6.* And accordingly he did it on the Egyptians, Midianites, Philistines, Syrians, &c. And the like he did for *Baldwin King of Jerusalem* against the great *Caliph*, for the Hussites against all the force of *Germany*; for the *Anglo-normans* against the Popes army that came against them: The soldiers told their Captains, they were so astonished they could not strike, and that the Ministers with their prayers, conjured and bewitched them. So at the siege of *Mountabone*, whensoever the people of God began to sing a Psalm, (as they usually did before their falling forth) the enemies coming acquainted with their practice, would so quake and tremble, crying, *they come, they come*, as though the wrath of God had been breaking out upon them. What was this handful of captives to the whole Persian Empire, that they should now become no lesse formidable to them, then not long after those few Grecians were to this *Abastine* of *Xerxes*? who having covered the seas with his ships, and with a world of men passed over into *Greece*, was afterwards himself alone, in a small Fisher-boat glad to get back into *Asia*, to save his own life.

Verse 3. *And all the Rulers of the Provinces — helped the Jews.* Heb. *gave them a lift*, i. e. over the brook, the brake, or whatsoever lay in their way of deliverance. This they did out of their respect to the King: rather then for any great good will to the Jews, who were generally hated for their Religion, and wished out of the world. *Sic dunt modo non sit visio, sed etiam Romanus Imperator of his brother, whom he maliciously murdered.* Because

Because the fear of Mordecai fell upon them. But much more, because God himself over-awed them, and dispirited them. (See the Note on *verse 2.*) How else should he appear to be the God of the spirits of all flesh, and that in the thing wherein people deal proudly, be he above them? How should they come to know themselves to be but men, *Psal. 9. 20.* and not God, and their horses flesh, and not spirit, &c. *Isa. 31. 3.* if he did not otherwhiles make their hearts heartlesse, *Hos. 7. 11.* their hands feeble, *Jer. 6. 24.* *Isa. 13. 7.* their eyes faint, *Deut. 28. 26.* their knees knock together as *Belshazzars* did, *Dan. 5. 6.* How else would they ever be brought to bring Presents unto him that ought to be feared. *Psal. 76. 7. 8.* and to lay unto him, Lord be thou a terror to me, &c. *Jer. 17. 17.* If *Mordecai* be feared, it is because God hath put a Majesty upon him, and made him dreadful, as *Abraham* likewise was to *Abimelech*, *Gen. 21. 22. 23.* *David* to *Saul*, *1 Sam. 18. 29.* the Baptist to *Herod*, our Saviour to the Pharisees, *Mar. 11. 18.* *Paul* and *Silas* to their Persecutors, *Acts 16. 27.* &c. And this the Lord will do, that he may dwell upon earth, *Psal. 68. 18.* *scil.* in his faithful worshippers, which wicked men would not suffer, if not thus reind in and restrain'd. And (2ly,) that praise may wait for him in Zion, and unto him may the vow be performed, *Psal. 65. 1.*

Verse 4. *For Mordecai was great in the Kings house.* So great a Favourite, as that it was dangerous to displease him: and most men coveted his favour. It was now in the Court and Kingdome of *Persia*, as it was once at *Rome* when *Sejanus* ruled the roost under *Tiberius*. *Ut quisque Sejanum inimus, ita ad Cesaris amicitiam validus.* Contra quibus insensu esset meum, & sordibus confutabatur. His friends were *Cesar's* friends, and his enemies were in a very low and lamentable condition.

And his fame went throughout all the Provinces. *Audio ejus*, the report of him went farre and near. *Per ora hominum volitabat*, so the Vulgar Latine. He was

Claros inter habens nomina clara viros.

It was every where discoursed, that *Mordecai* was the Kings Darling, Kinsman, Counsellor, that he had saved the Kings life, and was therefore promoted to the highest dignity: that it were good getting in with him, who both could and would reciprocate and remunerate any that should well deserve of him and his people. How thankful the Lord *Cromwell* was to those that had done him any courtesie. See *Ab. and Mon. fol. 1083.* How ungrateful Bishop *Bonner* was to the same Lord *Cromwell*, who had been his great Patron, railing at him as the rankest heretic that ever lived, &c. See in *fol. 1087.* but this was after his death. *Leoni mortuo vel vivi insultat.*

For this man Mordecai. *Vir ille insignis*, though he were but *novus homo & peregrinus*, a new-raised man, a stranger, and one that had brought in a strange alteration of things in the Court and Common-wealth: and therefore could not but be much envied and malign'd, as far as men durst shew themselves against him; yet

He waxed greater and greater. Heb. *he was going* (that is, growing) and *greatest*. See the like Hebraisme, *Prov. 4. 18.* *Gen. 8. 5.* For why? he did *gloria invidiam vincere*, overtop, envie, and dazzle her eyes with his lustre; which, saith *Sallust*, is the hardest thing that can be. For as the tallest trees are weakest at the tops: so doth envy always aim at the highest. But maugre malice it self, *Mordecai* was in the number of those few that lived and died with glory, gotten by his piety, zeal, and other virtues: neither had his adversaries anything to complain of him more then his greatnesse, as *Camden* saith of the old Earle of *Essex*.

Verse 5. *Thus the Jews smote all their enemies.* It was the Lords work, and therefore to do it negligently, to keep back their swords from blood, had been to incurre that curse, *Jer. 48. 10.* as *Saul* did in sparing *Agag*, *Ahab* in shewing mercy to *Benhadad*, whom God had destined to destruction. These Jews, as so many Justicers, were set up by God to do to death these desperate enemies; and sith there was no hope of curing, but fall to cutting, that others might heare and feare, and do no more so: but see and lay with the Psalmist, *Verily there is a reward for the righteous, verily there is a God that judgeth in the earth.*

With the strokes of the sword, and slaughter, and destruction. Here then we see what punish-

Camer. med.
hist. or cent. 2.
c. 23.

Eph. 6 10.

Bapt. Egnat. l. 3

Ag. & Mon.
883.

Spec. bel. sacr.
182.

Herodo. us.

Exod. 8. 11.

Tacit.

Difficilimum
inter mortales.

Camd. Ellz.
fol. 532.

1 Sam. 15.

1 Kings 10. 4.

Immediate

voluntarie

accidendum

punishments they deserve that are enemies to the Church, and sooner or later they shall be sure of. For as hard weather roseth not in the age, so neither do the judgments of gainst Persecutors. God himself hath against them, and will surely have his people worths of them: his hand that is lifted up in threatening, *Isa. 26. 11.* will not fail to fall down in punishing; and the higher it is lifted, the heavier it shall fall. *Scdm. toll. tur qui dim. toleratur.* They shall fall by the sword, they shall be a portion for foxes; *Psal. 63. 10.* The Spoiler shall be spoiled, *Eph. 3. 1.* and he that killeth with the sword, must be killed with the sword, *Rev. 13. 10.* See, *2. Thess. 1. 6.*

And did what they would unto those that hated them? Where it is to be hoped, that they furnished the sword of justice with the oyle of mercy, that they remembered that of the Philosopher, *Puffe & mille mobile est*, that in some cases a man must not do all that he may do: as there be some again, wherein severity ought to call the scale. The Turks severity I can by no means like, that will rather cut off two innocent persons, then let one guilty man go free. Nor that of the Venetians, who punish with death such as cogen the State of but one penny, if it be proved against them. Again, care must be taken that justice be not executed (whether in a civil or military way) with a vindictive minde, but all selfish actions carefully strained out. Private revenge leaveth a stain upon a man some wayes innocent, witness *Jehu*, and puts an innocency upon the greatest offenders, witness *Ahaz*.

Verse 6. And in Shushan the Palace? One would wonder that any here should offer to stir against the Jewes, so much favoured by the King, patronized by *Mordecai*, and well-appointed to withstand them. But they were mad with malice against Gods people, and ambitious of their own destruction. *Haman's* death still sticks in their stomacks; and they resolve to be revenged, whatever it stands them in. With like stoutness of stomach it was that *Jezabel* painted her face, and tired her head, when *Jehu* was come to *Jezreel*, and looking out at a window, said, *Had Zimri peace, &c.* Herein certainly she shewed her great stoutness, as if she would daunt *Jehu*, and out-brave him in the midst of his pomp and triumph, *2 Kings. 9. 30. 31.* Divine vengeance suffereth not wicked people to rest, and to keep in their malice and mischief, but that they must break out and run headlong, like wilde beasts into the hunters toile, or upon the spears point, where they perish.

Verse 7. 8. 9. And Parshandatha, and Dalphon, — and Vajezatha? This *Vajezatha* was the youngest, but most malicious of them all against the Jewes, as their Doctours guesse and gather from the little *Zain*, and great *Vau*, found in his name.

Verse 10. The ten sonnes of Haman? Of whom he had so boasted, chap. 5. 12. and bore himself bold, as believing that being so full of children, he should leave the rest of his substance to his babes, *Psal. 17. 14.* These ten likely were ring-leaders to those *Hamanists* in *Shushan*, that durst appear in so bad a cause, being evil egges of an evil bird. *Non enim fieri alio modo potest, ut ex me & Agrippina vir bonus nascatur, said Domitian the father of Nero.* It cannot be, that of my self and *Agrippina*, should come any good man. *Haman* brought up his sonnes to bring down his house: and was a Parricide to them rather than a Parent. His darling *Vajezatha* he corrected not, but cockered: no wonder therefore that he proved to be of a gall-trill-kinde, (disquieting his own nest) of a viperous brood; and therefore, though not hanged together with his father, and the whole family, (as the Apocryphal additions of *Esther*, chap. 16. 18. tell us, but not truly) yet slain in this insurrection at *Shushan*, together with the rest of his brethren: the good people crying out as once they did at *Rome*, when the sonne of *Maximianus* the Emperour was put to death; *Ex pessimo genere ne cattulum quidem habendum.* Let not one whelp be left of so evil a litter.

But on the spoile laid they not their hand? Left the King should be damaged, or themselves justly taxed of covetousness and cruelty. Give none offence, neither to the Jewes, nor to the Gentiles, nor to the Church of God, *1 Cor. 10. 32.* This is oft repeated in this chapter, to their great commendation; that although, by the Kings grant they might have taken the spoile, chap. 8. 11. yet they did it not. 1. To shew that they were Gods Executioners, not thieves and robbers. 2. To gratifie the King for his courtesy towards them, by leaving the spoile wholly to his Treasury. 3. It is not unlikeliely, saith an Interpreter, that *Mordecai* and *Esther* had admonished them how *ill Saul* had sped with his spoiles of the *Amalekites*, and *Achan* with his wedge of gold, which

Zenecut. obli.
polit.

Kauz. uleg.
x. & natus & or.
Dio in Ner.

Non semper
omni quod
cent sunt faci-
enda. Lofat.
Fevand.

— Dining

which served but to cleave his body and soul asunder, and his babylonish garment, which proved to be his winding-sheet.

Verse 11. On that day, the number of those that were slain? This was done haply, by some Malignants, that would thereby have incensed the King against the Jewes. Or else the King (as became a good Shepherd of his people) taketh an account of his slain subjects; by diligent enquiry made thereinto. Whereupon, he might have repented him, (now in cold blood) of his grant to *Esther* and the Jewes those foreigners, against his natural subjects, who had done nothing but by his command, &c. But God so ordered it, that all this notwithstanding the King was well content with that which was done; as supposing that *Haman's* sonnes and complices would be seeking revenge, and plotting mischief, if left alive. He therefore goeth merrily in to the Queen, acquainting her with the number of the slain, and giving her leave to ask of him, whatever more she desired to be done. This was the Lords doing all along.

Verse 12. And the King said unto *Esther* the Queen? He would needs be the messenger himself, as presuming the newes would be most welcome to her, whom he desired to gratifie, rather out of affection of love, then desire of justice; else he would never have so little respected the slaughter of his subjects, armed by his own command.

What have they done in the rest of the Kings Provinces? This he should have uttered with grief and regret, accounting the blood of his subjects dear and precious; and not making light of so many mens lives lost by his default. But many Kings make as little reckoning of their subjects lives, as *Charles* the ninth did of the Huguenots in the French Massacre; or as the grand Seignior doth of his *Asapi*, a kinde of common souldiers, borne for most part of Christian Parents, and uled by him in his wars, for no other end but to blunt the swords of his enemies, or to abate the first fury, and thereby to give the easier victory to his Janizaries and better souldiers: This the Turkish Tyrants hold for good policy. How much better that *Romane* General, who said, that he had rather save one Citizen, then slay twenty enemies? and *Edward* the Confessor, who when his Captains promised, for his sake they would not leave one Dane alive in his land, thought it better to lead a private and unbloody life, then to be a King by such bloody butcheries?

Now what is thy petition? and it shall be granted thee, &c. An uxorious Prince, not propitious only to his Queen, but morigerous and obsequious. He was only her clay and wax; and had she been an *Eve*, a *Jezabel*, or an *Endoxia*, what might he not have done with him, or had of him? Our King *Edward* the third was wholly possessed and ruled by his Mistress *Dame Alice Pierce*, an impudent woman, who so wrought upon the Kings impotencies, that she caused the Speaker of the Parliament, to be committed to perpetual imprisonment at *Nottingham*. At length the grew so insolent that she intermeddled with Courts of Justice, and other offices, where she her self would sit to effect her desires. But though holy *Esther* was none such: yet it behoveth Kings to be lesse Prodigal of their Promises, and not to leave the lives and estates of their liege subjects, to the lusts of that weaker sexe especially; as having lesse of discretion, and more of immoderation.

Verse 13. Thus said *Esther*, If it please the King, &c. See chap. 5. 4. 8. Let it be granted to the Jewes, &c. The enemies at *Shushan* could not be all caught the first day, lest therefore those that lurked should hereafter prove troublesome to the Church by hatching new plots, she begs, that they also may receive condigne punishment, and *Haman's* sonnes be hanged up for an example. This she requested not out of private and personal spleen to any; but for the glory of God and the Churches peace. Had her aims been otherwise then good, her good actions could not have shewed her a good woman. For, though a good aime doth not make a bad action good, as we see in *Uzzah*, yet a bad aime maketh a good action bad, as we see in *Jehu*. *Lavaters* note may not here be let slip, the diligence that *Esther* used in rooting out her temporal enemies, should quicken us to do the like to our spiritual, viz. those evil affections, motions and passions, that warre against the soul. These be our Medes and Persians with whom we must make no truce, but maintain a constant deadly feud, till we have mastered and mortified them all, *Col. 3. 5.* *Rom. 8. 13.*

Simi ja sunt
boni p. f. f. f.
& boni regis
ope a. Cyr. 5.
apud Xenoph.

Turk. hist. 317.

Camd. Rem.
p. 214.

8. 13. for till that be done effectually, we must never look to have true peace, either within our selves, or with others.

And let Haman's ten sonnes be hanged] Had Haman been now alive, himself by right should have been their Hangman. There was a young man among the Switzers, that went about to usurp the Government, and alter their free State. Him they condemned to death, and appointed his father for Executioner, as the cause of his evil education. But because Haman was hanged before, his sons (though dead) shall now hang with him. Neither was it cruelty or revenge in Esther, to crave this of the King, but zeale to God, and fervent love to his people, whose welfare she fought by all means possible to promote. As for her self, she could joyfully say of Haman, as David did of Doeg. Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickednesse. But I am like a green Olive tree in the House of God: I trust in the mercy of God for ever and ever. I will praise thee for ever, because thou hast done it: and I will wait on thy Name, for it is good before thy Saints, *Psal. 52. 7, 8, 9.*

Verse 14. *And the King commanded it so to be done*] He feared not, that thereupon the people would rise and call him Tyrant to his teeth: as when Bajazet the second had cast *Achmetes Bassa* into prison, the Janizaries in an uproar insolently answered the great Turk, that they would by and by teach him, as a drunkard, a beast, and a rascal, to use his great place and calling with more sobriety and discretion. *Achmetus* well enough knew his own power, and was therefore the more bold in disposing, after this manner, of the lives of his subjects; who were ready to say to him as once *Tiberius* did to *Justinus*. *Si tu vulneris, ego sum; si tu nocuis, ego non sum: I am wholly yours to command.*

And the decree was at Shushan] *Dictum, concessum, illico factum.* The King was not willing to crosse Esther in any thing, saith *Iosephus*.

And they hanged Haman's ten sonnes] For greater ignominy and terrour to others, Thus God commanded the heads of the twelve Princes of Israel, to be hanged up against the Sun, *Numb. 25. 4.* *Jehua* hanged the King of *Asi* upon a Gallows until the evening, *chap. 8.* and after that the five Kings of the Amorites, *chap. 10.* God hang'd up *Abshalom* with his own bare hand.

Abshalom morte furens pensilis arbore, obit.

Verse 15. *For the Jewes that were in Shushan*] They did not stand to cast perils, or frame excuses, but with singular courage and constancy went on with the work, whereunto they saw themselves to be rightly called by God and man, keeping themselves still within the compass of the Kings Edict, and so carrying the matter, that those that were slaine, were judged by their own fellow-Citizens to have deservedly perished.

And slew three hundred men at Shushan] Besides the former five hundred. All these with Haman their Chieftain, might have lived long in honour and safety, could they have kept them quiet. But by the just and secret judgement of God, they kindled a fire with great force, that consumed themselves, according to that in the Prophet *Ezay*, *chap. 33. 10, 11, 12.* Now will I rise, saith the Lord of recompences, now will I be exalted, now will I lift up my self. Ye shall conceive chaffe, ye shall bring forth stubble, your breath as fire shall devour you, and the people shall be as the turnings of lime, as thorns cuttup shall they be burnt in the fire.

But on the prey they laid not, &c.] See verse 10.

Verse 16. *But the other Jewes that were, &c.*] Though they were but a Nation scattered and peeled, a contemptible and feeble folk, lately destined to destruction, yet by faith they subdued Kingdomes, escape the edge of the sword, out of weaknesse become strong, was valiant in fight, turne to flight whole Armies of the Aliens, *Heb. 11. 33, 34.* propitius and propitius against all the malignant power of *Persia*. Thus were they helped with a little help, (as it is, *Deut. 1. 14.*) that God might have a great deal of glory, as indeed he had.

Ga-

Gathered themselves together] United their forces, as verse 2. which whilst our Ancestours, (the old Britans) did not against the *Romans* who invaded them, they were easily and quickly conquered. *Et dum pugnant singuli vincuntur universi*, saith *Tacitus*, who was here with his father-in-law *Agricola*, an eye-witnesse of what he writeth.

And food for their lives] Not one whereof was lost in this hot encounter, in this sharp revenge they took off their avowed enemies. This was even a miracle of Gods mercy, *Who would not feare thee, O King of Nations, &c.*

And had rest from their enemies] Or, That they might have rest from their enemies; who would not otherwise be quieted, but by the letting out of their life-blood: but would make an assault upon the harmlesse Jewes, though it were to die for it: so that upon the matter they were their own deathsmen, besides the wilful losse of their immortal soules, which our Saviour sheweth, *Mat. 16. 26.* to be a losse, 1. Incomparable, 2. Irreparable.

And slew of their foes seventy and five thousand] Neither was it any dishonour to them to be God Almightyes slaughtermen. Even the good Angels are Executioners of Gods righteous judgements, as they were at *Sodom*, in *Sennacheribs* army, and oft in the Revelation. There cannot be a better or more noble act then to do justice upon obdurate Malefactors.

But they laid not their hands on the prey] They would not once soule their fingers therewith. No godly man in Scripture is taxed for covetousnesse, that fordid sin. See the Note on verse 10.

Verse 17. *On the thirteenth day of the month Adar*] On this day they stood for their lives, that they might rest from their enemies. And accordingly

On the fourteenth day of the same, rested they] i. e. the very next day after their deliverance, they would not defer it a day longer, but kept an holy rest with Psalmes and sacrifices of praise, (those calves of their lips) the very next day, whilst the deliverance was yet fresh, and of recent remembrance. This they knew well that God expected, *Deut. 23. 21.* and that he construeth delays for denials, *Hag. 1. 2, 4.* He gave order that no part of the thank-offering should be kept unspent till the third day; to teach us to present our praises when benefits are newly received, which else would soon wax stale and putrifie as fish, *I will pay my vows now, now*, saith David, *Psal. 116. 18.* *Hezekiah* wrote his Song the third day after his recovery: Queen *Elizabeth*, when exalted from a prisoner to a Princess, and from misery to Majesty, before she would suffer her self to be mounted in her charet, to passe from the Tower to Westminster, the very devoutly lifted up her hands and eyes to heaven, and gave God humble thanks for that remarkable change and turn of things.

And made it a day of feasting and gladnesse] Exhilarating and chearing up their good hearts, (that had long layen low) with a more liberal use of the creatures, that they might the better preach his praises, and speak good of his name: and that, sith they could not offer up unto him other sacrifices prescribed in the Law, because they were far from the Temple, they might not be wanting with their sacrifice of thanksgiving, which God preferreth before an ox that hath horns and hoofs, saith the Psalmist. Words may seem to be but a poor and slight recompence: but Christ (saith *Nazianzen*) calleth himself the Word; and this was all the fee that he looks for for his cures, *Go and tell what God hath done for thee.* With these calves of our lips let us cover Gods Altar, and we shall finde, that although he will neither eat the flesh of bulls, nor drink the blood of goats, yet if we offer unto God thanksgiving, and pay our vows unto the most High, it will be look't upon as our reasonable service, *Rom. 12. 1.*

Verse 18. *On the thirteenth day thereof, and on the fourteenth*] What they could not do on one day, they did it on another. Men must be sedulous and strenuous in Gods work, doing it with all their might, and redeeming time for that purpose, *Eccles. 9. 10.*

On both these dayes they destroyed their enemies] They did their work thoroughly: Let us do so in slaying our spiritual enemies: not sparing any *Agag*, not reserving this *Zaor* or that *Rimmon*: but dealing by the whole body of sinne, as the King of *Moab* did with the King of *Edom*, *Amos 2. 1.* burn the bones of it to lime

Bb 2

time: destroy it not to the halves as *Saul*, but hew it in pieces before the Lord, as *Sa-muel*. As *Jehona* destroyed all the Canaanites he could lay hold on. As *Asa* spared not his own mother, as *Solomon* drew *Joab* from the Altar to the slaughter, and put to death *Adoniah* the darling, so must we deale by our corruptions, ferretting and fetchting them out of their lurking holes as these *Jewes* did, their enemies on the fourteenth day, that had escaped the day before. Sixth we must either kill them up all, or be killed by them, for as that one bastard *Abimelech* slew all *Gideons* sonnes upon one stone, so one lust left unmortified will undo the soul. And as one sinner, so one sin may destroy much good, *Eccle. 9. 18.*

And on the fifteenth day of the moneth they rested. So shall the Saints do after death, which will be the accomplishment of mortification, for he that is dead, is freed from sin, *Rom. 6. 7.* and filled with joy, *Isa. 35. 10.* The ransomed of the Lord shall then return and come to *Zion* with songs, and everlasting joy upon their heads, they shall obtain joy, and gladnesse, and sorrow, and sighing shall flee away.

Verse 19. Therefore the Jewes of the villages, &c. Pagani. This is expounded in the next words.

that dwell in the unwall'd towns? Such as is the *Hague* in *Holland*, that hath two thousand households in it; and chuseth rather to be counted the principal village of *En-rope*, then a lesser City.

Made the fourteenth day, &c. See verse 17. while the Jewes in *Shushan* were destroying the remainder of their enemies. This day was afterwards called *Mordecai's* Holiday.

And of sending portions one to another. See *Nehem. 8. 10.* To the rich they sent in courtesie, to the poor in charity, and both these to testify their thankfulness to God for their lives, liberties and estates, so lately and graciously restored unto them.

Verse 20. And *Mordecai* wrote these things. He wrote with authority as a Magistrate (say some) that the Jewes should keep these dayes with greatest solemnitie. He wrote the relation of these things before-mentioned, say others, as the ground of this annual festivite. Or else it may be meant more generally, that *Mordecai* was the Pen-man of the Holy Ghost, in writing this whole book of *Esther*, as was before hinted.

And sent letters unto all the Jewes, — both nigh and farre. *Propinquis & longinquis*, that they might all agree together about the time and manner of praising God: and to sing the great *Hallelujah*. See, *2 Cor. 1. 11.* *2 Chron. 20. 26, 27, 28.* *Psal. 124. 1, 2.* and *126. 1.* *Psal. 136.* penned for a recorded publike forme, to praise God among the multitude, *Psal. 109. 20.* and in the great Congregation, *Psal. 22. 22, 25.* *David* would go into the presses of people, and there praise the Lord, *Psal. 116. 18, 19.* This was to walk worthy of the Lord, *Col. 1. 10.* This was to make a proportionable return, for we are Gods foile, and our thanks his crop.

Verse 21. To establish this among them. *scil.* by a law, that they should yearly on those two dayes rest, and repeat among themselves that signal deliverance, propagating the remembrance of it to all posterity. *Mordecai* well knew that eaten bread is soon forgotten, that deliverances are usually but nine dayes wonderment, that it is easie and ordinary with people, to rob God and wrong themselves by their unthankfulness, which forfeiteth former mercies and forestalleth future, he therefore seileth it upon them, saith the text, *statuendo eis ut facerent*, he exacteth it of them by vertue of his office.

That they should keep the fourteenth day, and the fifteenth day. Both dayes, nam gaudet produci hec solemnitas, as *Austin* said of the feast of Pentecost, such a solemnity should be drawn out to the full length, as the silk-worm stretcheth forth her self, before she spinneeth her finest thread. *Jehoshaphat* and his people shewed themselves unsatisfiable in their praises, which they presented again, and again, *2 Chron. 20. 26, 27.* And good *Hiezekiah*, when he observed in his subjects such a flood of affections at the Paschever, and that they were in so good a frame, took counsel with them to keep other seven dayes, and they kept other seven dayes with gladnesse, *2 Chron. 30. 21, 22, 23.* See with what a flood of words holy *David* poureth forth his soul in prayer, *Psal. 145. 1. to 8.* as if therewith he would even fill up the distance between God and himself. Sometimes he seemeth to forget himself in point of praising God; for he will, like a bird, having got a note, record it over and over, as *Psal. 136.* And in the last Psalm, there are but six verses: yet twelve

twelve *Hallelujahs*. He concludeth, Let every thing that hath breath, or, Let every breath praise the Lord, let it be as the smoke of the Tabernacle, when peace-offerings were offered, *Tam Dei meminisse opus est quam respirare*, saith *Chrysostom*, we have as much need to remember God, as to take breath.

Verse 22. As the dayes wherein the Jewes rested from their enemies. And therefore they in thankfulness would consecrate the same as an holy rest unto the Lord, calling the fourteenth day, *Festum sortium minus*, the lesser festivite of lots; and the fifteenth day, *Festum sortium majus*, the greater festivite of lots, as *Drusius* telleth us.

And the moneth. They thought the better ever after of the moneth *Adar*, that magnificent moneth, wherein was that golden day of their deliverance. *O deculam illam, &c. dexter sane pra letitia mihi sicut oculus*, said he. Oh that joyfull day! Oh that the Calendar of my life might be filled with such festivals!

Which was turned unto them from sorrow to joy. As God remembered poor *Joseph*, and turned his fetters into a chaine of gold, his rags into robes, his stocks into a charret, his prison into a Palace, his brown bread and water into manchet and wine. And as he had turned again the captivity of his people as the streams in the South, *Psal. 146. 4.* So here he had made a great alteration, bringing them from the jaws of death to the joys of a glorious deliverance, turning their sadnesse into gladnesse, their sighing into singing, their musing into mulick, their teares into triumph, *luctum in letitiam, saccum in ferreum, jejunium in epulum, manuum rectionem in applausum, &c.* And this is no new thing in the Church.

Verse 23. And the Jewes undertook to do as they had begun. Which yet they could not do, unless God gave them an heart to do it. Holy *David* understood this, and therefore when he found that heat and height of good affections in his people, he prayed, O Lord God of *Abraham*, *Isaac*, and of *Israel* our fathers, keep this for ever in the imagination of the thoughts of thy people, and stablish their heart unto thee; *1 Chron. 29. 18.* And when he had at another time undertook for himself, that if God would deliver him from blood-guiltinesse, his tongue should sing aloud of Gods righteousness, he subjoynes (by way of correction, as if he were sensible that he had promised more then was in his power to perform) O Lord, open thou my lips, and my mouth shall shew forth thy praise, *Psal. 51. 14, 15.* The Hebrew, or rather Chaldee word here rendered *Undertook*, is of the singular number, to shew, that every particular Jew undertook for himself, and for his posterity to all perpetuity. And indeed they keep this feast annually to this day, and exceedingly please themselves in the reading of this history, counting and calling all such Princes and States as crosse them, *Hamans*, and wishing that they may be able one day to be avenged of them, as their fathers were of these *Perians*, &c.

Verse 24. Because *Haman* the sonne of *Hammedatha* the *Agagite*, &c. In detestation of whose wicked plot, the Jewes at this day, when at this feast of *Purim*, they read the book of *Esther* in their synagogues, as oft as they hear mention of *Haman*, they do with their fists and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head; *Lavater* saith, the Papists in some countreyes do thelike on Good-friday, when in the reading of the Gospel, mention is made of *Judas* the Traitor. But as for *Faux*, *Digby*, *Piercy*, *Catesby*, and the rest of that hellish crew of Popish *Hamans*, treacherous *Judas*es, these they have crowned with fresh Encomiaficks, and little lesse then fainted. *Garnet* (that boutefeu) hath his picture set among the rest of *Rome's* Saints, counting and calling all such Princes and States as crosse them, *Hamans*, and wishing that they may be able one day to be avenged of them, as their fathers were of these *Perians*, &c.

And had cast Pur. But found to his cost, that there is no enchantment against *Jacob*, neither any divination against *Israel*, but that, according to this time it should be said of *Jacob* and *Israel*, (said by way of wonder at Gods doing on their behalf) what hath God wrought? *Numb. 23. 23.*

To confound them. Heb. to crush them, as a thing crushed to pieces, as the lesser beasts are crushed by the Lion, or as things are broken with a maul.

Verse 25. But when *Esther* came. Heb. when she came. This was the subject of the Jewes discourse upon those dayes; which they spent not in idle chat, but in telling one another what great things the Lord had done for them: relating all the particulars. All honourable mention was then made of *Esther* and *Mordecai*; neither was *Hamans* malice

ubi dicitur: *Memoria ejus sicut vinum Libani*, lay the Jews of those they honour, Bud. Pand. Herod. l. 2. malice instanced without utmost detestation: So true is that of Solomon, *Prov. 10. 7. The memory of the just is blessed*, (or, *is with praises*, as the Septuagint there render it,) but the name of the wicked shall rot, as doth now the name of the Powder-plotters of Bonner, Gardiner, and other Popish Persecutors.

Should return upon his own head.] According to *Psalm. 7. 17.* and haply not without allusion to those *Piculares & Okominates* among the Grecians, which were certain condemned persons, on whose heads they put the publick guilt, and then tumbled them into the sea; or else to those expiatory sacrifices amongst the Egyptians which were first cursed by them, and then cast into the river, or sold to the Grecian Merchants: in an apish imitation of the Hebrews *scape-goat*, and day of *Atonement*.

Verf. 26. *Wherefore they called these days Purim*] Thereby to perpetuate the memory of that mercy, worthy to be engraven in pillars of marble: This was a notable name; for it served to in-mind the Jews of all that God had done for them at this bout: As there is edification in the choice of fit Psalms, *1 Cor. 14. 26.* so in the imposing of fit names upon persons, things, and times. As the Christian Sabbath is to good purpose called the *Lord's day*: and those festivities of *Easter* and *Whitsuntide* were not so fitly called *Pasch*, and *Pentecost*, as the Feast of the Lords Resurrection, and of the sending of the Holy Ghost. It should certainly be the constant care of us all, to set up marks and monuments of Gods great mercies: so to preserve the memory of them, which else will be moth-eaten. Such as were *Abrahams*, *Jehovahs* *Irish*, *Jacobs* stone at *Beisbel*, *Moses* his *Jehovahs* *Nissi*, *Aarons* rod and pot of *Manna*, the twelve stones pitch up in *Jordan*, the names of *Gilgal*, *Ramath-Lebi*, *Aben-Ezer*, those plates nailed on the Altar, *Numb. 16. 40.* Hereby God shall be glorified, the Churches enemies convinced, our faith strengthened, our joy in the Lord heightened, our posterity helped, and Satan prevented, who seeketh to obliterate Gods works of wonder; or at least to alienate them, and translate them upon himself, as he endeavoured to do that famous execution of divine justice upon *Sennacheribs* army, by setting *Herodotus* a work to tell the world in print, that it was *Seison* King of *Egypt*, and Priest of *Vulcan*, who obtained of his god, that *Sennacheribs* army coming against *Egypt*, should be totally routed by reason of an innumerable company of rats, sent by *Vulcan*, which gnawed in pieces their bowe-strings, quivers, bucklers, &c. and so made way for the Egyptians to vanquish them. *Herodotus* addeth also that in his time there was to be seen the statue of *Sennacherib*, holding a rat in his hand in *Vulcans* Temple, and uttering these words, *Let him that beholdeth me, learne to feare God*. Lo, the god of this world hath his trophies erected, and shall the God of heaven and earth go without? Oh let us (who have lived in an age of miracles, and seen the out-goings of God for our good more then ever did any Nation) offer unto him the ransom of our lives, as they did, *Exod. 21. 30.* and *30. 12.* in token that they had and held all in meer courtesie from God. Let us leave some seale, some pawn of thankfulness for deliverance from so many deaths and dangers. Otherwise, Heathens will rise up and condemn us. They after a shipwrack would offer something, after a fit of sickness consecrate something to their gods, after a victory set up trophies of triumph, as the Philistines did to their *Dagon*, the Romanes to their *Jupiter Capitolinus*, &c.

Therefore for all the words of this letter.] In obedience to *Mordecai* their godly Magistrate. And of that which they had seen concerning this matter.] And especially of God made visible all along in it, yea, palpable, so that they might feeble him and finde him, *Alt. 17. 27.* though his name be not found in all this book. And which had come unto them.] Scil. by report and hear-say, but from such hands as that they were fully satisfied thereof, as *Hamans* lot-casting, *Esthers* supplicating, the Kings reading the Chronicles, &c.

Verf. 27. *The Jewes ordained, and took upon them, and upon their seed*] See *ver. 23.* Here we have a repetition of what was before recited, and this is usual in holy Scripture, as *Gen. 2. 1.* *Exod. 15. 19.* that things of moment may take the deeper impression. That of *Austin* is here to be remembered, *Verba toties inculcata viva sunt, vera sunt, plana sunt, firma sunt*. Let Preachers do thus, and hearers be content to have it so: *Nunquam satis dicimus, quod in populum satis dicimus*. To write to you the same things, to me is not grievous, and for you it is safe, saith that great *Apollo*, *Phil. 3. 1.*

And upon all such as should joyne themselves unto them.] Those Profelytes, *chap. 8. 17.* on whatsoever hang-bies.

So as it should not faile.] But stand as a law inviolable. And yet that *Octogesima octava mirabilis annus*, and that never to be forgotten fifth of *November*, are with us almost antiquated: little would one think that God had ever done any thing for us, either by land or by sea, against either fire-works or water-works, *Va corpori nostro*.

That they would keep these two dayes.] Keep them as before, by consecrating a rest, and feasting before the Lord; not by gourmandizing and profane sports, nor by running up and down from house to house as whiffers, and wafflers, as at this day the Jews manner is, witness *Antonius Margavita*, a baptized Jew.

According to their writing.] i. e. *Mordecai's* order, by themselves subscribed and ratified.

Verf. 28. *And that these dayes should be remembered*] That the memory of them might be kept a foot in the Church to all perpetuity. Nothing is sooner forgotten then a good turn received. *David* found himself faulty this way, and therefore sets the thorn to the breast, *Psalm. 103. 2.* Other holy men kept catalogues, (see one of Gods own making, *Judg. 10. 11, 12.*) They also had their *panegyrics*, or Memorials, as is before noted. The very Heathens, had their triumphal Arches, Pillars, Trophies, Tabernacles, Histories, Annals, Ephemerides, &c. A foule shame for us to fall short of them, and not to wish as *Jobin* another case. Oh that Gods works of wonder for us were now written. Oh that they were printed in a book, *That they were graven with an iron pen, and lead in the rock for ever*. That famous fifth of *November* especially, which drownes in a manner the memory of all former deliverances; as the return out of *Babylon* did the departure out of *Egypt*. This happy day (too too much slighted, alas, in many places already) should never be put out of the English Kalendar, whiles the Sun courseth about the earth: but be registred for the generation to come, that the people which shall be created, may praise the Lord, *Psalm. 102. 8.*

Every family, every Province, and every City.] They should all recognize their late danger, and thereby the better relish their deliverance, as *Sampson* did his honey-combe which he found by turning aside to see the lion he had escaped. Every man was to consider his own share in the publick safety, as the people did at *Solomons* Coronation, and to be particularly thankful. This would fortifie his faith, feed his hope, nourish his joy, further his obedience.

Verf. 29. *Then Esther the Queen, &c.*] See *chap. 2. 15.* *Mordecai* had written thus before, now for more authority-sake, and to shew her forwardnesse to further so good a work, *Esther* joyneth with him, not for a name, or out of an humour of foolish forth-putting, but out of an holy zeal for God and a godly jealousie over her people, lest they should hereafter slight or slack this service. And indeed the Jewes Chronicle (called by them *Sedar olam Rabbah*) telleth us, that this letter of *Esther* was not written, till a year after *Mordecai's* first letter: when those dayes of *Purim* haply began to be neglected and intermitted. She might therefore well say as *Saint Peter* did afterwards. *This second Epistle beloved I now write unto you, in both which I stir up your pure mindes by way of remembrance*, *2 ep. 3. 1.* True grace in the best heart is like unto a dull sea-coale-fire: which if it be not sometimes righted up, will of it self go out, though there be fuel enough about it. This good Queen was no lesse active in her generation, then before had been *Miriam*, *Deborah*, *Bathsheba*, &c. and after her were *Serena* the Emperesse, *Sophia* Queen of *Bohemia* a Hussite, *Queen Katherine* the *Dei-votiss*, (as her husband merrily called her sometimes) and that matchlesse Queen *Elizabeth*, whose Sunny dayes are not to be passed over slightly (saith one) without one touch upon that string, which so many yeares sounded so sweetly in our eares, without one sigh breathed forth in her sacred memory. Oh, what an happy time of life, had that famous light of our Church *Mr. William Perkins*, who was borne in the first yeare of her reign, and died in her last yeare.

And *Mordecai the Jew*] These two joyned together to adde the more force to the Ordinance.

Wrote with all authority.] Heb. with all strength, viz. of spirit, and of speech, of affection and expression.

To confirme the second letter.] Lest, for fear of the friends of such as they had slain, the Jewes should be slack in observing this feast of lots.

Verse 30. And he sent letters to all the Jews.] Tremellius readeth it, Which letters Mordecai sent to all the Jews, scil. as Monitors and Remembrancers.

To the hundred twenty and seven Provinces.] Among and above the rest, to Judea, which was one of that number.

With words of peace and truth.] i.e. promising words of prosperity and settlement, faith Tremellius, or promising them peaceable enjoyment of the true Religion, liberty of conscience, rightly so called: Or praying, that they may follow peace with all men, and holiness, without which no man shall see the Lord, Heb. 12. 14. Or; he sent letters full of courtesie and truth, that is, of unfeigned courtesie, as Vasabius senseth it. For there is a cut-throat courtesie, such as was that of Jeab to Amasa, of Judas to our Saviour, of Julian the Apostate to Basil, when he wrote unto him, but not with words of peace and truth, εις ειρηνην και αληθειαν αδιαφορως.

Verse 31. To confirme these dayes of Purim.] That they might by no manner of means be neglected, but that renewing their resolutions and their reasons for the same, they might remain constant, and firme, and peremptory in well-doing; cleaving to God with full purpose of heart, and sitting close unto the Lord without distraction, 1 Cor. 7. 35.

And as they had decreed for themselves.] Heb. for their soules; for the soule is the man, and the greatest thing in the least compass, is a good minde in a mans body.

The matters of the fastings and their cry.] Heb. the words of fasting, &c. that is, the vows they then uttered when they fasted and cried; that if God would hear and help them, they would not faile to praise him in all best manner. Now therefore, sith the vows of God were upon them, they should by keeping these dayes offer unto him thanksgiving, and pay their vows unto the most High. Some think that the fasting and crying here mentioned, referreth to those in Zechary, chap. 7. 5. in remembrance of the desolation of Jerusalem; that as they fasted then, so they should feast now; God having fulfilled his promise there made of turning their fasting into feasting, and added, Therefore love the truth and peace, chap. 8. 19. confer Mordecai's words of peace and truth, supra, verse 30.

Verse 32. And the decree of Esther confirmed, &c.] Dux femina fuit. Money was coined in the yeare eighty eight in honour of Queen Elizabeth, with that Posie inscribed. The like may be here said of Queen Esther, yea, we may adde that in the Gospel, spoken concerning another. Where ever this history shall be read in all the world, this that she hath done, shall be spoken of to her eternal commendation.

And it was written in the book.] Tremellius readeth it thus, When therefore the Edict of Esther had confirmed these things, it was written in this book. Lyra and others thus. She requested the wife men of that age, that they would reckon this History for holy Writ. If it be meant of any other publike record, which the Jewes then had, it is lost: as are likewise some other pieces which never were any part of the holy Scriptures: for God by his Providence ever took care and courte, that no one haire of that sacred head should fall to the ground. That unsound conceit of Pellican here, is by no means to be admitted, viz. That this latter part of the chapter from verse 25. to the end, came from the pen of some other man, not guided by the Spirit of God, and that because here is no mention made of praising God at this feast, or stirring up one another to trust in him. For we know that all Scripture is of divine inspiration, and it is to be presumed that those things were done at such solemnities, though it be not recorded in each particular.

CHAP

CHAP. X.

Verse 1. And the King Ahasuerus laid a tribute, &c.]

An extraordinary tribute to maintain warre against the Grecians, who uniting together, were then grown potent and formidable. To enable himself therefore the better against them, Xerxes gathered money, the sinews of warre, but lost the affections of his subjects: the joys of peace. He became hereby ill beloved of all sorts, and far a lesse King, by striving to be more than he was. And hence happily one letter of his name is lost here, for the Masurites tell us, that in the ancient Copies he is written, not Ahasuerus, but Ahasirs, without a Vau.

And upon the Isles of the Sea.] Judea was an Isle, Isa. 20. 6. (but not of the sea, for it was part of the Continent) because media insuperabilis unda, separated from other Countreys, and encircled with Gods powerful Protection. It was, say some, by Mordecai's meanes exempted from this great taxation. Herodotus saith, that a Countrey near unto Arabia was exempted. He meaneth Judea, saith Junius, though he name it not. It may be so. And it may be, saith an Interpreter, that this is here inserted, as being intended only of the reimposing of the tribute, whereof there was granted a release at Esthers marriage, chap. 2. 18. yet it may be also added, to shew how God punished the Nations for their late greedy gaping after the lives and estates of Gods people.

Verse 2. And all the Acts of his Power and his might.] Lyra and Rikelius observe, that Ahasuerus had all this power and might given him by God, as a recompence of his courtesie to the Jewes, and justice done upon their enemies. No man serveth God for nought. He is a liberal Pay-master, Mal. 1. 10. See the Note there.

And the declaration of the greatness of Mordecai.] Heb. the Exposition. Many make large Commentaries upon their own greatness, which a right Exposition would shew to be rather belluine than genuine. Great men are not always wise, saith Elihu, Job 32. 9. But Mordecai was a great wise man, every way accomplish'd, one of Gods Rabbies, as Daniel calls them, fit to serve any Prince in the world. There is a spirit in man, a rational soule in an ordinary man: but the inspiration of the Almighty giveth them understanding, Job 32. 8.

Whereunto the King advanced him.] Heb. wherewith the King greatned him; where-in he shewed himself a wife and Politick Prince; as did likewise Pharaoh in advancing Joseph, Darius Daniel, Constantius Chlorus Christian Officers, our Henry the eighth, the Lord Cromwell, whom he made his Vicar-General. Iovianus the Emperour was wont to wish, that he might govern wife men, and that wife men might govern him. Justin Martyr praiseth this sentence of divine Plato. Common-wealths will then be happy, when either Philosophers reigne, or Kings study Philosophy. Jethro's Justiciary must be a wife man, fearing God, &c. Exod. 18. and that famous maxime of Constantius Chlorus, recorded by Eusebius, is very memorable. He cannot be faithful to me, that is unfaithful to God, Religion being the foundation of all true fidelity and loyalty to King and Countrey.

Are they not written in the book of the Chronicles.] These Chronicles of Media and Persia, if they were now to be had, (as they are not) would far better acquaint us with the history of those times, then the fragments of them, collected by Herodotus, with the history of those times, then the fragments of them, collected by Herodotus, now wanting to the world: as the Chronicles of the Kings of Israel and Judah, the Book of the warres of the Lord, the book of Jasher, Origen's Osetapla, (the losse of which work saith a learned man, deplorare possumus, compensare non possumus, bewaile we may, but make up we cannot). Chrysostome upon Matthew, (when promotions were offered Thomas Aquinas, his usual answer was, Chrysostomi Commentarium in Mattheum mallem, I had rather have Chrysostomes Commentary upon Matthew; and many other precious pieces, which learned men would gladly buy at as deare a rate,

as *Plato* did those three bookes that cost him thirty thousand Florens. That we have the holy Scriptures so perfect and entire, preserved safe from the injuries of time, and rage of tyrants, who fought to burne them up and abolish them, is a sweet and singular Providence: and must be so acknowledged.

Verse 3. For *Mordecai* the Jew was next unto King *Ahasuerus*. Proximus a primo, the Kings second, as 2 *Chron.* 28. 11. having the next chief seat to him, as *Joseph* expoundeth it, and set over all the Princes of that Monarchy, so that he might well cry out with that noble General *Sphierates*, if *hanc a seculis*, from what mean beginnings to how great an estate and dignity am I raised! How long he held it is not recorded, all the dayes of his life it is likely, for the good and comfort of the Church, though not without the envy of many of the Courtiers, which he overcame more by patience then pertinacy.

And great among the Jews. A kinde of King in *Jehus*, as *Moses*, as great among them, as if he had been their proper King. There is mention made of one *Mordecai*, *Ezra* 2. 2. who was of the first that went up with *Zorobabel*. *Aben-Ezra* saith, that this *Mordecai* was he: and that when he saw that the building of the City and Temple went not on as was to be wished, he returned again out of *Judea* to *Shushan*, and lived about the Kings Court, being not known to be a Jew, till *Haman* was in his greatnesse, soon after which himself became much greater then *Haman*.

And accepted of the multitude of his brethren. He was their *Corculum*, (as *Scipio*) their darling, as *Titus*; *Mundi Mirabilia*, as *Otho* the third Emperour of Germany was called. Of *Mordecai* it might be sung, as *Cardanus* did of our Edward the sixth.

Delicia sacri & gloria gemis erat.

Seeking the wealth of his people. Farre more then his own private profit, glory and dignity, labouring their good both of soule and body by all meanes possible, that they might have *Gaius*'s prosperity, and be as happy as heart could wish.

And speaking peace. He was gentle and courteous to all, not like *Polypheus*, who was

Nec visu facilis, nec dictu affabilis ulli.

Now affability and courtesie in high degree easily draweth mens mindes, as faire flowers in the Spring do Passengers eyes. *Queen Elizabeth* for instance, of whom before. Moreover he spoke good of them, and for them to the King, and promoted their prosperity to the utmost.

To all his seed. i. e. to all his Countrey men, as if they had been his own children. And here that sweet Promise of God made to the good figges, was fulfilled. *Jeremy* had perswaded *Jehoiakim*, and many others with him, to yield themselves up into the hands of the King of *Affrya*, assuring them, that so doing they should fare farre better then those that stood out. They did so, and *Mordecai* among the rest, as some will have it, and now see how well they speed, see the faithfulness of God in fulfilling his Promises, the reward of the righteous, the triumph of trust.

Again, to all his seed. That is, posteris suis, so some sence it; he spoke peace to all his seed, that is, prosperity to all the Jewes posterity: providing for their future happiness also, and taking course, that after his death too, the welfare of the Church might be continued. This was *David*'s care, 1 *Chronicles* 28. 1, 2, &c. and *Paul*, *Acts* 20. 29. and *Peter*, 2 *epist.* 1. 15. and

and *Ambrosius*, of whom *Theodosius* speaking, said, *Dilexi virum*, I could not but love the man exceedingly for this, that when he died he was more solicitous of the Churches then of his own dangers. So was *Calvin* as is testified in his life. Nay, *Cicero*, as he could confidently sing.

O fortunatam natam me consule Roman.

So he elsewhere professeth, that he was in no lesse care what the Common-wealth would do when he was dead, then whiles he was yet alive. Cic. de amicis

Soli Deo Gloria in eternum.

Upon the B O O K of

Verle 13. Thousands le Main

Arabia. ^{whose name was Job.}] It is there a true and real history; that we here have of him, and not a fiction or a moral parable, as some have believed; for a double testimony for this, the one Prophetic, *Ezek. xxxviii.* and the other Apocalyptic, *Rev. xix. 17.* and such a well-twined cord is not easily broken. ^{What's} *Josephus* made mention of in his History of such a man? it was beside his purpose to write any thing less than what concerned the Jews. *Aristotle* in his History of the Jews, makes him to be descended of *Ezer*, and to dwell in *Idumea*. The *Jews* themselves and some of the Fathers of

τεισιμαρτες
τι κασιγνη-
τοι λε κασιγ-
νη αι λε. Hom
Ody.

the Church make him to be that *Jehab* mentioned *Gen. 36. 33*. True it is that the words differ much in the Hebrew writing; but for that, whilst he proffered, he might be called *Jehab*; when in discourse (which last we have him say, the *History* from years (aith *Strabo*) continued into *Yab*. See the *Library* *Regis* *1. 265. c. 4. 17*. Some make him to be much more ancient, viz. the same with that *Jehab* who was the Son of *Jackson*, the nephew of *Eber*, *1 Chron. 1. 23*; and that himself was pen-man of this book. *1 Chron. 1. 23* reads that his name was *metacanth* *Hebr.* and *haby* he and his friends joining their names together, might write this *History*; and that in *Hexameters* for most part, as *Hierome* thinketh. But that it was by inspiration of God, is testified not only by the divine Grandeur and Majesty of the stile, together with the intrinsecal excellency and efficacy of the matter; but also by the concurrent testimony of not a few other Scriptures, sufficiently asserting the authenticity and authority of this Book. The common opinion is, that it was written by *Mose*, while he abode as a stranger among the *Midianites*, for the comfort of his poor Country men, groaning under the Egyptian servitude: or else, that this *History* written at first by *Yob* and his friends in prose, was afterwards by *Mose* put into verse, and embellished with the most rich ornaments, and the most glittering figures of Poetry. Sure it is (aith *Senault*) that there is no book in the world, where the manner of speaking is more noble, the conceits more generous, the descriptions more rich, and the comparisons more natural. Sometimes the Author reasoneth like an excellent Philosopher, oftentimes like a profound Divine; but always like an Orator, and his Eloquence never leaveth him.

**Preface to his
Paraphrase.**

Tamim de vi-
timis perfectis
& immaculatis
dicitur.

And that man was perfect. That is, upright (it followed, next) and sincere, without guile or gall, a pattern of patience, a standing rule to all ages; and therefore (Gods acceptance and account) perfect and entire, wanting nothing, Jam. 1.4. because in him patience had her perfect work, as much as mortality would afford. It was but an unfavorable speech of him, who, when he was persecuted to be patient as Job was, replied, what tell you me of Job? Job never had any suites in Chancery; no; but he had far sharper trials; and if he had been Judge in that Court (as he was in his own Country, Chap. 29. 12, 17.) he would have made as good dispatch there, as ever Sir Thomas More did, who calling once for the next cause, was answered, That there was none.

And sepaigt, 1. we're remembering jeah that plain-hearted man, then // he's the great Grandfather. Of the word here, used (jeah) Israel was called jeah jeah jeah 22, 25 and 33, 5, 26. If jeah 44, 3, because God requirith uprightness, (which he calleth perfection Deut. 18, 13, and there is a great jeah in the word Tanner 2, 8, to show that an upright man keeps the whole law from the first to the last Jeah there) and where he finds it, not much jeah as Hebrews, 1, Cor. 7, 17, by he a very good Hebrew, 2 Sam. 17, 23, and Job the Hebrew, a very good Christian, such an one as Acclis was. Rom. 16, approved in Christ.

And one that feared God,] with an amicable, not servile, feare, such as was that of those mortall men who fear'd him for his Lyons, and are therefore said not to have feared him, 2 King. 17:32,33,34. Job too lived with men, as if God saw him; and so spake with God; as if men could hear him. Thence it was, that seldom or never did any man see him doing, or hear him speaking, but what was good and godly, as Xenophon saith of Socrates: Thence it was, that he never did well, that he might appear to, do so, *sed quia aliter facere non potest* (as Valerius faith of Cato) but because acting by this principle of Gods love, he could not do otherwise: for the feare of the Lord is pure, *Psal. 139:9*, and men do perfectly biding in the feare of God, 2 Cor. 7:1, *in timore Domini et obedientia eius*.] His work needs do to thankesse God, the greatest Good, if his sin is the greatest evil, and stands in full opposition to him. Job therefore stands in awe, and finnes not, he studiously declines evil, as he would do a serpent in his way, or poison in his meates. As yet he did not, in a land of uprightness, where the feare of God was his religion, but among profane *filii hominis*, in the midst of a crooked and corrupt generation, as Sodom in the old world, Los in Sodom, Joseph in Egypt, *Et Huiusmodi et aliusque*, or as an Orient star shining with fulnesse of heavenly light, and fixed in the region of happiness, though seen sometimes in a Well, in a middle to a milke ditch.

to verify and then we have established seven Sons.] This was a main part of his prop-

perity, to have such a numerous issue, to build up his house, and so, heir his estate, though it proved to be *intus et foras*; as Hieremie said, *Let's was, who lived to see her children buried before her*. *John* children are spoken of when their wealth became better valued: and yet after this, fearing God, and eschewing evil, to show (*saith Ferm*) that he was not like the men of these times, who, if they have many children, will take any evil course to get something for them, and think it a sufficient plea against works of piety or charity, that *they have many children to provide for*. But such should know, that not *getting*, is the way to thrive: neither can men better lay up for their children, then by laying it out upon the backs and bellies of Gods poor, to whom, *he that giveth shall not lack*. *Prov.* 28. 27. that's a bargain of Gods own making; this righteous knowing, *is merciful, and tendereth, and his seed is blessed*, *Psal.* 37. 26. when the wicked wretches riches perish by evil travel, and by unrighteousness, and there is nothing in his hand, *Eccles.* 5. 14. I tread of a graceless son; who after his fathers death finding his hoard of money and evil gotten wealth cried out, *O faithful drudge!* and hee found a hand of it.

whom, for the evil courses they took, he was wont to term them three matterly, impotumies, and ulcerous fores, wifings, that either he had lived a bachelour, or died childlesse : But rather like those of *Charles* the great, who so pleased him, that he could not at any time be well without their company, nor find in his heart to part with them though it were to be well married.

with them, though it were to be well as now.

Verse 3. *His substance also* [Heb. his *Possession or Acquisition*], that stock and store which he had gotten, and was rightly possessed of; confuting very much in cattle, great and small, for money was not then in so great request as now, when it is become the Monarch, and bears the Mastery, *Regius precium*: as he faith, *Imprecium precium nunc est*, faith another. We read not of *7000* *talents* (silver, tapestry, rich furniture: (faith *Origens*)) and other accoutrements, now much used and valued, but not of old. Heretofore in this Island of ours (faith *Hollands*) in a good Farmers house, 'twas rare to find four pieces of pewter: and in was accounted a great matter, that a Farmer could shew five shillings or a Noble together in silver; and in the good man of the house had a mattress or flock bed, and a sack of straw to rest his head on, he thought himself as well lodged as the Lord of the town &c. *Hollands* shew further faith, that some old men he knew who told of such times in *England* no longer ago

And three thousand Camels, and five hundred for assen, [to carry his servants, and
his baggage,] to export and import commodities : for

[illegible]

A 22

Tres vomica
tria carcinoma-
ta. Sueon.
Val. Max. Cbri
pag. 308.

Possessio maxi
 me pecuniaria.
 Nomen dictum
 est ab acquiren
 do. Metc.

Sic vixit enim
bominibus, tan-
quam Deus vi-
deas. Sic loque-
re cum Deo &c.
San.
Homp. 2.
Απομνη-
στη. Ρατορ.
Hb. 2.

to Plin.

great light? shewes forth in his whole practise such a power of godlinesse, as is sufficient either to draw hearts, or to daunt them? hast thou met with such a man in all thy circuit, that can quit himself so well and wisely in all estates, like as gold is purged in the fire, shineth in the water? feelst thou not how all his principles, practices, and aims, are *supernal* and *supernatural*?

That there is none like him in the earth. This was an high praise indeed; and yet no hyperbole: he was a Giant to other good people, who were but dwarfs and Zephies to him, for growth of grace, and height of holinesse. He was the paragon of his time; and of imparable piety. As *Abel* was a very *Non-such* for wickednesse; 1 King. 21. 25. so was *Job* for goodnesse. As *Heciah* out-stripped all the Kings of *Judah* for his trusting in the Lord 2 King. 18. 5. and *Josiah* for his integrity, 2 King. 23. 25. and the Centurion for his heretick faith *Matth.* 8. and *Paul* for his *pluv ultra*, *Philip.* 3. and *Ambrose*, that in *Theodosius* his account, he was the only Bishop: So it was here, *Job* was above others, as *Saul* was above the people by the head and shoulders. As he was the greatest, so the best man of all the children of the East, not a man came neerer him, and yet they might be dear to God never thelesse. But it is with good people, as with *Jonathans* signall arrows: two fell short, and but one beyond the mark &c. God hath his servants of all sorts and sizes, and of aliquid prodire tenus &c.

A perfect and an upright man &c. A tough piece thou findest him, I suppose; and not easily malleable. Thou hast been doing at him, I doubt not, but canst do no good on't. Thou hast set thine heart upon him, and tried thine utmost skill to overturn him, but hast met with thy match, and been sent away without thine errand: thou hast but beat upon cold iron: thou hast struck fire, but without tinder: thou hast knock'd at the door; but there was none within to open to thee. Thus God speaketh, to sting *Satan*, and (as it were) triumphing over his adversaries.

Verse 9. Then *Satan* answered and said, *Job* said, and his servants will ever have some whar to say against the clear truth: their will will but to serve them to slide or withstand it, then their pride and malice will suffer them to yield and acknowledge it. But what said *Austin* of the heretics of his time? *Gavians illi, his credulitate*: Let them talk their fill, and think it a great matter to have the last word; let us hold to our principles, and count it enough, that with *Quadratus*, we have good report of all men (or if not so, yet) of the truth itself, 3 *John* 21.

Does *Job* fear God for nothing? *Job* 1. No such matter. Is there not a cause, as they said once? hath he not wages of the beff? and are not thy retributions more then bountifull? he may serve thee well enough for his wages and pay, as he daily receiveth: He may swim well enough, when so held up by the chin: But the truth is, *Job* is a meer mercenary; and serveth God for hire; he serveth not God, but himself upon God: in a word, he is an arrant hypocrite, and a self-seeker, such an one as doth in *parabola* *vici caprus* *seu* *huarero*, pretend piety to his own worldly respects, and serves God merely out of interest. An hypocrite indeed doth so; being therein like the Eagle which soeth aloft, not for any love of heaven, her eye is all the while upon the prey, which by this means shee spieeth sooner, and seizeth upon better. But how will *Satan* prove that *Job* is an hypocrite, since he cannot possibly know his heart? and did not the searcher of hearts acquit *Job* of this foule sin in *Satans* hearing, when he pronounced him perfect and upright &c. How impudent then is this accuser of the brethren? The best is, that we have an Advocate with the Father, who puts by, and non-sutes all *Satans* accusations in the Court of heaven, 1 *John* 2. Yea, though *Satan* sometimes stand at the right hand of *Jehovah* *Zech.* 3. 1. and may seem to have the better of him: yet here's the comfort, *Iesus* Christ our Advocate is affore-proposition for our sake, as it is in the same name. Who then shall say any thing to the charge of Gods children? Or if any do, what need we care, when it is God that justifieth, and the Saints as vanquishers shall come off as *Job* did, with great glory to themselves, and shame to the assailer.

Verse 10. Hast not thou made an hedge about him? &c. or, hast thou not trench'd him in, and secured him with thine own bare hand; as in a tower of warr, or tower of brass: thou thy self rather art the hedge, or makest it, and that not only about his person, but about his people, children, servants &c. yea, about his whole estate,

so that there is no coming at him: and this *Satan* seemes to speak very angrily. See the note on *Zech.* 2. 5.

On every side. *per circuitum, circumcirca*. The diel could find never a gap, make never a breach. Oh the safety of a Saint, that goes alwaies under a double guard, the power of God without him, and the peace of God within him! The Lord himself is his keeper, the Lord his defence upon his right hand, *Psal.* 121. 5. See *Psal.* 91. How miraculously hath *Geneva* been upheld, a small City environed with enemies, and barred out from help of other Churches! How well may we sit and sing, If the Lord had not been on our side, now may England say, if the Lord had sing, If the Lord had not been on our side, when men (or rather devils in the shape of men) rose up against us, then had they swallowed us up quick, when their wrath was kindled against us. They were not our wooden walls that saved us &c. but thy right hand, and thine arme, and the light of thy countenance, because thou hadst a favour unto us, *Psal.* 44. 3. This was a better wall then that about *China* or *Babylon*, or that which *David* so soon leaped over by the help of his God, *Psal.* 18. who is *sic omnibus attentus* *non* *desertus* *a* *singulis*, so helpful to the whole community of his people, as that he neglecteth not any one that pertaineth unto him.

Thou hast blessed the work of his hands. So that he hath good successe in all his businesses, all things thrive well under his hand; this the diel stomached; and, because he could not come at *Jobs* heart, fed upon his own. Malice drinketh up the most part of its own venom. It pleaseth the Lord well, that his people prosper, but the diel cannot endure it. Well might *Austin* say, *Invidia est vitium diabolicum*, envy is a devilish sin, for it transformeth men into so many breathing devils. And his substance is increased in the land. *Heb.* is broken forth; so that his house is too little to hold the precious and pleasant riches that are therein; his grounds cannot contain the increase of his cattle: *ruperunt horrea messis*. In fine, there is no end of his wealth.

Verse 11. But put forth thy hand. Make *Job* feeble the weight of it, as good people usually do more then others; yet not ad exitium, but ad exercitium, their crosses are not penal, but probational and medicinal. The same holy hand of God that was put forth to protect and blesse *Job*, shall bee put forth to afflict him. It must needs be therefore done in measure, and in mercy. If he smite *Job*, it shall be in the branches only, and not at the root, *Isa.* 27. 8. for there is a blessing in it; his hand shall not be further put forth to smite, then to save, *Isa.* 39. 7. *Act.* 4. 31. *Psal.* 144. 7. If *Satan* or his instruments over-do, and offer to exceed their commission, he will never endure it, *Zech.* 1. 15. This *Satan* knew very well, and therefore motioneth that God would put forth his hand and touch him; or, Put forth thy hand, I pray thee; or, Put forth thy hand a little (so some render it) and touch him; that is, lightly afflict him. Confer *Genes.* 26. 11, 19. and *Psal.* 105. 15.

And touch all that he hath. or touch any thing that he hath; so the word *Col* is used, *Job* 8. 12. *Prov.* 1. 17. And it is, as if he should say, Lay but some light losse upon him, and he will shew his unfoundnesse, as if but light weights be hanged on rotten boughs, they will soon break; and as if wooden or earthen vessels be set empty to the fire, they will quickly crack.

And he will curse thee to thy face. *Heb.* If he do not curse thee, q. d. then I shall much marvel, or then say, I have no skill in him, if he will not thereupon bluster and blasphemize thee, and that openly, impudently, boldly, to thy very face, avowedly, as *Caligula* did, when he dared his love to a Duell, with that *Hemistick* in *Horace* his *Andrus* & *Lydi* or, as *Malomet* the Grand Seigneur greatly grieved with the dishonour and losse he had at *Scodva*, most horribly brake out into blasphemous words not fit to be related, as that black mouthed Pope with his *al despo di Dio*, They set their mouths against heaven, such the *Psalmit*, and let fly at God himself, they howle upwards with the wolf when hunger-bitten, they utter their owne harsh voice, as the Parrot when beaten and like birds of prey that have been long kept in the dark, are out of measure fierce and furious when once they come abroad, so are ignorant and gracelesse persons. But *Job* was none such; what ever the diel deemed and averred of him, *Psal.* when he had lost the field, might, for want of grace, say that there was a mist over the eyes of providence. *Erasmus*, when over-

Dia.

come by his enemy *Antony*, may say in his rage, that all things are carried by blind fortune, by hap-hazard. *Atque deus, atque astra vocat crudelia.* — Those miscreants in *Malachi* may say, 'tis but lost labour to serve the Lord, *chap. 3. 14.* But Satan suggesting that *Job* would do any such thing if crossed, did (as one speaketh) either lie knowingly, or at least guesse ignorantly.

Verse 12. *And the Lord said unto Satan, Behold, all that he hath is in thy power.* Here God in appearance condescendeth to the devils desires. But we must know, that Gods end in this large grant, was not to gratifie the devil, but to glorifie himself, by making Satan an instrument of his own shame and infamie, when by all that he could do, *Job* would not be drawn to think or speak amisse of God; though Satan left him his wife (who was within his commiſſion) to tempt him to it: and afterwards left him his tongue untouched (when all his body besides was smitten with fore boiles) as hoping haply, he would have cursed God therewith.

Only upon himself put not forth thy hand. Meddle not with his outward or inward man. He would fain have been doing with both, and had done it now, but for this mercifull restriction; which to the devil was (no doubt) a very great vexation. But how could he help it, otherwise then as horses digest their choler, by biting on the bridle? The will of the Lord must stand: and *Job*, though he shall have his back-burden of crosses of all kinds, yet they shall not be laid upon him all at once, but piece-meal, and at several times. *Fidelis est Deus*, saith the Apostle (and Father *Latimer* died in the flames with those sweet words in his mouth) *God is faithfull, Who Will not suffer us to be tempted above that we are able &c.* but will surely proportion the burden to the back, and the stroke to the strength of them that shall beare it. See his gracious dealings with the Apostles, at their first setting forth into the world: and how by degrees he inured them to bear the Crosse of Christ, *Acts 2. & 4. & 5. & 12.*

So Satan went forth from the presence of the Lord. As thinking every houre two, till he had sped his commiſſion: the devil defended like lightning upon the earth, to search occasions to ruine *Job*, and to triumph over his patience, to touch all that he had, and to touch him to the very quick. This diligence of the devil in evil-doing, how happy were it, saith Mr. *Beza*, if we could imitate in doing well? But behold, whilest Christs enemies watch, and in the night set themselves in readinesse to take him, his chief disciples do not only snore and sleep; but cannot so much as be awakened in the garden.

Verse 13. *And there was a day* A dismal day it proved to *Job*, a day of trouble and distress, a day of wastefull and desolation, a day of darknesse and gloominesse, a day of clouds and thick darknesse, as *Zeph. 1. 15.* That subtle serpent set upon mischief, purposely picketh out such a time to do it, as wherein such a sad and sudden change was least of all looked for; and then laies on amaine (as if he were wood) with the hail-shot, hell-shot of sharpest afflictions. He knowes well, that as mercies and deliverances, the more unexpected they are, the more welcome, (as *Abraham* receiving his son *Isaac* after a sort from the dead: *Israels* education out of *Egypt*, when they were forsaken of their hopes: *Jonah* his being drawn out of the belly of hell (as he phraseth it, *chap. 2. 2.*) so crosses, the more suddenly they befall men, the more they amate them; and finding weak minds secure, they make them miserable, leave them desperate.

When his sons and his daughters were eating and drinking wine. Wherewith, if their hearts were overcharged, (and what more easie? the devil foiled our first parents by inordinate appetite, and finding it then so successfull a weapon, he maketh use of it still) that day might come upon them unwares, *Luke 21. 34.* That was Satans drift surely, however it fell out: and so, to destroy body and soul together. But it is to be hoped, that he was disappointed of his aime, and that death was sent in hast to *Jobs* children, as an invitant to a better feast: and that they might do as our Saviour did, who being at a feast at *Bethany*, fell into a meditation and discourse of his death and burial, *John 12. 7. 8.* Sure it is, that although the wicked may die fitting, and shall die in their sins, *John 3. 21.* and so be killed with death, as *rebels* children were, *Rev. 2. 13.* Yet Gods children shall not dye before their time, *Ecclef. 7. 17.* or till the best time, till their work is done, *Regel. 11. 7.* No matter of sin or doyle can invade my end a minute (saith one), whilest my master

ABs and Mon.
fol. 1579.

master hath work for me to do. It is the happinesse of a Saint, that he is sure not to die till that time, when, if he were but rightly informed, he would even desire to die. Happy is he, that after due preparation is passed through the gates of death, ere he be aware, as *Jobs* children were.

Verse 14. *And there came a messenger* A sad relater, not a devil in the shape of a man, as the Rabbines would have it (let that passe for a Jewish fable) but one of *Jobs* own servants, or some other eye-witnesse, to make *Job* believe, belike that as an evil man, he only sought rebellion, *Job* such cruel messengers were (not against him, *Prov. 17. 11.*

The oxen were plowing, and the asses feeding &c. We were none of us either idle, or ill-occupied: but taking pains, and tending our cattle, when this disaster befell us. Fools, because of their transgression, and because of their iniquities, are afflicted, *Psalms 107. 17.* they create themselves crosses, such as must therefore needs come with a sting in them. See *Gen. 42. 21.* But *Jobs* servants were honestly employed when plundered and assassinated, which sheweth, that his losses were not penall, but probationall.

And the asses feeding beside them. Peter Martyr upon the first of *Samuel*, wit- tily applyeth this text to prelates and non-residents, who, when put in mind of their duty, would usually answer, that they had substitutes and curates to do their businesse for them; *Ita labor aliorum est, & proventus ipsorum*; So that others took the paines, and they the profit (saith he) and as it is in the book of *Job*, The oxen plow, and the asses feed beside them.

Verse 15. *And the Sabaeans fell upon them.* i.e. The Arabians a sheevish people that lived by rapine and robbery. They are at this day called *Saraceni* of *Sarac* to rob; for they keep up their old trade, and are not all out so good as those *Circassians*, a kind of mongrell-Christians, who are said to divide their life betwixt sinne and devotion; dedicating their youth to rapine, and their old age to repentance.

Tea, they have slain the servants. Heb. The young men; for *Job* was, *Sic. Iuniorum adiutores*. It was happy howsoever, that they were taken away, when in their lawfull calling, and about their honest employments; *Job* chole to be taken in such a posture: for he knew the very times, and yet when the chariots of heaven came to fetch him up, he was going and talking to his Scholar, *Elihu*. The buie attendance on our holy vocation, is no lesse pleasing to God, or late for us to die upon, then an immediate devotion. Happy is that servant, whom the Master when he cometh shall find so doing.

And I only am escaped alone to tell thee. For no other cause escaped this one, this single one, but to adde to *Jobs* affliction. There was no mercy in such a sparing: it was, that *Job* might have the ill news brought him suddenly and certainly. That old man-slayer had so contrived it for the greater mischief.

Verse 16. *Whiles he was yet speaking* See here we may, that miseries many times lay not for a mannerly succession to each other, but in a rude importunity throng in a note: *Fluctus fluitum tendit*, one deep calleth to another, and as one shower is unburthened, another is brewed, *Ecclef. 12. 2.* It must not seeme strange, that be joyous to Saints when they fall: (or be precipitated, plunged) into divers temptations, *1am. 1. 2.* For crosses seldom come single.

There came also another, and said. Before *Job* could recollect and recover himself, or take breath: this was a fore-trial: *Job* was mercy that we have some *Intervalla*, that the rod of the wicked doth not, alwayes rest, on the lot of the righteous; that there are any interstices, any *Blankens*, fith here they must have it, on no where, *Revel. 1. 4.*

The fire of God. This was more terrible then the former, because God seemed to fight against *Job* with his own bare hand, by fire from heaven; as once he did against *Sodom*: *Be not thou a messenger unto me, O Lord*, saith *Jeremy*, *chap. 17. 17.* And then I dare not, though all the world be against me. If Ministers in a tempest have lea-room enough, those in no way with men in afflictions can see and say, *For Gods sake on these, it is the more to be feared, and on the contrary, it is fearful to fall into the hands of the living God.* *Job* was more to suffer, it was great

Com. in 1 Sam.

Sabai apud poe-
tas molis vo-
cantur: but
Satan let them
work.
Brevem Enquir
135.

Aliud ex alio
milium. Tercit.
divos ad op
divos glori.
Actioph.

Heb. 10.

where for almost three dayes they remained with loud cries, and abundance of tears, testifying their remorse for offending him, beseeching his pardon, which at last they gained. God calleth to baldnesse for sin, *Iſa.* 22. 12. which in other cases was forbidden; *Lev.* 19. 27. and 21. 5. *Deut.* 14. 1. This Job performed here: for he knew that although God afflicted sometimes for his own glory, *John* 9. 3. sometimes for triall or exercise of his peoples graces, yet sin is ever at the bottome as the meritorious cause of what they suffer, and if he did not duely consider it before, Zophar gaye him to understand that God exalted of him lesse then his iniquity had deserved, chap. 11. 6.

And fell down upon the ground] This shewes that Job arose not before to this end, that with a stout and stubborn gesture of the body, he might withstand God: but rather, that he might with greater lowlinesse and humility submit to his justice, and implore his mercy: He fell down upon the ground and worshipped, saith the Text; that is, he fell upon the ground to worship. He fell not all along on the earth, as Saul did, out of delpendency and despair, after that he had heard the diuell preaching his funerall, he lay like an oxe on the earth, in the fulnesse of his stature, as the Original hath it, *1 Sam.* 28. 20. but, as humbling himself under the mighty hand of God, who would raise him up in due season, *1 Pet.* 5. 6. and as reverently and religiously submitting to his will. And it is probably observed (saith a late expositor out of another) that the ancient Prophets and holy men were called *Naphalim*, *proidentes*, or *Prostrantes*, that is *prostrates* or *Fallers downe*, because in their worship they usually fell down upon the earth, to humble themselves before the Lord.

Mr. Caryl. ex
Boulduc in loc.

1 Sam. 25:37
Heracl. Hom.

Rom. 13. 12

Psalm 124:10

Verse 21. And said] He lay not on the ground dumb as a stone, as it is said of Nabal, and fained of Nisbe. He rageth not as Xerxes did, when he beat the Sea by way of revenge: neither vexeth himself without measure, as Achilles at the death of his friend Patroclus. He curseth not God to his face (as Satan that old liar said he would do) nor so much as the Sabees and Chaldees, or the diuell the chief language of his present sufferings: but rejoicing in hope, patient in tribulation, continuing instant in prayer he said in the words of truth and sobernesse.

Naked came I out of my mothers womb.] Hence the Proverb, *Nudus tanquam ex matre*, not having a ragge to my back, but stark naked, as ever I was born. Hither I came a pitiful poor delinquent, shuffling and sorrowful creature, not having a croffe to blesse my self with, as they say: much lesse, sheep and oxen, children and servants &c. howbeit God provided for me then, and as he took me out of the womb, so he made me to hope when I was upon my mothers breasts. I was cast upon him from the womb &c. And shall I now cast away my confidence which hath so great recompence of reward? No, though he hath stripped me stark-naked, and left me with as little as he first found me, yet I will trust in him. It is he that maketh poore, and maketh rich: he bringeth low, and lifteth up againe, *1 Sam.* 2. 7. The will of the Lord he doeth. Here I am, let the Lord do with me, that which is right in his own eyes, *2 Sam.* 15. 26. He is Lord Paramount, the true proprietary and Owner of all: I have been only his steward, his tenant at will.

Imque meo dedit Dominus tibi iure penae:

Tu mihi jus dederas, posse vocare Meos.

And naked shall I returne thither againe.] *Sc.* to the womb of my *Magna Parens*, the earth, fitly called a Mother, because as thence we came in Adam, so thence hence shall we be born againe (as it were) at the resurrection, called therefore the *Regeneration*, *Matth.* 19. 28. for so some read the words there; *To which have followed me, shall in the Regeneration (when the Son of man shall sit in his glory) sit upon twelve thrones &c.* See *Psalm* 2. 7. with *Act.* 13. 33. This Plato hammered at in his *Timaeus* or great *Revolution*. To the grave therefore, that womb of the earth, that *Congregation house* of all living, as Job elsewhere calleth it, chap. 30. 23. shall I returne laith he: implying that our life is nothing but a coming and a returning. *Repatriatio est hoc*, saith Bernard concerning death. It is but a coming and a going (saith a Divine) it is but a flood and an ebb, and then we are carried into the Ocean of Eternity. I read of one, who being asked what life was? made an answer answerlesse: for he presently turned his back, and went his way. The truth is, wee fetch here but a turne, and God saith, *Returne againe*, *Psalm* 90. 3. *To live, is but to dye*

Magna parens
terra est.
Ovid.

lye a dying: the earth receiveth us like a kind mother into her entrails, when we have a while troden her underfoot, we haite to our long home, *Eccles.* 12. 5. Heb. to our old home; *sc.* to the duil, from whence at first we were taken. *Terminus* rendreth it in *domum saculi*, to the house of our generation, where we and all our Contemporaries shall meet. *Cajetan*, in *domum mundi*, the house which the world provideth for us; and to this house (much in Jobs mind), and therefore he here saith *Thither*) this house of the grave (as the Chaldie paraphraseth) men must returne naked. As he came forth of his mothers womb, naked shall he returne so go as he came (saith Solomon) and shall take nothing of his labour which he may carry away in his hand, *Eccles.* 5. 15. Death as a porter, stands at the gate, and strips men of all their worldly wealth, leaving them *ne obolum quidem nudum* solvent.

Hand nullas portabis opes Acherontis ad nudas.

Nudus ab inferna stulte veteratus.

Prophet.

Some have had great store of gold and silver buried with them, but to small purpose, more then to proclaim their own folly. Some wife then some: if I must leave all the rest, yet this I take with me, said a silly fellow, when giving up the Ghost, he clapt a twenty shillings piece of gold into his mouth. *Athenens* telleth one of; that at the hour of his death, devoured many pieces of gold, and sewed the rest in his coat, commanding that they should be all buried with him. *Hermocrates* being loth that any man should enjoy his goods after him, made himself by will, heir of his own goods. These muck-worms, like those ten men *Jer.* 41. 8. having treasures in the field, of wheat, barley, oyle &c. are full loth to part with them: and having much cattle, as those *Reubenites* and *Gadites*, *Numb.* 32. 5. they would faine live still on this side Jordan: having made their gold their God, they cannot think of parting with it: they would if possible, carry the world with them out of the world. But what saith the Apostle? *We brought nothing with us into this world, and it is certain* (see how he allevereth and assurgeth it, as if some rich wretches made question of it) *we can carry nothing out*, nothing but a winding-sheet; as *Sultan Saladins* shirt, which he commanded to be hung up at his buriall, a bare Priest going before the bier and proclaiming, *Saladine* the mighty Monarch of the East is gone, and taketh no more with him then what you here see. And to the same sense the Poet speaking of *Annibal*, saith,

— modo quam fortuna fovendo

Congestis opibus donisque referis opimis,

Nudum cartae portaris navis cymba.

Sil. Ital.

The Lord gave.] It is his blessing upon the diligent hand, that maketh rich, *Prov.* 10. 22. as without that, all pains and policies are but *arena sine calce*, sand without lime, they will not hold together. Not only every person, (that is, spiritual blessings in heavenly things) but every good gift, that is, temporal blessings in creature-comforts, come from above, from the Father of lights, *James* 1. 17. as pledges of his love to those that are his, and as an earnest of better things hereafter, *Psalm* 23. 6. 7. *Gen.* 27. 28. God give thee the dew of heaven, saith Isaac to Jacob. Esau likewise hath the like, but not with a God give thee, he profanely sacrificed to his own net, not having God in all his thoughts. He said with that *Assyrian*, *Isai.* 10. 13. By the strength of my hand have I done this: my power and the might of my hand hath gotten me all this wealth &c. Is not this great Babel that I have built &c? Job uttereth no such bubbles of words: he arrogateth nothing to himselfe, but ascribeth all to God, whom the heathens also acknowledge — *Quoniam idcirco The giver of all Good.*

And the Lord hath taken away.] As well he might, for though I had the possession, yet he hath the property; neither can he possibly do me wrong, such he is Lord of all, and may dispose of me and mine as he pleaseth. Hierome teacheth his friend Julian to say, *Tulisti liberos quos ipse dederas: non contritor quod recepisti, ago gratias quod dedisti*: Thou hast taken away the children which thou hadst given me: I grieve not that thou hast taken them, but give thee thanks for giving them. Julian that vile Apostate, said at his death, *I gladly render up my life to Nature requiring it; as a thankful and faithful debtor*. This was true, but a copy of his countenance, and weenly for a name. And what shall we think of *Quintus Fabius Maximus*?

Vitam repositam
si natura tam
quam debitor
bona fidei red-
ditum cautio.
Ammian. 1. 25.

Maximus? who when he heard that his mother and wife whom he loved dearly, were slain by the fall of an house, and that his younger son, a brave hopefull young man, died the same time in *Umbria*, he never changed his countenance (though his friends lamented the losse with many tears) but went on with the busines of the Common-wealth, as if no such calamity had befallen him; was this patience or stupidity, whether? Patience is a fruit of the Spirit, *Gal. 5. 22.* so that *Aquinas* needed not to have questioned, whether a man can have patience *sine auxilio gratie*, without the help of Gods grace. A natural man may, for sinister ends, bite in his paine, as *Marius* did, when his leg was cut off by the Chirurgion; he may conceale his grief, as *Mithridates* did for a time; but all the while, he was in a kind of fever (*Epiasis* the Physicians call it) wherein men be cold without, but hot as fire within. And the like we may judge of *Philip* the second King of *Spaine*, who is said to have borne the losse of his invincible *Armado* that had been three years a rigging, with much patience, giving, and commanding to be given all over *Spain*, thanks to God and the Saints, that it was no more grievous. This was but a fained and a forced patience: it was rather pertinacy then patience, it was an obstinate stiffnesse of mind &c. Ye have heard of the patience of *Job*; and what was the ground of it? he beheld God in all, the Lord hath taken away, saith he: not a word of the *Caldean* and *Sabeen* plunderers, not a tittle against the devil who had employed them: and why? *Job* easily discerned Gods arrows in Satans hand, and Gods hand on the arms of those that had robbed him, and wronged him: hence *Taceo, Fero, Spero*, was his motto. It is the Lord, said *Eli*, when threatened with the losse of all. I was dumb (saith *David*) because it was thy doing. So was *Jacob* for the same reason, in the rape of *Dinah* his only daughter, afterwards married to *Isak*, say the Jew-Doctors. So was *Aaron* in the untimely end of his untowardly children, *Lev. 10. 3.* So was *Mauricius* the good Emperour, when he saw his wife and children slain before his eyes by the traitor *Phocas*; And so was lastly, that noble Lord of *Pleſſis*, who when he had lost his only son (a Gentleman of marvellous great hope) in the Low-Countries, and shortly after, his Lady died of that griefe, hee took up those words of *David*; *I was silent, and said no word, because thou Lord hadst done it.* Blessed be the Name of the Lord! As well for taking away, as for giving: This was a rare bird, that would thusling in winter. It is easie to swim in a warme bath, and every bird can sing in a warme sun-shine: but to blesse God heartily, when afflicted most heavily; this is the breathing of an excellent spirit: *In every thing to give thanks, o quam hoc non est omnium!* In this theme of blessing God for afflictions, also *Basil* spendeth all his Sermon which he entitleth, *Giving of thanks in all things*; (*Christianorum propria virtus est*, saith *Hierome*, it is a vertue proper to true Christians, heartily; and not hollowly to give God thanks for crosses, for it proceeds from the joy of faith, and some taste of Gods fatherly care of us in our corrections: If good things befall thee, blesse God, and they shall be increased; if evill things, blesse God, and they shall be removed, saith *Austin*; of whom also it is reported, that he had alwaies in his mouth *Deo gratias*, Thanks be to God for whatsoever befalleth us. The Prophet, *Psalms 89. 38.* to 52. lamentably complaineth of the Churches miseries, and yet concludeth, *Blessed be the Lord forevermore*: and this he doth, not formally and flightly, but earnestly, and with much affection. Lo, this is the guise of those that be gracious. But how blank (think we) was the Devil, when hoping to heare *Job* blaspheme God, he heareth him blessing Gods Name in this sort, The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord. The Greek and Latine translations insert here another sentence that is not found in the Hebrew verity, viz. *even as it pleaseth the Lord, so come things upon us*. Our late Common-prayer-book also hath the same words in the form for Buriall of the dead.

Verse 22. *In all this Job sinned not*. The Greek and Latine versions adde here, *with his lips*; but I could rather be of *Mercers* judgement, who referreth the former part of this verse to the mind, and the later to the mouth: shewing that *Job* neither thought in his heart, nor uttered with his mouth any thing unmeet and unworthy of God, inasmuch, that both within and without, he carried away the victory and conquest over *Satan*; and so better deserved to be Sainted then our *Henry* the sixth, of whom the Chronicler writeth thus. This King in both estates

so demeaned himselfe, that he modestly carried the one, and moderately under-went the other: yea, such was his deportment, that the inconstancy of his state could not alter the constancy of his minde; inasmuch, that one of his successours, King *Henry* the seventh, laboured for that onely vertue; to have him canonized for a Saint; and had obtained to have done it, had not the charges thereof so farre exceeded mediocrity, as to cause him to leave it undone. God himselfe hath here canonized, crowned and chronicled holy *Job*, for his many good properties before, and here for his humility and patience: *The triall of his faith being much more precious then that of gold that perisheth, though it be tried with fire, is found to praise and honour and glory.* 1 Pet. 1. 7. It was a saying of *Philostatus*, that one *Jupiter* set out by *Homer* the Poet, was worth ten set out by *Phidias* the carver; because the former flew abroad through all the world; whereas the other never stirred from his pedestal at *Athens*: so one *Job* thus renowned by Gods owne pen, is farre beyond all that have been memorized in humane histories for their equanimity and constancy. In all this that *Job* suffered, acted, and uttered, he sinned not, scilicet, sinningly: he was not transformed into sins image; he sinned not by cursing God, as *Satan* hoped, and would have had it: or charged God foolishly, or with folly; with any thing insolent, insulfe, unfavoury; he charged him not in the least, to have dealt unwisely or unworthily with him; and this is here mentioned, as Grace, almost to a miracle, as Patience having her perfect work, and proving *Job* to be perfect and entire, wanting nothing.

CHAP. II.

Verse 1. *Against there was a day*]

Whether the next day, or the next Sabbath day, or the next first day of the year, (which is Gods day of general Audit, as the *Rabbins* will have it) we have not to say. God, as he hath in his eternal counsell fore-appointed every thing that is done; so he hath set the times wherein; *Eccles. 3. 1.* such as the creature can neither alter, nor order. This is a comfortable consideration.

When the Sons of God &c. See chap. 1. 6.

And *Satan* came also among them. Whether summoned to give an account, or of his own accord to sue out a new Commission against *Job*, it skilleth not. Restlesse he is, and he behooveth us to be vigilant: not ignorant of his wiles, nor unmindful of his inveterate envy and enmity.

Verse 2. And the Lord said unto *Satan*, &c. See chap. 1. 7.

From going to and fro in the earth. In heaven he comes not; into that earthly paradise he could scurve himself, not lo into the heavenly. No dirty dog ever trampled on that golden pavement, those that are there, are extra jactum out of Satans gun-shot; but whilest here, he will ever and anon have a bout with the belt; hee walks about for the nonce, spying advantages.

And from walking up and down in it. Doing his feates, and carrying newes. It might very well be he, who when *Domitian* the Emperour was slain by his own servants at *Rome*, informed *Apollonius Tyaneus* thereof at *Ephesus*, where he is said to have cryed out the same time, *To him Stephan; strike him, kill him.* But what a vain-glorious vaunt of an impudent caytiffe was this; that though vanquished as he had been by *Job*, and beaten on his own dunghill, he should take upon him still in this sort, that he had been walking up and down as a Conqueror or Emperour of this present world? Surely as *Job* still retained his integrity, so did *Satan* his vanity; boasting that he came now from visiting his estate; and that nothing rendered him more glorious then the great number of his subjects which depended upon his will.

Verse 3. And the Lord said unto *Satan*. Before he would condemn him, he thus interrogateth him (which he would not vouchsafe to doe, when he had deceived our first parents, *Gen. 3. 14.*) but with a very bitter taunt and sharp reprehension.

Cc

Betz.

as if God should have said, Art thou not ashamed Satan, thus to answer me, as if I had forgotten what I granted thee in our last assembly, and thus in my presence to dissemble &c.

Hast thou considered my servant Job] See chap. 1. 8.

One that feareth God &c.] This he did not without God (according to that clause in the new covenant, *I will put my fear into their hearts.* Jer. 31. 40.) is emphaticall and exclusive, *g. d. I and I alone*) yet God giveth him the honour of it: as if he himself had been the sole doer. *Certum est, nos facere quod facimus; sed ille facit ut faciamus*, saith *Austin*; Sure it is, that we do what good we do, but as sure it is, that God doth all our works in us and for us, *Isai. 26. 12.*

And still he holdeth fast his integrity] which thou hast striven quasi *freedult* extorque, by wrinch and wile to get from him; but he hath hitherto held it fast as with tooth and nail. This was a singular commendation, and that's a rare faith, which being long tried, doth not flag and hang the wing. By reason of the overflow of iniquity the love of many shall wax cold, (saith our Saviour) but he that endureth to the end shall be saved, *Matth. 24. 12, 13.* Lo, it is but a *He*, a single man that retaineth his integrity; when *Many* lose their first love, and fall from their former stedfastness, as fast as leaves fall in Autumne. *Job* would not part with his integrity to dye for it: when all was taken away, he laid fast hold on that, and rejoiced to let go his life sooner. Christ he saw standing over him (as once *Steven* did) and saying, *Hold fast that thou hast, that no one take thy crown from thee.* *Omnia perdidit qui fidem amisit*, saith *Sinera*. In a common combustion, a man will be sure to secure his jewels, what ever become of his lumber.

Revel. 3. 11.

Although thou movedst me against him] That is, against his personall estate, and his children, which are called himself; against these Satan is said to have moved the Lord, to have incited and infligated him, stirring him up with reasons and arguments, as he is an excellent Orator, if he may but have audience. But that the Lord was hereby moved so do ought against *Job*, must be wisely and rightly understood, for God is immutable and unmoveable: neither can he be drawn to do any thing, but what he hath decreed to do from before all beginnings: but here he speaketh after the manner of men, as if he were prevailed with by Satans solicitations.

To destroy him] So Satan would have had it, when God meant to try him only. See the like, *Rev. 2. 10.*

Without cause] or for nothing (as the word signifieth, chap. 1. 10. Doth *Job* fear God for naught?) without any provocation or cause on his part procuring it. Not but that there is cause enough in the best, why God should afflict them: But as there was no peccatum flagrans in *Job*, *Numb. 23. 21.* No foule sin of that people, flaming at that time in the eyes of God, or stinking in his nostrils, and therefore *Balaam* (the divels Spel-man) could do nought against them by his enchantments, *verse 23.* So there was not in *Job* that grosse hypocrisie, wherewith Satan had falsely charged him: he was not that mercenary that Satan would have made of him. In vaine did that arch-slanderer and accuser of the Saints move the Lord against *Job*, *Gratia id est, Frustra*, saith *Elysa*; in vaine did he assault this stout champion, &c.

Job non erat fugiosus, Lat.

Verse 4. And Satan answered the Lord &c.] This impudent adversary had yet an answer in his mouth, and would not be so set down. Of him and his agents (those false teachers, as the Apostle callth them) it may be truly said,

Juvenal.

Nihil est audacius illis.

Dapnatus : *nam atque omnis de crimine sumunt.*
Skin for skin] Any skin for his own, cattle, servants, children may be easily parted with by him, to save himself in a whole skin, to keep himselfe whole: others reach for skin after skin, or skin upon skin: both the *Cutis* and the *Pellis* shall goe, so that life may be preserved: as a man will hold up his arm to save his head, or suffer the losse of a limb to save his life. *Ut corpus redimat, ferrum patitur*, &c. *Job* is still integritas, skin whole, saith Satan; and so long there is little room for him: that man is rich enough who is well. I read of one who being asked how old he was, answered, *shalt thou be in health*: and to another that asked how

how

how rich he was, answered, that he was not in debt, *g. d.* He is young enough that is in health, and rich enough that is not in debt. Now all this *Job* was yet, and therefore Satan ill apaid and unsatisfied.

And all that he hath will a man give for his life] Life is sweet, we say: and man is a life-loving creature, saith the Heathen, fond of life, and afraid of death, which is Nature's slaughterman, and therefore the most Terrible of Terribles, as *Aristotle* stileth it. The *Gibeonites* refused not to be perpetuall slaves, so they might but live. Those that are overcome in battle, are content to be stript of all, so they may have quarter for their lives. Mariners in a tempest, cast their lading into the sea, though never so precious, in hope of life. If *Job* may escape with the skin of his teeth, it is some favour: he may not think much to sacrifice all that he hath to the service of his life, his conscience only excepted. Some good people have trained that too for love of life: as when *Abraham* denied his wife, *David* changed his behaviour; *Peter* denied his Master; *Qu. Elizabeth* (though afterwards she could say, When I call to mind things past, behold things present, and expect things to come, I hold them happiell, that go hence soonest; yet) in *Queen Maries* time, shee sometimes heard divine service after the *Romish* religion, and was often confessed; yea, at the rigorous sollicitation of *Cardinal Pool*, shee professed her self a *Romish* Catholick; yet did not *Queen Mary* believe her (saith mine Author) remembering that shee her self, for feare of death, had by Letters written with her own hand to her father, both renounced for ever the Bishop of *Romes* authority, and withall acknowledged her father to be supreme head of the Church of *England* under Christ, and her Mothers marriage to have been incestuous and unjust. Those good foules did better, that loved not their lives unto death, *Rev. 12. 11.* that by losing their lives saved them, *Matth. 10. 39.* that held with that Martyr, that life is sweet only to such as have their souls linked to their bodies, as a chiefs foot is in a pair of fetters.

Camd. Elif. fol. 325.

Ibid. Introd.

Julius Palmer.

Verse 5. But put forth thy hand now] See notes on chap. 1. 11. This God did at Satans motion, yet non ad exitium *Jobi*, sed ad exercitium: *Jobi* temptation is of Satan, but his trial and invincible constancy is of God. God in a sense tempted *Job*. Satan also: even as the dog may be laid to bait the beast, and the owner of the beast too, that suffered him to be baited.

And touch his bone and his flesh] pinch him to the quick, that not his flesh onely may feel it, but the marrow also in his bones, *Psal. 6. 2.* and 32. 3. and 51. 8. The bone and flesh are the chief materials of mans body, which is fitly compared to a fabrick, wherein the bones are the timber-work, the head the upper-lodging, the eyes as windowes, the eye-lids as casements, the brows as pent-houses, the ears as watch-towers, the mouth as a door, to take in that which shall uphold the building, and keep it in reparations; the stomach as a kitchen, to dresse that which is conveyed into it: the guts and baser parts as sinks belonging to the house &c. as one maketh the comparison. Now in all these and the rest of his parts of body, Satan would have *Job* to be smitten: and then he made no question of a conquest. Paine is a piercing shaft in Satans quiver of temptations: hence he stirred up his agents to *tyrannize* and torment the Martyrs with as much cruelty as the wit of malice could devise; but all in vaine. *Heb. 11. 35, 36.* *Apollonia* had all her teeth pulled out of her head (hence Papists make her the Saint for tooth-ach.) *Blandina* tired those that tortured her. *Theodorus* was cruelly whipped, racked, and scraped with sharp shells, by the command of *Julian*, but yielded not. *Rose Allen* had her hand-wrist burnt by Justice *Tyrrell*, who held a candle under it till the sinews brake that all the house heard them; and then thrusting her from him, violently laid, ah strong whore, wilt thou not cry? thou shamelesse whore, thou beastly whore, &c. But she quietly suffering his rage for the time, at the last said, Sir, have you done what you will doe? and he said yea; and if thou think it not well, then mend it. Mend it, said she? nay, the Lord mend you, and give you repentance, if it be his will. And now, if you think it fit, begin at the feet, and burn the head also, for he that set you a work, shall pay your wages one day, I warrant you. As little got the divel by these worthies, as he did by *Jobs* bites and carbuncles. We are ashamed, (said one of *Julians* Nobles to him) we are ashamed, O Emperour, the Christians laugh at your cruelty, and grow the more resolute.

Secret. Theodor.

Astr. & Mem. 1820.

Cc 2

And

And he will curse thee to thy face] Heb. *If he curse thee not to thy face, q. d. when damne me, send me to hell presently.* This Satan holds in by an *Aposiopesis*, being therein more modest then our desperate and detestable *God-damn-me's*; let them see how they gratifie the diuel, who curse and blaspheme, or protest openly what they know to be false. This the diuel did not.

Verse 6. And the Lord said unto Satan] who hath his request: it is not alwayes a mercy to have what we wish. *Deus sepe dat iratus, quod negat propitijs.* Be sure we bring lawful petitions, and true hearts, Heb. 10. 22. and then we shall have good things, and for our greatest good.

Behold he is in thine hand] Here God puts his child into his slaves hand to correct, but not to destroy. And surely, if we give reverence to the fathers of our flesh, who correct us for their own pleasure; shall we not much more be in subjection unto the Father of Spirits, chalking us for our profit, and live? The Turks, though cruelly lasht, are yet compelled to return to him that commanded it, to kisse his hand, and to give him thanks, and to pay the officer that whipt them. This last we need not do, but the former we ought, taking Gods part against our selves, and resting contented; though as *Paul* delivered up some to Satan, that they might learn not to blaspheme, so God deliver us up to him and his agents (such as Satanically hate us; and are diuillishly bent against us, *Psal.* 32. 21.) causing us to suffer more then any ever did out of hell; that we may learn not to be proud, secure, sensuall, and may preach forth the vertues of him who hath brought us out of darknesse into his marvellous light, 1 *Pet.* 2. 9. Let us not say, if God would take the rod into his own hand, I could better beare it: but the tender mercies of that wicked one and his imps are meer cruelties. For 1. this is as if the child should say, If I might choofe my rod, I would not care to be whipt: or the condemned Noble-man, If I might chuse mine executioner, I would not care to lose mine head. 2. It is but one hand, and many instruments that God smiteth us with. Our enemies are but the men of Gods hand, *Psal.* 17. 14. that can do no more then is given them from above, *Job.* 19. 12. Gods Maions, to hew us here in the Mount, that we may be as the polished corners of the Temple, *Psal.* 144. 12. Gods scullions, to scowre up the vessels of his household, that they may shine upon the celestiall self, as that Martyr said. 3. God ever reserveth to himselfe the royaltie of letting them their task, limiting them their time, and letting out their tedder; hitherto ye shall go, and no further. 4. If they exceed their commission (as they are apt), Gods jealousy will smoke against them, *Zech.* 1. 14.

But save his life] Heb. *his soule*; put off for the life, the cause for the effect: Satan thook his chain at *Jobs* soul, and would have destroyed it; but that he might not do: scratch him he might with his pawes, but not fatten his fangs in him. *Job* could say: (for a season at least) as that dying Saint did, *My body is weak, my soul is well.* His afflictions, as afterwards *St. Pauls*, reached but to his flesh, *Col.* 1. 24. And see that thou save his life too, saith God: (see how he chaineth up the diuel, who would faine have been sucking *Jobs* blood, and swallowing him down his wide gullet, 1 *Pet.* 5. 8.) *Save it*, that is, spare it; see that the Spirit faile not before me, and the soul that I have made; I have yet some further use of him, though a lamentable Lazar. *You know how through infirmity of the flesh*; that is, notwithstanding the infirmity and weaknesse of my body, *I preached the Gospel*, saith *Paul*, and my temptation which was in my flesh you despised not. *Daniel*, though sick, yet did the Kings businesse; and *Job*, though scabbed all over, was yet of great use, and relieved to great honour: therefore *Save his life*, saith God: and the diuel, say the *Rabbines*, was as much vexed and wounded with this restraint, as *Job* was with all his wounds and ulcers. It is surely a vexation to malice, not to do its utmost.

Verse 7. So went Satan forth from the presence of the Lord] The like is said of *Cain*, when he meditated the murder of his innocent brother, and went to put it in practice. Malefactors amongst us, we know, are indited in this form. *For that thou, not having God before thine eyes, but moved by the instigation of the diuel, didst*

And smote Job] He pretended to touch him only, *verse* 5. but let every good man blesse himself out of Satans bloody fingers: his iron entred into *Josephs* soule, his

Heb. 12. 9. 10.
Bulw.

112. 57. 16.

Gal. 4. 13. 14.

his stroke was very vehement upon *Jobs* body, making totum pro uulneris corpus: For he smote *Job*

With sore boiles] hot boyling boyles, such as the Sorcerers of Egypt were smitten with, *Exod.* 9. 10. and afterwards the limbs of Antichrist, *Rev.* 16. 2. The Indian scab, some say it was, or the French discafe, a most filthy and odious ulcer it appeareth to have been, sore and mattery (why else should he so scrape himselfe with a pottheard, as *verse* 8.) such as whole sharp and pricking humour penetrated the very bone, and put him to exquisite paine, being worse to him then *Augustus* his *trivir vomica bria carcinomata*, above-mentioned: or *Philip* the second of Spain his loathsome and lousie discafe, whereof he died Anno 1598. *Carolus Scribanus* thus describeth it. This potent Prince for a long time endured *ulcerum magnitudinem, multitudinem, acerbissimam, fastorem &c. i. e.* Many great, sharp and stinking ulcers, which fastned him to his bed, as to a crosse, for a whole year before his death; besides six years torture by the Gout, an hectick fever with a double tertian for two years space feeding upon his bowels, and the very marrow of his bones, besides a most grievous flux for two and twenty dayes, a continual nau-seousnesse of his stomack, an unsatisfiable thirst, a continuall paine of his head and eyes, abundance of matter working out of his ulcers, *qua binas indies scutellas di-vite pedore implebat*: besides a most loathsome itench that took away his sleep &c. thus he. Think the same, and worke of *Job*, the object of Satans utmost malice, and that for a whole year, say the Hebrewes; for seven whole years, saith *Swidus*. *Chrysolome* compareth him with *Lazarus*, and maketh him to be in a farre worse condition. *Pineda* sheweth, that his sufferings were a great deal worse then those of the wicked Egyptians under all their ten plagues; this was a boile, an evil boile, saith the text, one of the worst sort, the most painful and malignant that might be, and this all over his body.

From the sole of the feet, unto his crown] It was all but one continued sore, universal, as the leprosie, and therefore incurable, threatened as an utmost plague, an evil, an only evil, *D. ut.* 28. 35. If any part were left untouched, it was his tongue and mouth, that it might be free to blaspheme God: and that herein he was not smitten by Satan, some have observed from *chap.* 19. 20. I am escaped with the skin of my teeth, having no forces there, as I have all the rest of my body over.

verse 8. *And he took him a pottheard*] a piece of a broken pot, for want of better: oymments he had none, nor baths to lenitie his torenesse. Physicians and friends were faine from him. He looked on his right hand, and beheld, but there was no man that would know him: refuge failed and perished from him; no man cared for his soule. He had still a wife and servants, and (as some think) his household-stuffe left him. He should therefore by them have been helped; but they helped on his misery, jeering him, and jesting at him, as he afterwards complained. Himselfe therefore in this necessity, taketh a pottheard, a piece of an earthen-pot, thereby to mind himself, saith *Gregory*, that he was of the earth, earthy. For which cause also

He sate down among the ashes] or dust, as repenting in dust and ashes, *chap.* 42. 6. So *Jonah* 3. 6. *Matth.* 11. 21. The Septuagint say, that he sat upon the dirt or dung, for want of a better cushion, and that he was laid without the City, as if for the stink and ill favour that came from him, he was not suffered to be in the City: as *Uzziah* afterwards being a Leper, dwelt in a house by himselfe alone, 2 *Chron.* 26. 21. *Disce hic, si agrotas*, saith *Lanater*, Learn here, if thou be sick, and have help about thee, of friends, food, physick, clean linnen, and the like, not whereon to rest his head. *Sin autem omni cura et solatio es destitutus*, saith he. But say thou be destitute of all cure and comfort, forced to lie without doors, and upon the hard ground; say thou be in such a condition, that thou canst neither stand nor go, nor sit, nor lie, nor eat (either for want of meat, or want of stomack): nor comfort thy self with this, and the like examples of the Saints. *Tu bene habes heard of the patience of Job, and what end the Lord made, James* 5. 11. He raiseth the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among Princes, and to make them inhabit the throne of glory, 1 *Sam.* 2. 8. Again, let

Infit. princip.
cap. 20.

Alfred. Chron.
pag. 314.

Chrysol. de
Lat.

Psal. 142. 4
Berq.

112. 112. 10.
112. 112. 10.
112. 112. 10.

In loc.

let no man trust to his present prosperity: Job, who heretofore spake not to his subjects but from his throne, was now seated upon a dung-hill: and his hands accustomed to bear the Scepter, were employed to wipe the matter which distilled from his sores, as the French Paraphrast hath it.

Verse 9. *Then said his wife*] Was this Dinah, Jacobs onely daughter? so the Jew-Doctors say; and that Job had a fair daughter by her, whom *Posipher* married; and that of her came *Alexaz* whom *Joseph* married. They tell us also (but who told them all this?) that she was hitherto spared, when all Jobs outward comforts were taken away, for Jacob her fathers sake. Moreover, the Septuagint here help her to scold, adding a whole verse of female passion, *I must now, saith she, go wander, and have no place to rest in, &c.* Job said nothing all this while; not because he was either insensible or fullen; but because it was God that did it, *Psal.* 39. 2. and he had well deserved it, *Mic.* 7. 9. I will bear (thinks he) the indignation of the Lord, because I have sinned against him. *Yet my soul be silent to Jehovah &c.* Satan therefore (who waited for his cursing of God, as a dog waiteth for a bone, but was defeated) cunningly setteth his wife awork, by her venomous words, to make him speak at least, and by her unseemly and sinful counsel, to draw him to do wickedly. Some think, saith *Chrysostome*, that the devil in the shape of Jobs wife, spake thus unto him; and surely their words agree; *He will curse thee to thy face*, saith he; *Curse God and die*, saith shee. *Chrysostome* himself thinketh, that the devil (if he spake not in her, yet) spake by her, as he did once to Eve by the Serpent, and that he borrowed her mouth, using her as a strong Engine, to a wall of adamant, as the choicest arrow in his quiver, to wound Jobs righteous soule; and as a scaling-ladder, whereby to get up into this impregnable tower, as *Gregory* hath it. He had tried this course before with Adam, and had singular success, *Gen.* 3. 6. he had by his rib (as by a ladder) gotten up to his heart; yea, with his rib broken his head, as one phraseth it, darting in death at the windowes of his ears. This he assayed upon Job, but without effect: his ears were waxed up, his heart fixed &c. although he could not but be vexed that his wife should do it; especially since hereby his servants and friends would be encouraged to do the like. *On wives*, saith one! the sweetest poison, the most desired evil &c. Sir *Thomas Moore* was wont to say, that men commit fautes often, women only twice, that they neither speak well, nor do well. This may be true of bad wives, such as *Jezebel* who stirred up *Ahab* (of himself forward enough) to do wickedly with both hands earnestly, *1 King.* 21. 25. This in Jobs wife might be a particular failing, though a foul one. Women are the weaker vessels, and naturally more passionate: they must have their allowance, as light gold hath. Shee in the text had no small trials, and he is a perfect man that offendeth not with his tongue.

Dost thou still retain thine integrity?] *Cuius bono*, as he said: what gettest thou by it? *Is not this thy fear, thy confidence; the uprightness of thy wayes, and thy hope?* Lo *Eliphaz* (who should have had more grace and government of his tongue then Jobs wife) scoffeth religious Job, as some fense that text, *chap.* 4. 6. rendring the words thus; *Is not thy fear (or religion) become thy folly? Where is now thine uprightness, and hope of reward?* It is an ancient and an ordinary slur and slander cast upon the waies of God, as if they were unprofitable, as if God were an austere man, an illiberal Lord: as if there were no gain in godlinesse, nothing to be got by it but knocks, crosses, losses, &c. whereas God is a rewarder of all those that diligently seek him, *Heb.* 11. 6. He recompenseth the losses of his people, as the King of Poland did his noble servant *Zelazius*, to whom having lost his hand in his wars, he sent a golden hand instead thereof. He rewardeth the sufferings of his Saints, as *Caius* the Emperour did *Agrippa*, who had suffered imprisonment for wishing him Emperour. The History saith, that when he came afterwards to the Empire, the first thing he did, was to preferre *Agrippa*, and gave him a chaine of gold, as heavy as the chaine of iron that was upon him in prison. The devil could have told this peevish woman, that Job did not serve God for nought, *chap.* 1. 9. See *Mal.* 1. 10. and 3. 14. with the Notes.

Curse God and die] What cursed counsel was this? and from her who should have admitted conjugal help to him? How well might Job have turned her off with *Get thee behind me Satan, thou art an offence unto me?* These were the devils words and

*Per os illam
tanquam per
os Adam ascen-
dit.*
Greg. Moral.
l. 3. c. 3.

and not the womans, saith *Chrysostome*; it was her tongue, but the devil tuned it, saith *Origen*. *Curse God and die*, for he will not endure thee to live, having once so set thy mouth against heaven, but will quickly set thee packing by a visible vengeance: or, *Curse God*, and then *die* by thine own hands, having first spit thy venom in his face for having handled thee so hardly after so good service done him. *Hacker* did thus at the gallows, *Anno* 1591. threatening to set fire on heaven, to pluck God out of his Throne, if he would not shew some miracle out of the clouds to convert those infidels that brought him to execution, and to deliver him from his enemies: having the rope about his neck, he lift his eyes to heaven, and grinning, said, *Dost thou repay me this for a Kingdome below?* I come to revenge it &c. O wretch! By the way observe, that Satan is a *whisperer* (as *Hegesias* the Philosopher was called) a persuader of people: that death is an end, at least an ease of outward troubles, when-as to the wicked death is but a trap-door to hell: we silly fish, see one another jerked out of the pond of life; but we see not the fire; and the frying-pan whereinto those are cast that die in their sins, to whom all the sufferings of this life are but a typical hell; the beginning of those terrors and torments which they shall hereafter suffer, without any the least hope of ever either mending or ending.

Verse 10. *But he said unto her*] He did not start up, and lay upon her with his trimly fitt, (*Chrysostome* saith, it is the greatest reproach in the world for a man to beat his wife) but he reproveth her and that sharply, as she deserved: and so did Job his best beloved *Rachel*, when the offence was against God, *Gen.* 30. 2. A wife husband, saith *Marcus Aurelius*, must often admonish, never smite, and but seldom reprove, and that with the spirit of meeknesse too, *Gal.* 6. 1. Meeknesse of wisdom, *1 Tim.* 3. 13. That was wonderful patience that was exercised by *D. Cowper* Bishop of *Lincoln*, who, when his wife had burnt all his Notes which he had beene eight years in gathering, lest he should kill himself with overmuch study (for she had much ado to get him to his meales) shewed not the least token of passion, but only replied, *Indeed wife, it was not well done*; so falling to work again, he was eight years in gathering the same Notes, wherewith he composed his Dictionary. Job, though somewhat more tart, as reason required; the offence being of so high a nature, yet he breaks not out into fierce and furious language: he saith not, Go, go, thou art an arrant fool, a wicked woman, an abominable wretch, but

Thou speakest like one of the foolish women] like one of the women of Idumea that have no sip of wisdom or goodness in them, but do whip their gods, (as the *Chenais* are said to do at this day) when they cannot have what they would have of them; and revile them for neglecting their worshippers. Note here, that Jobs wife might be a good woman for the main, though in this particular she did amiss: but it is a fault in Gods people, when it shall be said unto them, *Are ye not carnal, and walk as men?* when it shall be said of Gods daughters, that they speak or act like one of the foolish women. *David's* daughters were known by their party-coloured garments; so should Gods by the law of wisdom in their lips and lives, by their patient minde made known to all men, by their eximious and exemplary holinesse. What should Jobs wife, the Governesse of such a religious Family, the yoke-fellow of such an holy Husband, be talking of cursing God? be speaking after the rate of profane Edomites? The Heathen Comedian can say, that she is a wife woman who can be well content to suffer hardship; and not repine, that it is now worse with her then formerly it hath been: Job would fain bring his wife to this, and therefore addeth,

What? shall we receive good &c?] He seeketh to set her down, not with rage, but with reason: and that indeed is the right way of backing a reproof: wherein as there must be some warmth, so it may not be scalding-hot. Words of reviling and disgrace, they scald, as it were: But words that tend to convince the judgment, and to stir up the conscience to a due consideration of the fault, they be duely warm, and tend to make the physick work the more kindly.

Shall we receive good at the hands of God, and not evil?] Shall we not eat the crust with the crumbe? drink the sower with the sweeter? blesse God as well for taking away as for giving: accept of the chastisement of our iniquity? receive it patiently, thankfully, fruitfully? Shall we be all for comforts, and nothing at all for crosses? Is

*Qua aqua ani-
ma pati potest
sibi esse pejora
quam fuit.*

*Youngs Re-
net. of Afflict.*
153.

Is it not equal that we should share in both, sith it is the Lords mercy that we are not consumed? *Gen. 49. 28. Jacob* is said to have blessed all his sonnes. Now he seemd rather to curse *Reuben, Simeon* and *Levi*; for he speaks only of evill to them: But because they were not rejected from being among Gods people, because they were not cut out of the list (as *Dan* afterwards was, 1 *Chron. 7. Revel. 7. 7.*) though they were under great and sore afflictions, they are counted blessed. *Doles quod amissis? gaude quod evasisti*, saith *Seneca*: Grievest thou at thy losses? be glad that thy self art escaped. Be ready at all hours, to send God home again the blessings which he lent us, with thankfulness. There is a complaint of some men, so ungratefull, that if you do them nineteen courtesies, and then deny them the twentieth, you lose all your thank with them: Carry them on your back to the very suburbs of home, and not into the City it self, you do nothing for them. God is not to be thus dealt with; especially, since he altereth the property of those evils and crosses which he layeth upon us, turning them to our greatest good, *Rom. 8. 28.* like as the skillfull Apothecary turneth a poysonfull Viper into a wholesome Triacle. Good therefore and worthy of all acceptation is that counsell of the Wife-man, *In the day of prosperity be joyfull, but in the day of adversity consider.* Consider? What? This, that God also hath set the one over against the other, and therefore thou must take the one as well as the other: that's but reasonable and equitable. *Plato* saith, that God doth alwayes *ταυτιν, all the Geometrician*, do and dispose of all things in number weight and measure: such an order and vicissitude he hath set of good and evill in the life of man, that they are as it were interwoven. Accept them therefore, and acquiesce in them both, as the Hebrew word here signifieth.

In all this Job sinned not with his lips. Hitherto he did not, though in a pitifull pickle, and much provoked by the wife of his bosome. He did not murmur against God, nor let fly at his wife; he did not threaten her as *Lamech*, nor fall out with the whole sex, as he that said, *Femina nulla bona est.* He doth not with himself single againe, as *Augustus* did; or hold himself therefore onely unhappy because married, as *Sylla* did. No such unfavourable speech falls from *Job's* lips, as the Devil wished and waited for it: Neither doth it follow (as some Rabbinnes would inferre from this Text) that *Job* sinned in his heart, though not with his lips: for out of the abundance of the heart the mouth would have spoken. Look what water is in the Well, the like will be in the Bucket: and what stuff is in the ware-house, the like will be in the shop: If his heart had been exultate, he would not meekly and wisely have withstood his Wives motion to blaspheme. *Hitherto* certainly, *God had helped him.* It was the uncouth and unkind carriage of his friends concurring with the increase of his bodily paine, besides the eclipse of inward comforts, that drew from him those passionate expressions, *chap. 3.*

Ver. 11. And when Jobs three friends] His familiar friends, that did eat of his bread, as *Psal. 49. 9.* that were as his own soul, *Deut. 13. 6.* his bosome friends, and therefore precious Jewels, such as could both keep counsel, and give counsel. Off such there are but few to be found. Friends, there is no friend, said *Socrates*. Faithfull friends, saith Another, are in this age all for the most part gone in pilgrimage, and their return is uncertain. A Friend is a changeable creature, saith a Third; all in changeable colours like the Peacock, as often changed as moved. *Job* complaineth of these his chief and choice friends, that they were miserable Comforters, Physicians of no value, &c. *Amicitia sit tantum inter binos, eosque bonos*; such as were *Jonathan* and *David*. *Corporibus geminis spiritus unus erat.*

Heard of all this evil] Whether by the ministry of the good or bad Angels, or of neither, it skilleth not. Ill newes is swift of foot, saith the Greek Proverb; and like ill weather, which comes ere it be sent for. The sins and miseries of good people are much talked of, and soon bruited abroad. The Chaldee Paraphrast here telleth of strange busineses, viz. that these three here mentioned (besides the report they heard of *Jobs* calamity) were moved to visit him by the wonders that fell out with them at the same time: for their trees suddenly withered in their Orchard, their bread at their table was turned into raw flesh, their wine into bloud, &c. But this may well passe for a Jewish fable: The Author of that Paraphrase was *R. Joseph Casm*, nothing so ancient or authentick as he who paraphraseth upon the historical books, but exceeding full of mistakes, and seldome cometh he near the right meaning of the Text, all along the *Hagiographa*.

They

They came every one from his own place] More then these came to such a sight, no doubt: but these out of a desire and desire to condole with him, and comfort him. But it fel out far otherwise: for they tormented *Job* well nigh as much as Satan himself; though it were of ignorance, and unwittingly, rather then of ill will, or malice fore-thought. Their very silence and gesture before ever they spake a word, did so torment his mind, that at last he cries out in that bitter manner, as *chap. 3.* like a frantick man, which through some grievous sicknesse hath lost his wits.

Eliphaz the Temanite, and Bildad the Shuhite &c. Idumeans all (likely) and men of much estimation for wisdom (*Jer. 49. 7. Is wisdom no more in Teman?*) and godlinesse, as descended all of *Abraham*, whose care was to catechise his whole Family, and to teach them the wayes of God, *Gen. 18. 19.* Their following disputations shew as much, wherein they admonish him to repent; assuring him, that he could be no lesse then a grosse sinner, and an hypocrite, because so grievously afflicted. *Job* answereth their severall speeches, tormented in body, perplexed in mind, but stoutly defending his own innocency, and seeming to tax the Lord also, like as dogs in a chase bark at their own Masters. To this, his friends reply sharply from *chap. 15.* to 22. and he answereth them again with greater boldnesse and courage then before. Hereupon they begin a second reply, and here *Eliphaz* and *Bildad* onely spake: The third man fainted and spake no more, for that *Job* was invincible &c. till at length *Eliphaz* moderateth, censuring both parties; and God determineth, to *Jobs* conviction and final commendation.

For they had made an appointment together so come] Not by accident, or at adventure, as *Origen* will needs have it against the Text; but by solemn agreement; it was a pitch-meeting. Neither staid they till they were sent for, but came (as friends) to do *Job* all friendly offices: like as in a fright, the blood and spirits run to the heart to relieve it. *A friend loveth at all times, and a brother is born for adversity*, *Prov. 17. 17.* See the Note there.

To mourn with him] Heb. *To shake the head*, or other parts of the body, in token of commiseration: to bewail his condition, as *Cyprian* did the persecuted Saints of his time, *Cum singulis pectus meum copulo*, saith he: *Mæoris pondera luctuosæ participo*, &c. *Who is offended, and I burn not*? 2 *Cor. 11. 29.*

And to comfort him] This they intended, but proved miserable comforters too, by reason of the deceitfulness of their hearts, sithly therefore compared to a broken or a deceitfull bow, that carrieth the arrow a clean contrary way. So *Jonah* prayed unto the Lord, *chap. 4. 2.* He thought to have prayed, but it proved that he brawled: see the Note there. These mens words were as a murdering weapon in *Jobs* bones; pious they were, and divine all along, but much mis-applied. It is said of them, that they handled an ill matter well, and *Job* a good cause as ill, especially when once he came to be wet through.

Verse 12. And when they lift up their eyes as farre off] Hence some conclude that *Job* lay abroad, as lepers used.

And knew him not] for they had never seen him before, but in a splendidous fashion; now then to see him in such a pickle, that he had lost all form and fashion, more like a dead beast, then a living man; this amazed and amused them; they might also by this so sad a spectacle, be admonished of their own mutable and miserable condition (*Aut sumus, aut fuimus, aut possumus esse quod hic est*) and have the same thoughts, as the Psalmist afterwards had, *Man bring in humour, abides not*, he is like the beasts that perish, *pecoribus morticinis*, saith *Tremellius*, the beasts that die of the murraine, and so become carrion, and are good for nothing. *Job* was now no otherwise to be seene, then as a stinking carcase full of sores, more like then a living man, as he painteth out himself in most lively colours.

They lifted up their voice and wept] Good men are apt to do so, saith the Poet, *faciles motus mens generosa capis*; we are bound to weep with those that weep, and to be both pitifull and courteous, 1 *Pet. 3.* To him that is in misery, pity should be shewed from his friend, (it was so to *Job* here at first) but he forsaiketh the fear of the Lord, *Job 6. 14.* *Jobs* friends did so, when amazed with the greatnesse of his calamity, they therence concluded him an arrant hypocrite, unworthy of any one word of comfort.

And they rent every one his mantle] His basely mantle, his robe of state, such as
D d men

Aulon.

Eccle. 7. 14.

Sylla scilicet, si non habuisset uxorem. Chaldaus Paraphrastæ & Talmudici.

φίλοι, ὡς εἰς φίλους.

chap. 16. 1.

ἐπὶ βλάβει τοῦ σώματος.

Psal. 78. 57.

The word rendered to comfort, signifieth likewise to mourn with the mourning of repentance, to teach us here to begin our pity to others, to bewail their and our own sins.

Psal. 45. 12.

In vita C.
Jul. Cesar.

men of great honour used to weare, *Stolam regiam*. Some Hebrewes and Jesuites will have these three friends of Job to have been Kings; such I believe they were as the three Kings of Colen, so the Papiſts call those wise men, *Math. 1. 2.* be they what they will, they rent every man his mantle in token of greatest sorrow at their friends calamity; a ceremony not unusual among other Nations, then those of the East: *Suetonius* telleth us, that *Julius Cesar*, when he had passed his Army th River *Rebian*, and was marching toward *Rome*, he made a speech to his Souldiers, weeping and rending his garment: that thereby he might testify to them what a grief it was to him to fight against his Country: which he would never have done, had there not been a necessity.

And sprinkled dust upon their heads toward heaven] They so threw it up into the air, that it might fall upon their heads: to import 1. That all things were full of sorrowful confusion; as here earth and air were mingled. 2. That themselves and all mortals were but dust, *Gen. 18.* a little dirt newly made up) and to dust they should return; *Gen. 3.* little deserving in the mean while to tread upon the earth, or to be above ground, *Job. 7. 6.* See *chap. 1. 16.*

Verse 13. *So they sat down with him upon the ground*] Though his sent and loathsomeness were intolerable, yet they bare him company: this was love and sympathy; thus to sit by him on the ground, then when every one loathed him, and would not lend him a hand to help to scrape him.

Seven dayes and seven nights] Not all this time, but the most part of it, without giving almost any regard to their ordinary rest, and necessary sustenance. *Origen* saith, they were sustained and preserved all that while without sleep and meat, by a miracle: Others holding it a thing impossible, have therefore judged this whole book to be a parable only.

And none spake a word unto him] So great was their grief; *Cura levet languentur, ingentes stupent.* *Calvin* thinks they were too blame, to be so long silent. Beside, they were loth to be troublesome, and waited a fit opportunity; looking that he should speak first and harbouring hard conceits of him.

For they saw that his grief was very great] His paine was extreme, and therefore no time to talk with him. Besides, though they came prepared, yet altering their opinions of him, they doubted how, and what to speak, till at length they became Satans advocates.

CHAP. III.

Verse 1. After this]

After so long silence of his friends, and to provoke them to speak, who haply awaited for some words from him first, asking him wife and well-spoken. Or *After this*] After that Job's pains were somewhat allayed, so that he could breathe, recollect himself, and utter his mind: for some troubles are above speech, *Psal. 77. 4.* they will hardly suffer a man to take breath; *Job. 9. 18.* (see *Eph. 4. 14.* with the Note) or to hear any thing, though never so wholesome or comfortable, *Exod. 6. 9.*

Job opened his mouth] But better he had kept it closed still; either be silent, saith the Greek Proverb, or else say something that is better then silence. But it may befall the best (left to themselves) to speak unadvisedly with their lips, as meek *Moses* did at the waters of *Meribah*, for which sin of his (some Jewes say) that he was damned, because we read not of his repentance. And a like wretched curse they passe upon holy Job for his cursing his day here; saying, that although in words he cursed the creature only, yet interpretatively and indeed; he cursed the Creator, like as he that spitteth upon a Kings picture, or robe royal, doth the same to the King himself. But why do they nor then say the same of *Jeremy*, and pronounce him a Reprobate for cursing his birth day too? *chap. 20. 14.* *R. Levi* answereth, because it appeareth to be otherwise by *Jeremys* whole prophesie besides. And may we not say the like for Job, if we wisely weigh his words in their right sense,

Confuted by
Lyra and Hincard. in Job.
1. 2.

sense, and the end which the Lord made, *Jam. 5. 11.* propounding him for a pattern of patience, not of impatience, whereof, nothing is said against him, though he had his out-bursts, as here; and must have his allowance (as good gold hath when it comes to the scale) that so he may passe. If he had blasphemed God; or denied his providence, ascribing all events to the conjunction of the stars at a mans birth (as the Talmudists falsely gather from this Chapter) Satan had had his design upon him; and God would never have justified him, and preferred him before his friends, as he did, *chap. 42.* True it is, that *chap. 38. 2.* when he had spoken his mind over-freely, and indeed sinfully (as there is not a man upon earth, that liveth, and sinneth not) as if the Lord had dealt unkindly, if not unequally with him; God in the end stepeth forth, (as it were, from behind the hangings) over-bearing him, and taking him up: Who is this (saith he there) that talketh thus? how now? After which, Job was not only humbled; *chap. 40. 4. 5.* but humbled, *chap. 42. 6.* And truly it should be considered (say both *Ambrose* and *Crisostome*, in Job's defence) that though patient in the two former Chapters, yet now he begins to be wet to the skin; yea; the drops of Gods wrath began to soaks into his soul: the devil also set upon him with all violence, as some conceive from the next verse, *Job answered and said, &c.* to some dispute with the devil. Now therefore that he thus falleth a roaring, and a cursing his day, it is, saith *Crisostome*, as a sick man, who being under the Physicians hands, of whom he is well persuaded, useth all patience towards him; but being in extremity of paine, layes about him, and strikes at the standers by &c. *Exemplo Jobi liquet*, saith another good Writer; By this example of Job it appeareth, that in extreme trials of the best; it oft falleth out, that paine and grief speaketh, rather then the man himself, and that in the sieve of temptations, upon a more violent sifting, the holes being worn or widened, not the offall only, but some grains of good wheat (that is, of faith) do slip through: which yet the right hand of a gracious God, is wont to gather, and to lay up in the granary of his grace. Job cannot altogether be excused, (saith *Fernus* upon this chapter) neither is he said, as before, not to have sinned in these following expressions. Rather it is to be held, that the Lord, who before stood by him, now for a time left him, to try what is in man, even the best man living; if he be not strengthened by God continually. David was most courageous when he went against Goliath; but fearful when Saul pursued him. Eliab was most zealous for the Lord of Hosts, when he slew 450. of Baals Priests: *Tantum fulminator ad Jezabeluminas crepidas, Julius seipso imbecillior*, saith one; and yet this valiant Prophet stie at the threats of Jezabel, and heareth from heaven, what doth thou here Eliab? So *Jeremy*, *Peter*, Father *Laticius*, Pray for me (saith he) I say, pray for me, for I am sometimes so fearful, that I would creep into a Mouſe-hole; sometimes God doth visit me again with his comforts: so he cometh and goeth, to teach me to feel and know mine infirmity. Thus he writeth to *B. R. Idley*, with whom he afterwards suffered at the same stake. His last words were, *Fidelis est Deus &c.* God is faithful, who will not suffer us to be tempted above that we are able &c. This was also Job's comfort, when himself, doubtlesse, for at this time it was *Ego non sum Ego* with him, and God considered it: for he knoweth our mould, he remembereth we are but dust.

And cursed Job his day] *Diurnus* Job's day, and not his God, as the divell would have had it. It was too much howsoever of that: and Job should have opened his mouth to better purpose. In the Revelation, whensoever heaven opened, some memorable matter followed: when wisdom opened her mouth, she speaketh excellent things; *Prov. 8. 6.* When *Aaph* opened his mouth, he spake parables; *Psal. 78. 2.* When our Saviour did so, he delivered that famous Sermon in the Mount, *Math. 5. 3.* But Job, alas, in the extreme paine of his body, and anguish of his soul, openeth his mouth; and curseth bitterly: curseth his day in a most emphaticall manner, and in most exquisite terms; wishing all the evil to it that it was any way capable of. Now the day that he thus curseth, is either the day wherein he suffered such a world of evils; as *Obad. 12.* *Isa. 2. 12.* Or rather the day which gave occasion to his sufferings; his birth-day, as verse 3. *Jeremy* did the like by a like infirmity; *chap. 20. 14* and some others: but never hath any yet been heard to curse the day of his new-birth, nor ever shall; as whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine Nature, having escaped

Bucble.

Bucble.

Adi and Mon.
1565.

the corruption that is in the world through lust: and besides an entrance manifested unto us further and further into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 Pet. 1. 4, 11. There is a *μυπλασιασμός*, a multiplied happiness in holiness.

Verse 2. And Job spake and said. Heb. answered and said. Answered whom answered he? The Jew-Doctors say, he answered his friends, who having hitherto said nothing to him, and heard as little from him, at length — *ὑπερβήσας ὅτι*, and asked him what he said? others more probably conceive that Job answered here to some dispute in his own mind, or rather with the devil. Some take this verse for a transition only. Others make it a preparation for Job's future discourse, to move expectation, and win attention. The discourse indeed is all along to chap. 42. 7. Poetically, and very accurate, made up in Hexameters (as Hierome holdeth) not by Job and his friends at the first uttering, but afterwards by Job at better leisure: or, as some think, by Moses, whilst a shepherd in Midian, for the comfort of his poor Country-men in Egypt. Mercer saith that his predecessor *Parabasis* (as he had heard) had found out a way of scanning these Hexameters to others unknown, and to all, the more obscure, because the verse causeth a cloud. The first Hexameter that ever was made in Greek, is said to be this.

Συμφέρει μὲν δὲ δὲναι καὶ τὸ μέλλον.
Birds bring your plumes, and Bees your wax at once.

Verse 3. Let the day perish wherein I was born. He curseth his birth-day, which the Greeks call *ἡμέραν*, quasi *ἡμέραν* ἀνατολῆς, the beginning of a mans Nativity they call the begetting of his misery, because he is *non prius natus quam damnatus*, no sooner born but damned to the Mines of misery, Job 14. 1. Crying he comes into the world, and before he speaketh, he prophesieth, and saith in effect, *Τὴν ἡμέραν ἐν ᾗ ἐγενήθηκα*, *ἡμέραν ὅπου ὁ κύριος ἐτίμησέν με, καὶ ἐτίμησέν με ὁ κύριος ἐτίμησέν με*.

Natus pœna, labor est, necesse mori.

That I had ne'r been born. I. No worth the day

That brought me forth, and made me not away!

This whole life is spread with sins and miseries as with a filthy morrow, or as Job was with his leprose: the anguish whereof, together with his inward troubles so grieved and galled him, that he not onely cryeth out, (which is natural for a man to do) but giving the reins wholly to his grief, he roareth and rageth beyond all reason; and had not the Spirit held him back, he would surely have run headlong into blasphemy and desperation, which was Satans designe. But in the Saints, as the Flesh lusteth against the Spirit, and sometimes getting the upper ground, (as it were) bears it down, as here in Job at this present: so the Spirit againe lusteth against the flesh, and a great battle there is in the good soul (as when two opposite things meet together, cold and fire, and hot and brimstone, there is a great noise, and as when Paul came to E. phesus, there was no small stirre about that way, Acts 19. 23. &c.) so that ye cannot do the things that ye would, saith the Apostle. As Job cannot do and say the good that he would, because of the flesh, so neither could he do, or say the evil that he would because of the spirit: he curseth indeed his day, but not his wife nor friends, much lesse his God, as those malecontents did, Isa 3. 21. Nay, so soon as God came into his mind verse 20. the flesh was thereby, though not altogether quailed and quelled, yet so farre flattered and damped, that it kept it self within the compasse of weeping and wailing, and God himself, though he find fault with Jobs Speeches for unadvised, and sometimes ranging beyond the precincts of godlinesse: yet acquitting him from all grosse sin, he crowaeth him with the garland of a famous victory, as Mr. Beza here well observeth. Most wisely therefore and fitly doth Saint James warn us, that in thinking upon Job, we be not so much what was done while the combat lasted, as what end the Lord made. 1. James 5. 11. The Saints doe never more prevaile and triumph, then when it seemeth otherwise. See Rev. 12. 7. with chap. 12. 11. they gather strength by opposition, and conquer in being conquered, Rom. 8. 37. They repent of their outbursts, as Job did chap. 42. And *penitentie precesse*, *penitentie precesse*, he is little lesse then innocent who is afterwards penitent. Yea, it is almost mee to repent of a fault, saith a Father, then to have been free from the fault.

And the night. He would be sure so by the time, whether it were day or night. He that is out of Gods way, knoweth not where he shall go, or when he shall

Sic et fons
orationum sua
in ventre bala-
nabitur, et
David plerique
Psalms etc.

Anno Mundi
2580. Prima
vixit Pharaon
Almed. Chro-
nol. 468.

Aug.

Gal. 5. 17.

Senec.

Ambr. in psal.

step back. Take heed therefore to thy wayes, that thou sin not with thy tongue, that warily member.

— *Hanc frange, hanc tu compefee ceteris.*

When Gods hand is on thy back, let thy hand be on thy mouth; keep it as with a bridle or muzzle, Psal. 39. 1. *Passionate speeches tequitur violent, non fremit violent.* The best that come of them, is repentance: Job, when he was once thus, could keepe no mean; but what he had said against day and night, he amplified by the parts; and first for the Day ver. 4, 5. and then for the Night 6, 7, 8. &c.

Verse 4. Let that day be darknesse. thick darknesse, as that once was in Egypt, Exod. 10. 23. A day of trouble and distresse, a day of darknesse and gloominesse, a day of clouds and thick darknesse, Zeph. 1. 15. Let it be a dreadfull and a dismal day, let sorrow and sadnesse overshadow it, let mourning and tears overwhelm it: let it be as when the Sun hideth his head in a mantle of black, and is eclipsed, at which time all creatures here below, flag and hang the head. In the gloomiest day there is light enough to make it day, and distinguish it from night, though the Sun shine not. But Job would have no light to appear on his birth-day. Thus he throweth out words without wisdom, and as blinde by calving, so he by talking casteth out his words.

Let not God regard it, or require it; let it passe as not worth looking after, let him not take care of it, or poure down any special blessing upon it, as he doth upon his people every day, but especially upon the Sabbath-day, Gods market day, called by the Jewes *diebus dominum alterum*, the desire of dayes, and by the Primitive Christians *Dies Lucis*, the Day of Light.

Neither let the light shine upon it. And what is the air without light, that first ornament of the visible world? So what are all creature comforts, unless God shine through them? What a woe-cake is that poor soul in, that walketh in darknesse and hath none of his light, Isa. 50. 10. how lamentably is such an one desired, brought 1 how doth he find himself in the very suburbs of hell it self, where the paine of losse is greater then the paine of sense, 2 Thes. 1. 9. And to note this much, Job here, after he had said, *Let that day be darknesse*, addeth as a greater evil, *Let not the light shine upon it.*

Verse 5. Let darknesse and the shadow of death shadow it. Let it be *diebus tenebris et tenebris*, such a deadly dark day, that each man may think it his last day, fatal and feral. Let there not be glimpse only of such as appear through a painted glasse, died with some obscure colour, but horrid and hideous darknesse, such as was that at our Saviours passion, when the Sun was totally eclipsed, and a great Philosopher thereupon cried out, either the God of Nature is fieri, or the world is at an end. To darknesse Job here emphatically addeth the shadow of death. The shadow is the dark part of the thing, so that the shadow of death is the darkest side of death, death in its blackest representation. Now let these stain it, saith he, or challenge it, or expose it. In no wise shall my mouth be comforted, *neque enim filius hominis sumit Terraliam elegantly.*

Let a cloud dwell upon it. *Crescit circumstant per Moxon oratio.* Job heapes up words, like in sound, and not unlike in sense. Grief had made him eloquent: as hoping thereby to ease himself. *Let a cloud dwell upon it*, a fixed cloud, not such an one as continually hangeth over the Island of St. Thomas on the back side of Africa, wherewith the whole Island is watered: nor such a cloud of graces as God promiseth to create upon every dwelling place of Mount Zion, and upon her assemblies, that upon all his glory may be a defence, Isa. 4. 5. But such as St. Paul and his company were under before the shipwrack, Acts 27. when neither Sunne nor starre appeared for many dayes together, the heavens being wholly muffled &c.

Let the blacknesse of the day terrifie it. or Let the heat of the day terrifie it: as it befalleth those that live under the torrid Zone, where nothing prospereth. The *Atlantis* (a certain people) are said to curse the rising Sun, it doth so torture them with extreme heat. When the dog star riseth, those in ill case who dwell in hot Countries towards the East, they are troubled and terrified. Some take the word *Chimære* here rendered *blacknesse*, for those *Chimæras* mentioned by the Prophets, those Chimney-Chaplains of the heathen gods, and so render it thus, *Let the Priests of the day terrifie it*, that is, Let those who used to observe and distinguish dayes, note it for a terrible day, on whose understanding of the noon-day devils, that should vex people on that day with hellish heats and furies: the vulgar Latine hath it thus, *Let, as it were, the bitterness of the day terrifie it*, and to the same sense the Chaldeæ Paraphrast.

Psal. 39. 1.
Jam. 3.

Job 39. 3.

Abbas Geog.
251.

Hinc foras te-
nebra Chimæ-
ra.

Paraphrast. *Job* still riseth in his discourse, making use of many poetical figures, and tragical phrases, pickt out for the purpose.

Verse 6. *As for that night, let darknesse seize upon it*] Having spent his spleene upon the day, he now vents himself upon the night, according to that division *verse* 3. As for that night of mine unhappy conception or birth, let *tenebrosus turbo* (as the Vulgar here hath it) a dark tempest, or a tempestuous darknesse grasp it, or invade it: let it be as dark as pitch, by a darknesse superadded to its naturall darknesse.

*Caligo perpetua
et iniquitas.*
Mercer.

Let it not be joynted unto the dayes of the year] Let nature quite disclaim it, and disjoin it from the day following; let it not be reckoned as any part of time, that measure of all our motions. Some render it, *Ne gaudeat inter dies*, Let it not rejoyce it self among the dayes of the year, as one of them. The night hath glory by union with the day: this he witheth taken from it. Disunion and division is a curse: and the number of two hath been accounted accursed, because it was the first that departed from unity.

Drus.

And let it not come into the number of months] *Deleatur e calendario*, let it be razed out of the Calendar, and not have any place in the computation of time. The Hebrewes call the *Moon* and a *Month* by the same Name; because the Moone is renewed every month.

*Sic pluri mensis
et pluri luna.*

Verse 7. *Let that night be solitary*] And so consequently sorrowfull, for aloneness is comfortlesse, & *optimum solatium solatium*. There is a desirable solitariness: such as was that of *Isaac*, Gen. 24. 63. of *Jacob*, Gen. 32. 24. of *Christ*, Mark 1. of *Peter*, Acts 10. 9. to talk with God and with themselves. But usually to sit solitary is a misery, *Lam. 1. 1.* (for Satan is readiest to assault, when none is by to assist) neither is there a greater rye to company, then the society of Saints. This the Heathen Persecutors perceived, and therefore banished and confined the Christian Confessors to *Isles* and *Mines*, where they could not come together for mutuall edification and comfort. There is a *Woe* to him that is alone, and good reason shew'd for it by *Solomon*, *Eccles. 4. 9, 10, 11, 12.* Let no man *flye* up himself, or affect solitariness: but make conscience of fellowship in the Gospel, as the Philippians did from the first day of their conversion to *Christ*, *Phil. 1. 5.* accounting that Communion of Saints is a point of practice, as well as an Article of belief.

And no joyfull voyce come therein] That is, faith One; No pleasing stillnesse, (as in other nights there is) to invite the melody of Musick. Or, let there be no merry-meetings, feasting and jollities, as was usual in the night-season. Let not so much as the voyce of the Cock be heard that night (so the Chaldees here paraphrast), but the dolefull ditties of Screech-owles, and other inauspicate creatures. Let no traveller, that is then benighted, solace himself with sweet songs, or Musicians play from house to house, as City-waits do.

*Non tam cute,
quam corde,
Æ. biopici.*

*Rob. Bolton his
Affixe Serm.
227.*

Verse 8. *Let them curse it: that curse the day*] As those *atri & tetri Atlantes* (before spoken of) curse the rising-Sun for scorching them; as despairing persons, and malefactors led to execution, use to curse the time that ever they were born. The help of all such *Job* here calleth in against the harmlesse night he banneth, with so much bitterness. Like as that desperate wretch mentioned by Mr. Bolton, who being upon his death-bed, albeit he swore as fast and as furiously as he could, yet desired he the standers by to help him with oaths, and to swear for him, *Tremellius* here thinks, that *Job* calls to the stars and winds to help him curse. See his translation of the Text, and his Notes thereon.

Who are ready to raise up their mourning] Whether they be those mercenary mourners mentioned elsewhere, which, for hire, are wont at Funerals with dolefull execrations to lament the day of their Benefactors death; crying out, *Oh the day! alas for the day!* *Job* that ever such a day came! See *Ezek. 30. 2.* Or else those that really mourn for their deceased friends; and yearly, as oft as the day returneth, they renew their mourning. These are called upon by *Job* *dati saccar deplere*, to pour out their utmost lamentations and execrations upon this his night. Concerning the word *Leviathan*, here rendred *mourning*; whether it be taken for the Sea-Dragon, or the Devil, and what it is to raise him up, and why they cursed him that are ready to do so, with a prepared and meditated active readinesse; if I should go about to shew the Reader, with the severall opinions of Interpreters, I should not only tire him out, but also danger doing as that Vicar of *Ashbourne* did, mentioned by *Johannes Mald-*

Lec. Com. 478.

linus:

linus: This Doctor of Divinity (sic to he was) having read at *Tubinge* certain Lectures upon *Job*; at the end of his last Lecture said, that both *Job* and himself were very glad to be rid of one another: For as he understood little or nothing of *Job's* meaning, so *Job* seemed to him to be more tormentted with his enarrations, then ever he had been with all his own ulcers. Let them that have a mind, consult the Commentators here.

Verse 9. *Let the starres of the twilight thereof be dark*] If the starres of its twilight be dark, how great is that darknesse? *Job* would not have this night to have light of starres, or hope of day-dawn, hope of better, or place of worke. And this part of the curse he releveth to the last place, as worse then any of the former. Specially, that judgment of *Pining away in their iniquity*, is the last that God denounceth, *Lev. 26. 39.* after those other dismal ones there to befall the disobedient: And that *Rev. 22. 11.* *Let him that is filthy be filthy still*, is the last, but not the least (of those that befall in this life) threatned in all the New Testament.

Let it look for light, but have none] Heb. *but none*. Loss of expectation is a great loss: *Esa* found it so: and the mother of *Sisera*, *Jude. 5. 28.* and those shall once, that come knocking and bounding at heaven gates, with *Lord, Lord, open unto us*, and shall hear, *Depart ye*. The hopes of the wicked fail them when at highest: whereas the Saints find that comfort in extremity which they durst not expect: their light shall rise in obscurity, *Esa. 58. 10.* it shall shine more and more unto the perfect day, *Prov. 4. 18.*

Let it not see the dawning of the day] Heb. *The eye-lids of the morning*; that is, the first breakings of light, the morning rayes or beams peeping abroad. These this night must never see. Heaven is a nightlesse day, Hell a daylesse night: Fire there is, but without light: it burneth, but shineth not to those Reprobates who are in *tenebras ex tenebris infelicitate exclusi, infelicitate excludendi*; thrust into outer darkness, a darknesse beyond a darknesse, as the dungeon is beyond the prison, *Matth. 8. 12.*

*avimus
huc.*

Verse 10. *Because it shut not up the doors of my mothers womb*] Left his curse should seem causelesse, and he mad without reason, he telleth you here, why he thus poured out his passion; and complaineth so heavily against the day of his birth, and night of his conception, which yet were harmlesse, and had not deserved to be thus charged, cursed. *Because it shut not up the womb*. But how could the night do that? Is it not of God alone to shut or open the womb, *Gen. 20. 18.* and *29. 31.*? And was it not he that took *David* thence? *Psal. 18. 23.* This *Job* could tell well enough at another time, but now he is quite out of all reason, beating himself with his passions; as the Lion doth with his own tail: yea, like some fullen bird in a cage, he could almost find in his heart to beat himself to death. We use to say, — *Res est ingeniosa dolor*, Grief is an ingenious thing; yet it maketh a man foolish (the excess of it) as it did *Job* here: yea it maketh a wise man mad, as *Solomon* saith of Oppression, *Eccles. 7. 7.* and we see it exemplified in *Job*, especially if the words be thus read, as they may, *Because he (that is, God) shut not up the doors &c.*

Nor hid sorrow from mine eyes] In Scripture, to see good or evil, is to feel it, *Psal. 34. 12.* *Jer. 17. 6.* *Isa. 65. 16.* *Job. 33. 17.* He meaneth, that he had mist those evils which now he met with since his coming into the world: if those doors, being shut, had shut him out of the world. Man is no sooner born, then born to trouble, *Job. 5. 7.* yea, man that is born (or conceived) of a woman is of few dayes, and full of trouble: Miserable he is even so soon as he is warm in the womb; as *David* phraseth it, *Psal. 51. 5.* If he live to see the light, he comes crying into the world, and an untimely birth may be better then he, *Eccles. 5. 9.* The Hebrews call him *Enosh*, that is, *sorry-man*; or dolefull, miserable, and desperately diseased man, whose living is but to lye a dying. The Greeks, when they would set forth one extremely wretched, they call him *trixosporon*, *trixos-a-man*, that is, *trixis-miserable*. And, What is man, saith *Serapion*? He answereth, *Morbidum, puerum, cassum, a steno virum aspicimus*; a diseased, rotten, empty thing, beginning his life with tears, as if he wept to think upon what a shore of trouble he is landed; or rather, into what a sea of sorrows he is launching; not unlike the *Stoights of a Magellan*, a sea of that nature, say Geographers, that which way soever a ship bend his course, he shall be sure to have the wind against him.

Job 14. 1.

Psal. 3. 11.

*Ad Mar. cap.
11.*

Verse 11

Verse 11. *Why dyed I not from the womb? why did not I give up the Ghost &c.*] Why was I not forthwith carried *ab utero ad urnam*? from the womb to the tomb, from the birth to the buriall? True it is, that infants have the seed of death in them, and the principle of corruption, *Rom. 5. 14.* Every one (say some *Chymicks*) hath his owne *balsam* within him; his own bane it is sure that he hath. But why should *Job* be so weary of life, and so wish to be rid of it? Is not life a great mercy? Doth not the Philosopher affirme, that a pishure excelleth the heavens in dignity, because it is a living creature? Saith not the Scripture, that a living dog is better then a dead Lion? and why is *living man* sorrowful, a man for the punishment of his sinne? *Lam. 3. 39.* *g. d.* Let him be never so much punished, it is for his sinne; and if amidst all, he be yet a *living man*, and have his life spared, hee need not be so over-forrowful, and to make such an out-cry, and a wishing himself out of the world, as *Job* here doth. Life, alais, in its utmost extent, is but a little spot of time between two eternities before and after; but it is a great consequence, and given us for this end, that glory may be begun in grace, and we have a further and further entrance here into the Kingdome of heaven, as *Peter* saith. This, if *Job* had seriously and sedately considered (but now alais, as in a hot fever, all the humors were on an hurry) he would rather have done, as they say, *Themistocles* did; who though he lived till he was about 107 years of age; yet when he came to dye, he was grieved upon this ground, *Now I am to dye*, said hee, *when I begin to bee wise*.

Verse 12. *Why did the knees prevent me?*] Why did the over-officious Midwife lay me on her lap, and not let me alone to perish by my fatall helplesnes? Man is a poor shiftlesse creature, and *Pliny* railes at nature for producing him so forlorn, naked, and unable to help himself, but he knew not that this was a fruit of sinne. Truly indeed could say, (whether he believed himself therein, I know not) *Cum primum nascimur, in omni continuo pravitate versamur*, as soon as we are borne, we are head and eares all over in wickednesse: but *Pliny* was not so perwaded, as I have elsewhere shewed.

Or why the breasts that I should suck?] Why did not my mother turn tygresse, and cast me out when new born? Why was the not cruell like the Ostriches in the wilderness, that refuse to give suck to their young ones? Rather we may ask, why doth *Job* out of his deepest discontent, think much of such a mercy; and not rather blesse God, first, for filling two such bottles with milk for him, ready against he came into the world? and then, for giving his mother an heart to suckle him, which some nice or unnaturall women will not, being therein worse then those Sea-monsters, *Lam. 4. 3.* that succour their young? The Heathens called their *Ceres* (Queene of plenty) *Mammam*, as the Nurle of all living creatures: And there are that derive Gods Name *Shaddai* from *Shad* a dug: because as he openeth the hand, so he drawes out the breast to every living thing. And for his Saints, they may suck and be satisfied with the full-strutting breasts of his consolations, the two Testaments, *Isai. 66. 11.* And whatever *Job* now (under an heavy temptation, which, like lead, sunk downward, and carried his soul with it) may mis-judge, they may sit and sing thankfully with *David*, Lord thou (and not the midwife) art *He that took me out of the womb*; thou (and not my mother) keepst me in safety when I hung upon the breasts: neither then only, but afterwards, for *puerilitas est periculum pelagus*, and the Preserver of men keepeth us still from a thousand deaths and dangers. And is this matter of complaint, and not rather of thankfulness?

Verse 13. *For now should I have lien still, and been quiet*] Why, but is it not better to be preserved in salt, then to putrifie in fugar? to be emptied from vessel to vessel, then to be at ease, and so to settle on the lees? *Jer. 48. 11.* to be tumbled up and down, as fishes are in the streames of *Jordan*, then to perish in the dead sea? It is not alwaies (if at all) an happinesse to lie still and to be quiet: Life consists in action; and in all these things is the life of my spirit, saith good *Hezekiah*, who had bene in deaths hands (where *Job* so much desired to be) and could therefore make a better judgment. What haste then was there of his lying still, and being quiet? say that he were assured of his salvation (for else death had been but a trap-door to eternal torments) was there nothing more to be done, but taking present possession? nothing to be suffered with Christ, or ere we come to be glorified

Ecc. 9. 4.

2 Pet. 2. 11.

Lam. 4. 3.

Isa. 38. 16.

Rom. 8. 17

fied with him? Ought not he himself first to have suffered, and then to have entred into his glory? *Luke 24. 26.* And ought not we to be reformed to his image (in sufferings also) that he might be the first-born among many brethren? *Rom. 8. 29.* Let us run with patience (running is active, and patience passive) the race that is set before us, looking unto *Jesum*, &c. and looking off our present troubles (as the words there importeth) which while *Job* beheld over-wisely, and was more sensible of then was meet, he brake out in this sort, and shewed himself too much a man. Let us do up our work, and then God will fend us to bed all in good time. *Isa. 57. 20.* *Rev. 14. 13.*

Verse 14. *With Kings and Counsellors of the earth*] *g. d.* Those that here have been most negotious, and (as the Grandees of the earth) have had greatest matters in hand, with those should I have been coupled in the grave, that Congregation-house of all living, as it is called, *Job 30. 23.* That long, or old house, *Eccles. 12. 3.* Heaven is called the Congregation-house of Gods first-born, *Heb. 12. 23.* and their house not made with hand, *2 Cor. 5. 1.* But not many Kings or Nobles meete here. *1 Cor. 1. 26.* because strait is the gate, and narrow the way that leadeth to it: there must be stripping and stooping, which great men cannot frame to. It was a poor comfort to *Hen. 8.* to be told upon his death-bed, that he should now go to the place of Kings: And a small commendation to *Hen. 2.* that some few hours before he died, seeing a list of their names who had conspired against him, and finding therein two of his own sons, he fell into a grievous passion, both cursing his sons, and the day wherein himself was born; and in that distemperature, departed the world, which himself had so often distempered. He went indeed to his grave, and slept with his fathers, yea, he was royally interred under a stately Monument, meant here (haply) by building desolate places for themselves: *Abalom* had erected a pillar for this purpose, and the Egyptian Kings their Pyramids, to perpetuate their memories. Confer *Ezek. 26. 20.* With these, *Job*, had he died betime, or never seene the light, might have been followed: for death is the only King, against whom there is no rising up, *Prov. 30. 31.* and the mortall fithis master of the royall Scepter, moving down the lilies of the crown, as well as the grasse of the field.

Verse 15. *Or with Princes that had gold*] great store of it. *Petrarch* reporteth of *Pope John 22* that his heirs found in his coffers no lesse then 250 tuns of gold. *Beniface* the eighth taken prisoner and plundered by the command of *Philip* the faire King of France, had as much gold carried away out of his Palace, as all the Kings of Europe received for one years revenue from their subjects, together with their crown-land. What a Masse of Treasure had *Cardinal Wasley* gotten here? and before him *Cardinal Beauford*, who when he saw that he must needs die, and that his riches could not reprieve him till a further time, asked, why should I die being so rich? fie, will not death be hired? will money do nothing? The *Cardinal Sylberger* took to great a pleasure in money, that when he was grievously tormented with the gout, his onely remedy to ease the paine, was to have a bason full of gold set before him, into which he would put his lame hands, turning the gold upside-down. Of *Nugas* the *Scythian* Monarch it is storied, that when *Michael Paleologus* the Greek Emperour sent him many rich ornaments for a present, he asked whether they could drive away calamities, diseases and death? this because they could not do, he slighted them. These Princes that had gold, and filled their houses with silver, what would not they have given to have bought off death? but riches avails not in the day of wrath: it is righteousness only that delivereth from death, *Prov. 11. 4.* Thrice happy then are they who are rich to God, as our Saviour phraseth it, who have the Almighty to be their gold; and who have silver of strength, as *Eliphaz* speaketh, *chap. 22. 25.*

Who filled their houses with silver] That is, their graves, say some: called the dead mens houses, *chap. 17. 13.* The Jews call the burying-place, *Beth-chajin*, the house of the living: and they used not only to adorn their sepulchers richly; but also to put their wealth into the grave with them. *Josephus* saith that *Hircanus* Lib. 13. Antiq. found in *Dauids* sepulchre three thousand talents. And *Jer. 8. 1.* God threatneth that the Chaldeans shall bring out the bones of the Kings of *Judah*, and of his Princes, out of their graves, as searching there for hid treasure, so some conceive. Sure it

d. 900. 15.

Heb. 12. 2.

The Spanish
Brier was wont
to say, there
were but few
Princes in
hell: for why?
because there
were but few
in all.
Daniels hist.
112.Sceptra ligent
hum aquat.

Fox Mart.

915.

Pachymetrist.

L. 5.

Lib. 13. Antiq.

cap. 15. & 116.

as well, to break the hearts of Gods prisoners. *Psalm 69. 20.* But besides that they have their cordials of a good conscience by them; *2 Cor. 1. 12.* in the grave they

life-time before.

And did for it more men for hid treasures] Coveitounesse is *πρωτοπαια*; all-
daring, faith an Ancient : and men for love of wealth, will dig to hell, *light a*
candle at the diuel, as they say : With such an eagernesse of desire do some (that
have little reason for it, all things reckoned) long and labour after death, not to bee
rid of sin, or to bee with Christ, as *Phil. i. 23.* but to bee freed from misery
incumbent or impendent. Thus *Cain* (having first read *Plato's* book of the souls
immortality) laid violent hands on himselfe, that hee might not fall into the
hands of the conqueror. Thus *Adrian* the Emperour having lain long sick (and
could get no help by Physicians, but was the worse for them, as he complained at
his death) would gladly have slaine himselfe, if those about him would have
suffered it. It is said that *Sergianus*, whom this Emperour injuriously put to
death, withed of God, *ps. Adrianus* : *quousque mortem obire persequeris* : *tamen non*
possis, that *Adrian* might desire to die, and not be able, or find opportunity. There

*οὐλοῖτο ἰατρῶν
καὶ θάνατον
τοῦ βασίλειου.*

P. 2

19

Dio Cass. in
Adrian.

is an Epistle of his extant, saith the Historian, wherein is set forth, what a misery it is to desire to die, and yet to be denied it. This was the case of those Popelings, Rev. 9. 6. And in particular of Roger Bishop of Salisbury in King Stevens time; who, through long and strict imprisonment, was brought to that evil passe, *ut vivere noluerit, nisi nesciret, live he would not, and yet die he could not.* This is a very typical hell, and a fore-taste of eternal torment.

Verse 22. *Which joy exceedingly I joy till they sleep again, so Bronghton redreth it.* Strange, that any should be so glad of death that last enemy, that slaughter-man of nature, and harbinger of hell to the ungodly I but this the devil hideth from them, till he hath them where he would have, and whence there is no redemption. What was it else that moved *Angustinus* at his death to call for a *Plaudire*, or that made *Julian* the Apostate to die so confidently; and many now-a-days that have little reason for it to be so prodigal of their lives, and seemingly fond of death? Is it not because they are fearfully blinded by the god of this present world, who holdeth his black hand before their eyes, left they should see the evil consequences of death, and be saved? which because they do not, what do they else but rejoyce exceedingly (or with exaltation, as the word here signifieth) in their wofull bondage, and goe dancing to hell in their bolts, not so much as desiring deliverance. A man that is to be hanged next day, may dream overnight he shall be set free; nay, that he shall bee a King, and rejoyce therein accordingly: but the end of such joy is heavineffe.

Verse 23. *Why is light given to a man whose way is hid?* i. e. Why is the light of life continued to him who is in a maze or labyrinth of miseries, whereof he can see no cause, and whereout he can defy no issue? no hope at all appeareth of ever either mending or ending. Therefore *Vale lumen amicis*, as he in *Saint Hierome* said, sweet light adieu; *Quin morere ut merita es*, as these in the Poet. Be thine owne death-man. *Seneca* counts it a mercy to a man in misery, that he may by laying hands on himself, set out his life when he will, and this he calls valour and man-hood. But we have not so turned *Christ*, neither may we leave our station till called for by our Captain, but must stand to our arms, and as good Soldiers of *Jesus Christ*, suffer hardship, 2 Tim. 2. 4. His word to us is the same as the Kings was to his Some the *Black-Prince*, either *vainish* or dye; and as the in the story said to her son when she gave him his Target, *See that thou either bring this back with thee, or else be thou brought back dead upon it out of the battell.* It troubled *Job* that he could not see his way, and that God had hedged him in, viz. with a thorn-hedge of afflictions, Lam. 3. 7. 9. Hof. 2. 6. so that he could find no way out. But what if he could not, nor any man alive? yet the Lord knoweth how to deliver the godly out of temptations, 2 Pet. 2. 9. *He hath his way in the whirlwind, and his judgements are a great deep.* Psal. 36. 6. Sometimes secret they are, but ever just. Surely it had beene more meete for *Job* to have said unto God, *That which I see not, teach thou mee, &c.* yea, in the way of thy judgements, O Lord, have I waited for thee; the desire of my soul is to thy name, and to the remembrance of thee, Isa. 26. 8.

Verse 24. *For my sighing cometh before I eat* It cometh unlent for, as evil weather useth to do, and most unseasonably surpriseth me at my repast: I mingle my meat with my tears, with every bit of bread I have a morsell of sorrowes, and I mingle my drink with weeping, Psal. 102. 9. though indeed *Jobs* was not so much a shower of teares, as a storm of sighs, and a volly of roarings, betokening extremity of griefe, such as was beyond tears, and vented it selfe as the noise of many waters; for my roarings saith he, are poured out like water. I am as hungry as a Lion roaring on his prey, and as violent as the Torrents ranging the fields; and yet I neither have leisure nor list to eat my bread: as loth to prolong such a troublesome life, but that I must, or be guilty of self-murther. Mr. Fox reports of Mr. John Glover, that not long after his conversion, upon a mistake of the sense of that text, Heb. 6. 5. 6. he was strongly concerned, that he had fallen into the unpardonable sinne, and must necessarily therefore be damned: and in that intolerable grief of mind, although he neither had nor could have any joy of his meat, yet was he compelled to cate against his appetite, to the end, to deferre the time of his damnation so long as he might. Now who can tell how nere *Jobs* case might come to this, such the devill was both *Job* and *Adam* in a great part of both these *Tragicomedies*?

Verse 25. *For the thing which I greatly feared is come upon me* Heb. I feared a

fears

fear, and it came upon me. Had *Job* been wicked, this had been no wonder, Prov. 10. 24. *Job* 15. 25. Or had his fear been sinful, it had beene lesse pity, Prov. 29. 25. *Job* 12. 48. for why should he, by a painfull prosecution, suffice before he needed? and lend for his crosses before they came? A good man should be content (and so consequently fearless) in nothing, *Job* 14. 6. he should brave the best, and beate bravely *Job* 13. 13. saith *Demosthenes*, whatever God sendeth. The Epicurus held, that a good man might be cheerful under whatsoever miseries: 1. In consideration of honesty and integrity. 2. In consideration of those pleasures and comforts that formerly he had enjoyed, and now showed up himselfe with. Of neither of these was *Job* to speak. But whereas it might be said unto him, Is it fit for thee, who hast hitherto been so happy, now to take on so heavily, because thus and thus afflicted? Truly, saith he, I was never so happy as you took me for; because (considering how moveable and mutable all creaturely things are) I always feared lest I should out-live my prosperity: that which now also is unhappily fulfilled. *Sylla* had been happy, *Phiscondus* & *Vinculus* & *Quintus* & *Junius* & *Julius*, saith *Seneca*: that is if he had made an end of conquering, and of living together: but that he did not. *Julian* and many others it hath appeared, that mortality is but the stage of mutability. This holy *Job* had oft forecalld with himself, and though in his passion he here alledg'd it as a reason why he took no comfort in his meat &c. yet, in the account, it could be no grief unto him, nor offence of heart (as the once said to *David*, 1 Sam. 29. 31.) sth it was a fear of wisdom and caution; a fear of the head, and not of the heart; a fear of diligence, and not of diffidence.

Verse 26. *I was not in safety* i. e. I counted not my self simply the safer and happier man, because of creature-comforts; but knowing their uncertainty, I held at a distance, and hung loose to them all.

Neither had I rest. I set not up my rest here, as did *Nehuchadnezzar*, Dan. 4. 4. and that rich fool, Luke 12. 10. and the purple whore, who betook and said, I shall see no sorrow. Once indeed, *Job* said, (but not so well) I shall dice my rest, and multiply my days as the sand: Chap. 29. 18. And so (by a like error, which was quickly confuted) *David* said in his prosperity, I shall never be moved, Psal. 106. 7. But for the main and the most part, *Job* was otherwise minded: A godly man may be master of, and busied about these palterments of this present world, but not satisfied in them as adequate objects: he looks upon them all, in their greatest lustre, as *Hiemo* did on the Cities *Solomon* had given him, which he called *Chabasima* in a land of divs. He minds the things above, most of all.

Yet trouble came. Although I ever kept my self within the bounds of humility and modesty, and so took the safest and wisest course to secure that I had, and to gaine a settled estate, yet all's gone, and I am left a mirror of misery: What can any one make of this? This is a tiddle to me: here I am gruelled and bewitched.

CHAP. IV.

Verse 1. Then Eliphaz the Temanite.

Then, when *Job* had said about him in this sort: and, giving his tongue too much liberty to lash out, had uttered words little better then blasphemous and contumelious against God: Then *Eliphaz* the *Temanite* like, the first-born of *Esau*, (saith Gen. 36. R. *Salomon*) brought up in the bosom of *Isaac*, and so inured to Revelations from on high. Others think he descended of *Teman*, nephew to *Esau* &c. A man of great wisdom he was, and of grave discourse: One that could speak his mind fully, and durst do it freely. He seems to have beene the chief of the three for age and authority, and therefore begins, pretending to be moved thereunto by zeal for Gods glory, not a little impaired by *Jobs* impiety favouring of hypocrite, and arguing *quod falso suscitavit corde suum*, that he had beene false better then a dissembler. A caustic and uncharitable charge, enough to have driven him unto desperation. The Rabbines speak so well of *Jobs* three friends, that they use to say in a Proverb, *Lev. a man either get him such friends as *Job* had, or else get him one of the world*, (like as *Chryppus*

Ex prateritis
rum voluntatem
recognitione,
Cic. de finib.
lib. 2.Bava baba
Perech 1°.

Chryssippus was wont to say, *Aut mentem, aut vestim comparandum*. But Gregory the great saith, that these three, *Eliphaz, Bildad, and Zophar* do fitly set forth heretics, who beguile speak smoothly at first, as if they meant no hurt to him to whom they speak, but only good, to purchase his benevolous attention, but soone come to speak words which much hurt the hearer, and greatly trouble him &c. *1. 1. 1.*

Verse 2. *If we assaye to commune with thee* Or may we assaye to commune with thee? Although in case to be doubtless, and will not an assaye to this purpose further trouble thy patience and discomper thee, the ease which tasteth words (as the mouth doth meat) is filled with choler, can fetch no comfort, and the easiest medicines, on mildest waters, are troublesome to sore eyes. Honey causeth pain to exulcerate parts, though in itself it be sweet and medicinal: children, though at other times they like it and lick it, yet they will not endure to have it come neare their lips, when they have the cankers of some patients are mad against their medicines, and some hearers rage as a reproach. *Eliphaz* knew not but that *Job* might do as much, and that having newly been in a fearful fit of passion, he might fall into another, as *Jonas* did, the bridle of his corruption being not yet clofed up by repentance: Hence this preamble by way of friendly insinuation. The like art useth *Paul* with *Philemon*, and with the *Corinthians* often.

But who can withhold himself from speaking? Who that hath any piety toward God, or pity to his offending friend? we use to say, *He that receiveth a contrite soul is his liberty*; but true love will not be tongue-tied. Our Saviours mouth was not stopped with all the good cheer that *Simon* the leper made him, *Luke 7.* neither entertained the Pharisees with fewer menaces, then they did him affronts, with messes of meat. *Job* had been doubtlesse very friendly to his friends, who yet spare him not: and had they done it aright with the meeknesse of wisdom, they had shewed themselves friends indeed, there being not a better office or evidence of love then this. *Eccl. 19. 17.* Friends as Bees are killed with the honey of flattery, but quickned with the vinegar of reproofs, so it be well managed. The Eagle, though she loveth her young ones dearly, yet she pricketh and beateeth them out of the nest when they are ready for flight.

Verse 3. *Should thou have instructed many* [i. e. to do each dayes duty with Christian diligence, and to bear each dayes crosses with Christian patience; thou hast don't well. But how comes it now to passe *quod dicta fallis irubescant*, that thy present doings shame thy former sayings? and that (as it was noted of *Demosthenes* the Orator) thou art better at praising of verue, then at practising of it? *Turpe est Dilectis &c.* Should not the Physician first heal himself? and ought not the preachers word be *Spettimen agendo*, let our profiting appear to all men, let our lives be a true transcrip of our Sermons. What a shame was it, that *Hilary* should complain that the peoples eares were holier then the preachers hearts; and that *Erasmus* by a true jest, should be told, that there was more goodnesse in his booke of the *Christian Soldier*, then in his bosome! *Eliphaz* from this ground would here argue, that *Job* was little better then an hypocrite, a censure over-rigid, it being the easiest thing in the world, as a Philosopher observed, to give good counsell, and the hardest thing to take it. Dr. *Preston* upon his death-bed confessed, that now it came to his own turn, he found it somewhat to do, to practise that which hee had oft preached upon others.

Thou hast strengthened the weak hands Loose and lax, feeble and infirme, through many terrors and troubles: to these thou hast spoken words which have been as shewes to their blinde, and as strength to their joynts. *Job* had comforted the feeble minded, or the dispirited, the sick at heart, and sinking under the sense of sinne, and fear of wrath: *1. Thes. 5. 14.* This is an harder work then to raise the dead to life, saith *Luther*; this no one of a thousand can skill of, *Job 33. 23.* he must have feeding lips, and an heale tongue that shall do it. *O quam hoc non est omnia*. The Christian Romans were able to do it, *chap. 15. 14.* And holy *Job* was both able and apt, for he did it to many. True goodnesse is diffusive of itself, and is therefore compared to the most spreading things, as fire, water, Sun-light, &c. *1. Cor. 13. 8.*

Verse 4. *Thy words have upbalden him that was falling* So forcible are right words,

words, well-timed and fixed to the present necessity: they shone up, the tottering, they catch him before he comes to ground, and prevent his fall. This made *Lasmar* blesse God that ever he came acquainted with that fellow-prisoner of his, that *Angel of God* (as he called him). *John Bradford*, he, and *Ridley*, so long as they lived, upheld *Cranmer* by their words and letters, who soon after fell to the grief of the godly party, but rose again by repentance. It is storied of *Urbanus Regius*, a famous Dutch Divine, that meeting with *Luther* at *Goburg*, he spent a whole day in conference with him about matters of great moment, of which himself writeth, that he never had a more comfortable day in all his life. The Earle of *Darby*'s accusation in the Parliament house against Mr. *Bradford*, was, that he did more hurt (so he called good, evil) by letters and conferences in prison, then ever he did when he was abroad by preaching.

Thou hast strengthened the feeble knees That bend and buckle under a back-burden of afflictions: this was to be like unto God, who doth not crosse, but cherish the worm *Jacob*; he doth not break the bruised reed, nor quench the smouldring flax: bee displeased not the day of small things, nor slighteth the well-meant weaknesse of his upright-hearted people. Now *Job* as a partaker of the Divine Nature, resembled God herein, and made it his work to comfort the afflicted, to strengthen and straighten those that were bowed down with paines and pressures, to be eyes to the blind, and feet to the lame, *chap. 29. 15.* to distribute spiritual almes, which is far the best in many respects, as were easie to instance.

Verse 5. *But now it is come upon thee* This is a galling. But hitherto *Eliphaz* had commended *Job*: now he dasheth all, and draweth a black line over that he had spoken once. To commend a man with a Bur, is a wound in stead of a commendation, it sounds like that which is said of *Naaman*, *2 Kings 5. 1.* he was an honourable and a valiant man, But a leper; it sprinketh black upon white, and so smureth a mans good name, which is slander in an high degree.

It is come upon thee What is come? the evil thou fearedst, by thine owne confession, *chap. 3. 25, 26.* Or now it is come to thy turne to act what thou hast taught others.

And thou faintest Thou art down on all four, most shamefully degenerating into a faithlesse pusillanimity, and unbelieving impatience, to the scandall of the weak, and scorn of the wicked. Nay, thou art not only in a maze, but in a rage, so that thy reason seemes tired as much as thy strength; thou layest about thee like an *Hercules furens*, a man stark mad. See the word used in this sense, *Prov. 26. 18. Gen. 47. 13.*

It toucheth thee, and thou art troubled It toucheth thee, but so tender thou art, and delicate, that a light touch disquieteth thee: like as some mens flesh, if but razed with a pin, rankleth strait. *Invalidos omne natura querulam*, saith *Seneca*, the weaker any thing is, the more complainfull.

And thou art troubled Pitifully put to't, as if utterly undone, because toucht a little, *Mira vero constantia*! But is this you that were the great teacher, that were so forward and forth-putting to presse others to a patient and peaceable behaviour under Gods hand? should not thy words be made visible by thine actions? and thy patient mind made known to all men, such the Lord is at hand? Hypocrites can talk of duty, as if their tongues did run upon pastons; they talk by the talent, but act by the ounce, as did those Pharisees *Matth. 23. 3. Rom. 2. 21.* that shamed goodnesse by seeming good. *Eliphaz* here reproacheth *Job* for such an one, as goodnesse by seeming good. *Eliphaz* here reproacheth *Job* for such an one, as both here and every where, he and his two companions are too hot and harsh in their censures passed upon him; which God also giveth them the telling of, *chap. 42.*

Verse 6. *Is not this thy feare, thy confidence eyes?* Or thy folly, q. d. Is not thy religion a meer foolery? and hast not thou rather acted religion, play'd devotion, and the fear of God, then been serious therein? This was a most bitter scesse, a cruel shake, and came near his heart. Like as nothing vexed *David* more then when they shaked his religion in his dish, asking, *where is now thy God?* So here. By this alteration that affliction had wrought in thee, thou mayest easily see what thou art, viz. a very painted hypocrite: hard weather shewes what health: empty vessels set neere the fire, crack quickly. At the parting way, every dog followeth his own Master. Afflictio

Afflictio virum arguit, &c. Affliction shewes a man, it turns the inside outward, the bottome of the bag upward, bringing that which was at the bottome, to the top: as that stick cast into the water, made the iron swim; 2 King. 6.6. Doth it not appeare (saith *Eliphaz* here) that thou hast been meely mercenary, serving God whilst he prospered thee, and now kicking against him, because hee afflicted thee? See how neer this man cometh, saith *Mercer*, to that first intigilation of Satan, chap. 3.9. in hoc Satana factus minister, herein acting the devils part though unwittingly, as *Peter* also did, *Matth.* 16. 22, 23.

The uprightness of thy wayes and thy hope?] q. d. Thou hast taken to thy selfe many fair titles, and made a great flaunt, as if there were none such, but what is it all come to? Is it any better then a flask, a foppery, a name, and not a thing? Or is it be a reality, make proofe of it. True grace is operative, and will not lie dormant.

Verse 7. Remember, I pray thee, who ever perished being innocent?] Why? that hath many a one, as the world counteth and calleth perishing; the Righteous perisheth, and no man layeth it to heart, *Isa.* 57. 1. And it was given unto the Beast to make warre with the Saints, and to overcome them, *Rev.* 13. 7. So it seemed to bee, though so it never was, *Rev.* 12. 11. The first man that dyed, dyed for Religion; so early came Martyrdome into the world: and *John Baptist* was put to death in prison, without all shew of law, right, or reason, as if God had benee nothing

aware of any such matter, as that Martyr phrased it. Indeed, if *Eliphaz* meant it of perishing eternally; neither *Job*, nor any one else could produce an instance of a godly man so perishing; but for temporall miseries, 'tis sure, that never any out of hell have met with more then the most holy and harmlesse heires of heaven; see *Heb.* 11. and you will say so. But the Scriptures, haply, were not written when *Eliphaz* uttered this speech; howbeit, he might have observed the contrary to what he here seemeth to affirme, appealing to *Job's* own experience for proof. And the truth is, if men were so well read as they might, in the story of their owne lives, they might have a Divinity of their own, by noting experiments, such as that 119 Psalm is in a manner wholly made up of. Remember, saith hee here: and the Philosopher saith, that experience is nothing else but *multiplex memoria*, because of the memory of the same thing often done, ariseth experience. *Eliphaz* therefore, after that he had given *Job* his turne to search his experiences, brings forth his owne in the next verse.

Verse 8. Even as I have sene] And therefore can boldly say: for what so sure as sight? See *Numb.* 11. 23. *Gen.* 34. 1, 2. Diligent inspection of a thing, and deepe consideration upon it, makes confidence, which is the fruit of experience.

They that plow iniquity, and sow wickednesse] Here's plowing and sowing, a mytticall husbandry. Sinners are fore labourers, great pains-takers; they plot and plow; they sow and reap, they dig and delve, *Prov.* 16. 27. they weave and spin, *Isa.* 59. 5. They busie their heads, and beat their brains, as hard students in their black-art: they labour even unto lassitude, *Ier.* 9. 5. Hence they are called *workers of iniquity*; (the vulgar rendreth this text *Qui operantur iniquitatem*) and sinne is called *a work of the flesh*. How can those but work hard in digging descents to hell, who have the devil for their task-master, who continually spurres them on to a quick dispatch of the deeds of darknesse? *Avant, serunt, occant scelera*, as the devils hinds and hortes, they drudge night and day, turning up all the corruptions in their hearts and conveniences in the world, for the effecting of their wicked devises.

And sow wickednesse] *Nemo repente fit turpissimus*. Sin goeth on gradually (here is first plowing and then sowing) wicked men and seducers grow worse and worse, till at length they are even *Satanized*; being transformed into fims image, and bereft of all passive power of awaking out of the snare of the devil, being taken alive by him at his pleasure, 2 Tim. 2. 26.

Reap the same] Not the same day it may be, but too soone to their sorrow, they receive the guerdon of their sinne. Sooner or later, it is sure, he that soweth iniquity, shall reap vanity, *Prov.* 22. 8. *Ier.* 4. 18. As every body hath its shadow, so hath every sinne its punishment: at many times, the one is so like the other, that a man may safely say, such a punishment is the product of such a sinne, *Gal.* 6. 7.

Men

Men shall reap the same they sow, and good reason. Give them bread to drink, for they are worthy, *Rev.* 16. 6. God loves to make him a name amongst men by his Art of Justifying (as One calleth it) in that most exact way of counter-paition, or retaliation: And *Adonibezek* hath got him a fame of ingenuity, by acknowledging as much, *Judg.* 1. 7.

Verse 9. By the blast of God they perish] He puts himself to no great pain to punish them: but blowes them away as so many dust-heaps: he nuds them to destruction, saith the Psalmist, *Pf.* 80. 16. he can as easily do it as bid it to be done. If the Lord do but arise, his enemies shall be scattered: and all that hate him flye before him. If he but put his head out of the windows of heaven, as it were, and say, *Who is on my side, who?* all the creatures (who for fear of him had hid themselves, as worms wriggle into their holes in time of thunder) shall look out presently, and offer him their service: so that he cannot possibly want a weapon to tame his rebels, or a way to bring the wicked to condigna punishment. He is *Elaah*, as he is here called; that is, *The puissant One, the mighty strong God*, as *Isa.* 9. 6. before whom all Nations are as the drop of a bucket, or as the dust of the balance: No more able to stand against him, then is the glasse-bottle against a Cannon shot, or down-thistle before a whirl-wind: Behold, I will send a blast upon him (saith God concerning *Sennacherib*, 2 King. 19. 7.) and so see him going. So elsewhere, he threatneth to tread down his stoutest enemies, as straw is troden down to the dung-hill. Neither shall he much trouble himself in doing this: For he shall onely spread forth his hands in the midst of them, as he that swimmeth, spreadeth forth his hands to swim, &c. *Isa.* 25. 11, 12. to signifie, that he shall do it with greatest facility. The motion in swimming is easie, not strong; for strong violent strokes in the water would rather sink then support. It is said, that by a look of his out of the pillar of fire and of the cloud, he troubled the hoast of the Egyptians, *Exod.* 14. 24. and as the Rocks repelled the boisterous waves, — *Cedantia frangere, frangunt*; so did He the enemies of his people.

By the breath of his nostrils they are consumed.] *Heb.* By the wind of his nostrils. This is the fame with the former. Onely it is conceived, that *Eliphaz* here alludeth to the manner of the death of *Job's* children by a mighty wind; so strong as if God himself had breathed it out. By the breath of his mouth He made the world, *Psalm* 33. 6. and by the same breath can He as soon, and as easily unmake it againe; as he did in the generall Deluge, whereunto the Chaldee Paraphrast holdeth that *Eliphaz* here referreth: the remembrance of which standing monument of Gods wrath was fresh and well known when this was spoken.

Verse 10. The roaring of the Lion &c.] Lest any should think, saith an Interpreter, that the blast of God above-mentioned carryeth away only straws and feathers, light and weak persons into perdition, *Eliphaz* addeth the weightiest and the strongest, The roaring of a Lion &c. q. d. God by his blast can take away or break the strongest, the mightiest lion-like men &c. Under the shadow of which allusions he closely strikes at *Job*, who was once a great man, a fierce spoiling Lion in the apprehension of his friends, and yet God brought him down. Of tyrants and Oppressors compared to Lions, and why, see *Nahum* 2. 11, 12. with the Note: and *Prov.* 28. 19. with the note. The proverb is, The Lion is not so fierce, as he is painted: But no words can sufficiently set forth the savage immanity and cruelty of *Asiur* and wicked men. See that of *Nebuchadnezzar* graphically described, *Ier.* 51. 34. He hath devoured mee, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out.

The teeth of the young Lions are broken] Or, pulled out: that they may no more devour the flesh, and drink the blood of Gods poore afflicted, that fall into their strug-gles. Thus *David* had prayed, *Psal.* 38. 6. and thus he had proved, *Psal.* 3. 7. Thou hast smitten all mine enemies upon the cheek-bone: thou hast broken the teeth of the ungodly. God with his hard and heavy hand had so boxed and buffeted them; that they spat forth some of their teeth, and for thereto, they might go seek them in their throat, as *Dares* that bold champion in *Vergil*, (whom when he had been soundly beaten by old *Entellus*) his fellows led away.

Et autemque ut rogo caput, et autemque crinem.
Ore resistentem, sedque in sanguine demas.

A just hand of God upon such as exercising regiment without righteousness, &c.

*Sic Caesar de-
clat.*
Psal. 64. 1.

Isa. 40. 15

Mr. Gortl

Me 3.2.

Quidians
et domitia
experimenta
hoc docent.
Mercer.
In Psal. 30.

vin and rend, as Lions greedy of their prey, plucking off the skins of their poor subjects, and pulling out their teeth; as *Melancthon* telleth of one Tyrant, who to get great summes of money out of his people, used to lend for them: and if they refused to answer his demands, he would first knock out one of their teeth, and then another, threatening to leave them toothlesse.

Verse 11. *The old lion periseth for lack of prey*] As not being able to hunt, and get it. The meaning is (saith One) that men who reign like Lions, that their children who equalled them in cruelty, that their wives who surpassed them in insolency, do end their lives tragically; All this is true for the most part. *Eliphaz* speaks of what is usually done, saith another, Or he speaks of what God can easily do at any time: and of what God may justly do at all times if he suspend this justice, it is for weighty reasons &c. Some wicked men God punisheth here, saith *Augustine*, lest his Providence, but not all, lest his Patience and promise of Judgment should be called into question.

Verse 12. *Now a thing was secretly brought to me*] Heb. *was brought to mee by stealth*, closely and privily, so as others were nothing aware of it. See *Ap. 22. 9.* with *9. 7.* *Saul's* companions heard his voice, but not *Christ*. By this vision *Eliphaz* would convince *Job*, that none are afflicted but those that have well deserved it: sith the best are defective and blame-worthy, though they should be purged with celestial afflictions saith, as *Chrysostome* saith, as those good souls were, that prayed *Peter* out of prison, *Act. 12. 5.* Some are of opinion, that this vision either came from his phantasia, and so was none: or else, by an illusion from Satan. But *Mercer* holds it to have bene a true vision from God; although *Eliphaz* abuse it in his mis-application thereof to *Job*, playing the Sophister, after a sort, whilst he quite changeth the state of the question, which at this time was, Whether we ought to judge of a mans life and behaviour by the greatness of those troubles and miseries that he doth suffer? This vision he describeth *verbū magnificū & amplexū*, as for me arbing (or a word) was stolen upon me, or secretly brought to me, &c. But what so great a secret was this saith *Calvin*, that God alone is perfectly righteous, and all men unrighteous in comparison of him? For answer, he calleth it a secret (though it be a plain and evident truth) because few consider it, and improve it to an humble submission to God, and suffering his judgments. See a like expression, *Psal. 78. 23.* &c. *I will open my mouth in a parable*, which yet was nothing extraordinary, but Poetically set out. So *Psal. 49. 4.* The happy and secure estate of Saints in trouble, is described, and the contrary, which though an ordinary argument, and often treated of, yet is called the great wisdom, the dark saying &c.

And mine ear received a little thereof] *Nonnihil, pauxillum, quippiam*, not all that it might, but as much as it could, as being but a narrow-mouthed vessel. *Vide ut modeste loquatur*, saith *Mercer*; see how modestly the man speaketh, not taking upon him any perfection of knowledge, though he were a man of great understanding, his ear caught somewhat of that was revealed, and but somewhat. The best men, whilst here, know but in part: for why? *Wee prophesie but in part*, *1 Cor. 13. 9.* Such is our weaknesse, and narrow-heartednesse, that we cannot take in all of all, no, nor any part of all in the full latitude and extent of it. The greatest part of that wee know, is the least part of that wee know not, saith a Father. Hence those modest expressions of some Philosophers, and others: This onely I know, that nothing I know, said *Socrates*: I know not so much as this, said another, that I yet know nothing. My greatest knowledge, said *Chrysostom*, is to know, that nothing I know. And albeit I am otherwise ignorant, saith another, yet of mine own ignorance I am not ignorant. Not only in most other things am I to sicke, saith *Austin*, but even in the Scriptures (my chief study, and trade of life)

Epist. 119. 22.

Multo plura nescio quam scio, there are many more things hid from mee, then what I yet understand. *Job 12. 4. 5.* *Blasius* seemes to contradict *Christ*: *Austin* thus reconcileth it: they did partly know what *Christ* went, but durst not once believe that they had any such knowledge: they did not know their own knowledge. The best here can see but Gods back-parts, and live, as *Augustine*. *Esay* saw but his traine in the Temple, and the latter end of that too. *Eliphaz* his eare caught but the latter end, as it were, of a sentence; only that which the earhe rebounded, a particle of the whole that was whispered secretly to him. However, that he received but a little, was not for neglect of the rest, but from inability to receive more, or to receive it more perfectly.

Verse

Verse 13. *In thoughts from visions of the night &c.*] Or in thoughts of the visions of the night. It appeareth by this and other circumstances, that this vision was no fiction or holy fraud (as some have conceived) to bring *Job* to a sight of his sinne. Let Papists praise their *S. Dominick* for his holy hypocrisie which he taught his Disciples to make use of, to bring people the better to a good esteem of the faith, and love of vertue. *Eliphaz* was a better man, then to deale in such depths of the diuel; and with such deliberate gravity, put a lie upon God. He was really plodding, he was in thoughts, the word properly signifieth branches or boughs of trees, which are many, thick, interwined; and crossing one another. In the multitude of my perplexed thoughts within me, saith *David*, thy comforts have refreshed my soule. *Psal. 94. 19.* The same word is rendred vain thoughts, or wavering cogitations, *Psal. 119. 113.* Such as *David's* soule hated. Carnall hearts are exchanges, and shops of vaine thoughts, stewes of unclean thoughts, slaughter-houses of cruell and bloody thoughts; a very forge and mint of false, politick, undermining thoughts: but *Eliphaz* his thoughts were better busied; his top-thoughts, those uppermost branches of his soul were concerning God, and the things of his kingdom: when other men became vain in their imaginations, and their foolish hearts was darkened, he had visions of God. In the night-season, when dead sleep fell upon others, he slept, but his heart waked, and was free to receive revelations, and to contemplate of them: or perhaps, he was broad awake at that time of night, that he might the better converse with God and his own soule. *Abraham* had many such sweet visions: *Isaac* walked out into the fields for the purpose: *Jacob* met with God in this manner, both at *Bethel*, and at *Pennel*. *Daniel* had visions both of the day, and of the night: so had *Paul*, and other Apostles. The Monkes make long relations of revelations, and apparitions that they have had. So do the Enthusiasts, and high-attainers; but we are not bound to believe them. *Matthew Paris* reporteth of *Gilbert Foliot*, Bishop of London, Anno Dom. 1161. that one night musing of the difference betwixt the King and Becket, Arch-bishop of Canterbury, he heard a terrible voice, saying, O *Gilberte Foliot*, dum revolvitur & tor, Deus meus est Ascarot; he taking it to be the divel, answered boldly, Mentiris demon: Deus meus est Deus Sabbathæ. *Æneas* in *Virgil*, is said to have his visions and conferences with his deceased friends. Satan loves to imitate God in what he can, that he may deceive with better successe: but we have a most sure word of prophesie, and yet a more glorious light of the Gospel, *Heb. 1. 2.* The promised day-star being risen in our hearts, *1 Pet. 1. 19.*

Verse 14. *Fear came on me, and trembling*] Feare in the inward man, and trembling in the outward. And this is Gods method still, the more he draweth nigh to any man, the more doth rottennesse enter into his bones, and he is horribly afraid of Gods judgments, with *David*; he trembleth at his word with *Job*, that it may be the more efficacious in his soul. Let us have grace (saith the Apostle) whereby we may serve God acceptably, with reverence and godly fear. For even our God alloweth (and not the God of the Jewes only) is a consuming fire, *Heb. 12. 28. 29.* *ἡ τρομακτικὴ ἀπὸ τοῦ ἁγίου ὁ καταναλίσκει τὸν ἄνθρωπον*, saith *Basil*: Our King will be served like himself, served in state: and although he alloweth us an humble familiarity, yet he expecteth our reverentiaill fear; acquainted he will be with us in our walks of obedience, but yet he takes state upon him in his ordinances, and will be trembled at in the addressees we make unto his Majesty; he looks we should bring with us a legall faith, and a legall repentance, as well as an Evangelicall, and that wee should work out our salvation with feare and trembling, *Philip. 2. 12.* Terrours and humiliations prepare and posture the heart for revelations; never is it right, till a man lie low at Gods feet, putting his mouth in the dust, and crying out; Speak Lord, for thy servant heareth: there shall be only fear to make them understand the hearing: fear met *Eliphaz*, and made way for the heavenly vision.

It. 38.

Which made all my bones to shake] Heb. the multitude of my bones, or the number of my bones, how many soever they be, and they are as many (say the Hebrewes) as there are affirmative precepts in the Law. Their pillars of my body shook fore, and threatened a downfall.

e. Enil. 2.

Gelidaque per ima cunctaris

Ossa tremor.

Verse 15. *Then a spirit passed before my face*] Some render it a wind, as a messenger

Ff 2

ger or fore-runner of God near at hand, as 1 Kings 19. 11. But better, a good Angel in some bodily shape, *Psal. 104. 4. Luke 24. 37.* for else, how could he be seen of *Eliphaz*, gliding rather then going, as a ship upon the face of the waters?

The hair of my flesh stood up. Horripilatus sum; In a fright the heart falleth down, the haire standeth up; the blood hastening to the heart to relieve it, as soldiers do to the castle, when all is likely to be lost.

Dirigui, steteruntque comae

Verse 16. *It stood still*] As now ready to speak: an ambulatory voice is hardly heard: The Heavens indeed, are walking preachers; but then they utter But these three words, faith *Hugo*, in all Languages, *Accipit, Redde, Fuge*; that is, *Receive mercies, Return duties, Fly offences*, and their just punishments.

Lib. 1. de Arcb.
cap. 3.

But I could not discern the form thereof] Heb. The aspect or countenance. Hee was so frighted, that his eye could not do its office distinctly, to discern the thing that was just before it. It is naturall to a man to fear at the sight of an Angel, what then will wicked men do at the last day, when the Son of man shall bring all his Angels, not leaving one behind him in heaven? *Knowing therefore the terror of the Lord, we persuade men*: and oh that we could persuade them!

Deut. 4. 15, 16

An image was before mine eyes] But I could not tell what to make of it. It is not the will of God that man should represent him by an image. The Jewes, after the captivity, were so farre from idolatry, that they would not admit a Carver or Painter into their City. The Turks will not endure any image, no, not upon their coines, because of the second Commandment. *Varrus* saith, he that first brought in Imagery (and that is thought to be *Ninus* King of *Babylon*) *Superstitionem auxit, metum dempsit, increas'd superstition, and tooke away feare.* The wifer heathers held, that God was too subtle for finew or fight to seize upon: and the Greeke Painters, when they would draw the image of their *Jupiter* in a Table, they were still mending it, but never ending it, saying, that herein they shewed him to be a god, for that they might begin to paint, but could not perfect him.

There was silence, and I heard a voice] It was fit there should be silence and sedatenesse of spirit, when a divine voice was to be heard. Let all the earth keepe silence before God, *Hab. 2. 20.* When the seventh seale was opened, there was half an houres silence in heaven, *Rev. 8. 1.* What a noise is there in many mens hearts even while they are hearing what the Lord God speaketh unto them? what bargaining, lawing, projecting, running into another world (as men in dreams do) so that they can tell no more what the preacher said, then the man in the moon can! Silence is a good preparative to audience; speak Lord, for thy servant heareth: Let the woman (and so the man too) learn in silence. Let by-thoughts, swarming and humming in our hearts, like the flies of *Egypt*, be barred out: let the diuel, interrupting us with his suggestions, as the *Pythiisse* did *Paul* and his companions, be baltred up. Let even good thoughts, if unseasonable and heterogeneous to the work in hand, be turned out of doores; let us say to them, as *Hushai* did to *Achitophel*, *thy counsel is good, but not now*; how shall we else hear with attention and affection? how shall we listen as for life, and hearken diligently with much heed? *Isa. 21. 7.*

Miser, armis
et peccatis
obnoxius.

Verse 17. *Shall mortall man*] Sorry sinfull man, a very mixture and hodge-podge of dirt and sin.

Be more just then God?] Or, be just rather then God, as *Luke 18. 14.* This is the matter of the vision; and it is (saith *Diodate*) a revelation of the doctrine of the free remission of sins, and of the sinners justification by grace, through his faith in the promised Mediator. But *Eliphaz* turns it another way, and mis-applying it to *Job*, would there-hence evince, that all his present sufferings were the proceeds of his owne sin, and so from the proceffe of Gods justice. The truth is, *Job* had blurted out some words in the former chapter, that reflected somewhat upon God: he had also bitterly curst the day and services of his birth: this latter, if *Eliphaz* had sharply reprov'd *Job* for, hee had done him a friendly good office: But he waves that part, & quæ desuperat renitescere posse, relinquit; the other of clearing Gods justice, he takes up and presseth it too farre, to prove this unsound position, That whosoever is greatly afflicted by God, and for a long time together, that man is to be numbered with the wicked; though no other evidence or witnesse appear or speak

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a word against him: for if he be innocent, how shall God be just that punisheth him? But *Eliphaz* should have known, that afflictions are of two sorts, *Penal* and *probationary*; these latter are not simply for punishment of mens sins, but for trial and exercise of their graces, to humble them, to prove them, and to do them good at their latter end, *Dani. 8. 16.* Wait but till God have made an end of his work (and we must not judge of Gods works, saith *Peter Martyr*, *ante quantum illud*, before the fifth Act) and we shall see the effect both just and good. This *Job* had scarce patience to doe, as appeareth by sundry passages of his; howbeit he ever preserved high and holy thoughts of God, neither at any time questioned his justice and parity, or complained of his dealings with him, and dispensations toward him as unrighteous, though now and then through the extremity of his pain, the anguish of his spirit, and the provocation of his friends, some unwary speeches slipped from him.

Shall man be more pure then his maker?] Take man in his prime and pride, in his best estate, and utmost strength, when, and wherein he is most a man, *Vir à viribus*, a man of the first magnitude, of the highest elevation (as one fity phraseth it) both in parts, gifts and graces, shall he be more pure then his Maker? never think it. Man compared with his Maker, hath no purity or righteousness at all, no, not so much as a shew or shadow of it: just he may be, or pure by participation from God, (saith *Austin*) but neither just nor pure in comparison of God; he surpasseth all (notion, and surmounteth all creatures, he hath no parallel; so true he is, that all men are liars, so pure, that all men are filthy; so just, that all men are wicked; so incomparably great and glorious, that the Angels make their addresses to him with great self-abatement. For why?

Verse 18. *Lo be put no trust in his servants, &c.*] those meniall, domestick servants of his, the holy Angels that wait upon him, and are at his hand to doe his will: Servant is a name of office; and they delight rather to be called Angels, (that is, Messengers) and ministring spirits, then *Principalties, Thrones, Dominions, &c.* Now in these God put no trust, he found no such cause to confide in them, because not perfectly sure and loyal to him, further then upheld and assisted by himselfe: the vulgar Latine hath it thus, *They that serve him are not stable*; that is, the good Angels are not stable by their own strength, but by Gods stablishing of them to stand when others fell. Hence *Psal. 68. 17.* the Angels are called *Shinan*, as Gods seconds, say some, the Nobles of that Court, the very next unto him: but others say they are called from their changeable state, now taken away by Christ, under whom they are as an head of government, of influence, of confirmation, but not of Redemption, as we. Christ, as God, giveth them their being, and all their excellencies. As Mediator also, he maketh use of their Ministry, for the safe-guard and comfort of his people.

And his Angels he charged with folly] That is, he spared not the angels that sinned, as *St. Peter* expounds it, *2 Pet. 2. 4.* Their sinne is said to be folly, that is, pride and self-confidence. How this folly and madnesse of theirs (pravity, the vulgar rendreth it) shewes it self, whither in affecting a divinity, or in envy stirred-up by the Decree of exalting mans nature above Angels in and by Christ, and appointing them to be good mens guardians, which office they scorned; or whether their pride appeared by transgressing some commandments in particular, not expressed, as *Adams* was; it is hard to say. Sure it is, that they abode not in the truth, that they kept not their station &c. and that the good Angels stand, and are out of danger of ever falling, it is of divine grace. Hence *Exod. 25. 19.* the Cherubims stand upon the Mercy-seat, and are made of the matter thereof.

Verse 19. *How much less in them that dwell in houses of clay*] Or how much more (in reference to the latter part of the preceding verse) may God charge men with folly and pravity? And how much more ought he to acknowledge, that hee cannot subist nor stand before Gods judgment (as *verse 17.*) but only by his gracious pardon and absolution?

That dwell in houses of clay] *Periphrasis est hominum*, saith *Mercer*; this is a description of men, as opposed to Angels, those inhabitants of heaven, called therefore the *Angels of Heaven*, *Matth. 24. 36.* *Gal. 1. 8.* the courtiers of that heavenly *Jerusalem*, *Heb. 12. 22.* in and with which, it may seem, they were created: as Christs soule was in and with his body in the virgins womb, the same moment.

ment. Hence they are also said to be in heaven, when as men and other things here below are said to be on earth, *Matth. 6. 10.* on the surface only, as ready to be shaken off, and as having here no continuing City, *Heb. 13. 14.* no mansions till they come to heaven, *John 14. 2.* no settled abode: some huts we have here, rather then houses, clayie cottages, earthy tabernacles, as *Paul* after *Plato* calleth mens bodies, *2 Cor. 5. 1.* And so the most interpreters underitand these words of *Eliphaz* concerning the body of man (rather then of his house he dwells in here, made up of clay and dust a little refined and sublimated by art or nature) which is nothing else but a clod of clay neatly made up. What is man (saith *Greg. Nazianzen* out of *Gen. 2. 7.* but *Nūs* *ἕξις*, soule and soile, breath and body, a puffs of wind the one, a pile of dust the other: no solidity in either. *Pulvis & umbra sumus*, saith the Poet, and *Κίεμα & ἀσθονός*, saith the Greeke Proverb. Man is but an earthen pot. The first man, *Adam*, was of the earth earthy, *1 Cor. 15. 47.* And no better are the best, *quos ex meliore forsan luto finxit Titian*, who are made of the finest common mould: but as the finer the metall, the purer the matter of any glasse or earthen vessel, the more subject it is to break, so are they to die: for why?

Their foundation is in the dust] The house is but weak, and yet the foundation weaker, *terra friabilis*, flying, light, unstable, unmoveable, dust that is soone whirled and whirled about with every puffs of wind. Hence the Apostle calleth mans body not an house only (in respect of 1. the comely and orderly workmanship thereof. 2. The soule which inhabiteth it) but a tabernacle which hath no foundation, and is transporative, *2 Cor. 5. 1.* opposing to it building, which is firm and stable. Hence *David*, *Omnis Adam est totus Abel*, saith hee. Verily every man in his best estate (when he is best founded and settled on his best bottome, when he is under-layd on all sides, and seemes set to live) is altogether vanity, *Psal. 39. 5. 12.* So *Psal. 144. 4.* *Adam is Abels compeer*, or man is like to vanity; what can he be better, when as

They are crushed before the moth] He saith not, before the Lion, but before the moth. Now what a poor thing is man, that a moth may crush him, that a flie may choak him, as it did *Pope Alexander*; that a light bruise on his toe may kill him, as it did *Aemilius Lepidus*; that a poisoned torch may light him to his long home, as it did the Cardinall of *Lorraine*? I have known, saith one, death admitted in by a corn on the toe; and though the hurt were so farre off the heart, yet the man died upon it. Another I knew, who seeming to have conquered the elements, the wide Ocean, wilde wildernesses, wilder beasts, wildest men, hottest climates; after sixteen yeares absence, returned home, and died of an hurt in his thumb. Mr. *Terry* a great traveller, tellet of a Noble man in the great *Mogols* Court, who sitting in dalliance with one of his women, had an haire plucked by her from his breast; this little wound, made by that small and unexpected instrument of death, presently fettered; and turning to an incurable Canker, killed him. God needs no bigger a lance then an hair to kill an Atheist, as this dying man acknowledged. But besides all ill accidents and casualties from without; look how the garment breeds the moth, and then the moth eats the garment: so mans own distempered body breeds ill humors, they diseases, and these breed death, as one well observeth upon this Text. It is holden for certain, that in every two yeares, there is such store of ill humours and excrements ingendred in the body, that a vessel of one hundred ounces will scarce containe them. *Ipsa suis augmentis vita ad detrimenta impellitur*, saith *Gregory*, & inde deficit unde proficere creditur. Life weareth out by the very meat that maintaineth it; and every man hath his bane about him.

Verse 20. *They are destroyed from morning to evening*] Heb. *They are beaten to pieces*, as in a mortar, with one sorrow upon another, till the very breath be beaten out of their bodies at length; and all this from morning to evening, all the day long, or all their life long, which is here set forth (for the brevity of it) by an artificial day, and such also as no man can be sure he shall have twelve hours to his day: for how many are there whose Sun hath set at high-noon? in the prime and pride of their dayes, have they been suddenly snatcht away by the hand of death: yea, how many see we whose sun setteth in the very rising, so that they are carried from the birth to the buriall? Every houre, surely, we all yield somewhat unto death, and a very short cut hath the longest liver of all, from the grave of the womb to the

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דָּבָר נָפֶשׁ
כִּוְנִיָּה
Gen. 3. 19.
Gen. 18. 21.
Her. Carm. 14.
Od. 7.

Plin. lib. 7.
cap. 53.

Purchas.

Lawl. liberty
in a Sermon, at
Pauls by Edm.
Terry, p. 21.

The New-
lander cure.
pag. 23.

Per totum
diem, Drus.

womb of the grave, *Eliphaz* here seemeth to compare us to those creatures called *Ephemerois*, which are young in the morning, middle-aged at noon, and dead ere night, they begin and end their lives in a day. Mans life is a vapour, saith *St. James*, a bubble, say the Heathens, a blast, a dream, a shadow, a dream of a shadow &c.

They perish for ever] That is, they die once for all. For if a man die, shall hee live againe? *Job 14. 14.* No such matter. In this warre as there is no discharge, *Eccles. 8. 8.* so neither is it granted to any man to erre twice: therefore *Ambrose* said that he would not for the gain of a million of worlds be an Atheist for halfe an houre: because he knew not but God might in that time call for him, and cut him off from all time of repentance, acceptation and grace for ever, since he could die but once onely, and after death judgment: every mans death-day is his doomes-day, *Heb. 9. 27.*

Without any regarding it] Heb. putting so. his heart to it, or laying it upon his heart, as every man living should do, *Eccles. 7. 2.* but that few or none so do. See *Isa. 57. 1.* *David* did, when hearing of his childes decease, he said, *I shall go to him*, *2 Sam. 12. 23.* And *Moses* seeing the peoples carcases fall so fast in the wilderness, prayed for himself and the rest, *So teach us to number our dayes, that we may apply our hearts to wisdom*, *Psal. 90. 12.* Every dead corps is a Monitor, a dumb preacher: *Etiā mūta clamant cadavera*. *Abel*, though dead, speaketh; but how few hearken to him? *Dives* thought that if one came from the dead to fore-warn his brethren, great matters would be done. *Petrus Sutorius* tellet of one, that preaching a funerall Sermon on a religious man, as he calleth him, and giving him large commendations, heard at the same time a voice in the Church, *Mortuus sum, judicatus sum, damnatus sum*, I am dead, I am judged, I am damned. This very much wrought upon the heart of *Bruno*, saith he, and occasioned him to found the *Carthusian* order. *Waldus* a French Merchant, was so affected with the death of one that died suddenly in his presence, that he thenceforth became a right godly man, and the Father of the *Waldenses*, those ancient Protestants in France, called also, *The poor men of Lyons*. But oh the dead leachery, the spirit of fornication that hath so befouled the minds of the most, that they can see death, and yet not think of it! they can look into the dark chamber of the grave, and never make the least preparation for it: if for present they be somewhat affected, and have some good impressions, yet they soon vanish, as the water circled by a stone cast into it, soone returns to its former smoothnesse, as chickens run under the wings of the hen, whiles the kite is over them, or in a storm; but soon after get abroad againe, and dust themselves in the Sun. As *Nebuchadnezzar* had seen a vision, but it was gone from him; so here, if men at the house of mourning have some good motions, they improve them not to resolutions, or draw not forth their resolutions into execution &c.

Verse 21. *Dust not their excellency which is in them go away?*] *Quinquages* ask their excellency with them? so *Broughton* rendereth it. By their excellency here, some understand the soule, called by *David* by glory. A Philosopher said; there was nothing excellent in the world but man, nothing in man but his soule. The Stoicks affirmed, that the body was not a part of a man, but the instrument, or rather, the servant of the soule. Hence the Latines call the body *Copulac Corpus* (as of old they speak) *quasi cordis puer sit Copulac*. And *Plato* saith, that that is not the man that is seen of him; but the mind of a man, that's the man. And in the 10 verse of this chap. man is said to dwell in an house of clay; that is, the soule to inhabit the body. The soule goes away with the name of the whole person: the soule indeed is the man in a moral consideration, and is therefore elsewhere called the inward man, and the hidden man of his heart: the body compared to it, is but as a clay-wall encompassing a treasure, a course case to a rich instrument, a leathern sheath to an excellent blade, *Dan. 7. 15.* or as a mask to a beautiful face. Now to death, this excellency of a man departeth, remembreth to God that gave it. *Eccl. 9. 7.* His breath goeth forth, he returneth to his grave. In that very day he is brought forth, even the most excellent effects of his mind and spirit as the word signifieth, *Psal. 145. 4.* And as thus, so all other excellencies go away at death, *Psalm 145. 4.* and *Psalm 145. 13.* even the whole goodness of man, *Heb. 9. 6.* whether it be the good things of the mind,

Aristo.

Pet. Sutor.
de vita Carth.

Favorinus.

Camer.
in 22o de
mor. 70 27505.

2 Cor. 4. 16.
1 Pet. 3. 4.

as wisdom, science, conscience, judgment: or of the body as beauty and health, or of fortune (as they call it) as favour and applause, together with plenty of prosperity. No man's glory goeth down with him into the grave, *Psal. 49. 16.* Where is now the flourishing beauty, and gallantry of *Cæsar*, saith one? his armies and honours, his triumphs and trophies? where are the rich fools great barnes? *Nebuchadnezzar's* great *Babel*? *Agrippa's* great pomp &c? Have not all these made their bed in the dark, leaving their excellency behind them? Are they not (many of them) gone to their place, as a stone to the center, or as a fool to the stocks?

They dye even without wisdom] Heb. *They die, and not with wisdom*: They die like so many beasts (but for their pillow and bolster) without any care to lay hold on eternall life; they die as a fool dieth. *Not in wisdom*: that is, in abundance of folly, saith *Pineda*: and this is most mens case; their wit serves them not in this weighty work of preparing to die; they put farre away the thoughts of it, and hence they die *tempore non suo*, *Eccles. 7. 17.* when it were better for them to do any thing, rather then to die. To live with dying thoughts, is an high point of heavenly wisdom, *Psal. 90. 12.* *Deut. 32. 29.* How might one such wise Christian chase a thousand foolish and hurtfull lusts, which drowne mens soules in perdition and destruction?

CHAP. V.

Verse 1. *Call now, if there be any that will answer thee*]

The beginning of this chapter is hard, saith *Mercer*, till you come to the seventh or eighth verses, and then all is plain and easie. That which *Eliphaz* driveth at here, is, to drive *Job* out of all good conceit of his own condition, and to persuade him, that never any good man suffered such hard and heavy things as he, or at least suffered them so untowardly and impatiently. *Call, I pray thee*, saith he, call over the roll, look into the records of former Saints, and see if thou canst find among them all such another knotty piece as thy self, that needed so much hewing, and made such a deale of complaining. Was there ever the like heard of? *Call now*, if there be any one answerable to thee. *Broughton* rendereth it, *Call now, if there be any one that will defend thee*; that is, be thy Patron or advocate in word, or in the example of their lives.

And to which of the Saints wilt thou turn? q. d. Thou art alone, neither maist thou hope to meet with thy match in the matter or manner of thine afflictions, unless it be among hypocrites and gracelesse persons, as *verse 2.* The Septuagint read so, *To which of the Angels wilt thou look?* And the Popish Commentators think they have here an unanswerable ground for their Doctrine of invocation of Saints and Angels. But did not the buzzards take notice of an *Ireby* here, and that *Eliphaz* assured *Job* that it would be in vain for him to call to any Saint &c? Is it not plain, or probable at least, that he here meaneth the Saints living in this world? or if not, yet is *Gregory* the great of no authority with them, who acknowledgeth none other to be called upon, here meant, but God; and that the Saints are mentioned to *Job* in derision as if it were a ridiculous thing to call to them: departed out of this life; who cannot hear us?

Verse 2. *For wrath killeth the foolish man*] Such as thou art, *Job*, hot and hasty, pettish and passionate, fretting thy self to do evil, and so provoking God to fall foule upon thee as a just object of his wrath, to thine utter ruine without repentance. Surely, with the foresaid, *God will smite him with his wrath*, *Psal. 18. 26.* Neither hath ever any one hardened himself against the Lord and prospered, *Job 9. 4.* For why? he is wise in heart, and mighty in strength, as it is there, every way able to overcome an adversary, if he but turn his own passions loose upon him, such as are wrath and envy; they will soon dispatch him: How many are there, who like *Adams* birds in a cage, bait themselves to death? did not *Belshazzar* do so? and was *Diocles* any wiser? or *Haman*, who died for anger, that they could not resolve certain questions put

put unto them? or *Terence* who drowned himself for grief, that he had lost certaine Comedies that he had composed? We read of some, that out of discontent they turned Atheists, as *Diogenes*, *Lucian*, *Porphyry* &c. and of others, that missing of Bishopricks, or other Church preferments, they turned hereticks in *Jusolarium*; were not these great sinners against their owne soules, like the angry Bee, who to be revenged, killeth her king, and soon after her life? Died they not like fooles indeed; that died of the *Sulens*, and so were deeply guilty of self-murther? especially if their wrath were bent against God, if they howle against heaven; such are at once twice slain; slain with the wrath of God, and with their owne.

And envy slayeth the silly one] Him that is under the power of his passions, & *minima afflictione ab officio abducitur*, saith *Mercer*, and is turned off from duty by every light affliction: such an one doth envy at another mans prosperity: It is the same with wrath, *nisi quod vehementius est*, but that it is somewhat worse; saith the same Author, as being a most quick-sighted, and sharp-sighted malignity. Hence that of *Solomon*, *Wrath is cruel, and anger outrageous; but who can stand before envy?* *Prov. 27. 4.* It is the rottenness of the bones, *Prov. 14. 30.* And like the serpent *Porphyrius*, it drinks the most part of its owne venom. See the Note on *Prov. 14. 30.*

Verse 3. *I have seen the fools taking roste*] q. d. I grant, that wicked men are not alwaies presently punished, *sed Nemoque in tergo; & subito tollitur, qui diu toleratur*. Gods wrath is such, as no wicked man can avert or avoid. This had *Eliphaz* well observed, *I have seen*: he had set a *Memorandum* on Gods just judgments, and marked his *spits* with his owne *stares*, as one speaketh, *Eliphaz* was a man of much experience, see *chap. 4. 8.* In him, that was true which *Eliphaz* saith should be, that *doyes spake*, and multitude of yeeres taught wisdom, *chap. 32. 7.* Only herein he is mistaken, that he mis-applied all to *Job*, arguing from his outward condition, to his inward, as if therefore he were wicked, because seemingly wretched. Thus the gloss he set was viperous, eating out the bowels of the text: It was a truth of God that he uttered, and the same in sense with that of *David*, *Psal. 37. 35.* And that of *Solomon*, *Prov. 23. 18.* But why should he thus writh it, and wrest it, to make the tune sound to his owne key? St. *Peter* speaketh of some that *wrest the Scriptures*, *2 Pet. 3. 16.* putting them upon the rack, and making them speak that which they never thought. And *Tertullian* saith of others, that they do *murder the Scriptures* for their own turnes, and to serve their own purposes; but let us hear *Eliphaz*, *I have seen*, saith he, and what more sure then sight *Numb. 16. 14*? The foolish, the wilfull fool, and perhaps he points at some one flesh rich fool as is mentioned, *Luke 12. 20.* not unknown to *Job*, and as *Eliphaz* deemeth a fit parallel for him, taking roste, dwelling alone in the earth, confirmed and settled in a *suave estate*, in a prosperous condition, as *Nebuchadnezzar* that goodly tree thought himself, *Dan. 4. 4. 22.* (See *Jer. 12. 2.*) and *Dionysius*, tyrant of *Sicily*, who conceived that his Kingdom was bound fast unto him with chains of adamant; but he was gone after cast out, and thereby convinced of singular folly. A tempest, or at least an axe of divine vengeance, can easily fell these fast rooted, and best-fruited trees, and lay them low enough, as he did *Nebuchadnezzar* that maule of the Nations, and rod of Gods wrath, *1/a. 14. 4. 5. 6. 7. 8.* *Dan. 4. 22.* &c. and *Artaxerxes* the Conquering Hunne, who called himself the *Wrath of God*, and *Scourge of the world*; and arrogantly laid, that the *stares* of heaven fell before him, and the earth trembled, but was loone after rooted up, by impartial death in the midst of his nuptial solemnities.

And suddenly I cursed his habitation] His house, which he held his castle, together with his family, *verse 4.* and his family-provisions, *verse 5.* All these *Eliphaz* suddenly (even when he was in the ruffe of all his joy, in the height of his flourish) cursed, Heb. *pierced*, or bored through, not so much by a malediction, as a prediction; *Malcom* saith *sum is*, I fore-saw and foretold that that happiness would not hold long. I ominously divined it; I both thought it, and spake it: *Piam non decet dicere*; cursing men are cursing men; but a godly person may pronounce a curse, and foretell it, according to that *Prov. 3. 33.* The curse of the Lord is in the house of the wicked, yet, the flying rattle of enquiry, that is ten yards long, and five yards broad shall remain in the midst of it, and consume it. *Zech. 14. 4.* *Beniamin* shall be

Diod. Sic.

Ard. Onem.

Aynodes St. p. 162. De Ajice Homer.

Cadem scripturam faciunt.

Elian. var. bibl. lib. 2.

P. Jovius.

Subita morte extinctus est, sanguine copioso in faucibus exundante et ex ore erump.

scattered upon his habitation, and the fire of God shall kindle it; so that his root shall be dried up beneath, and above shall his branch be cut off &c. *Job 18.15, 16.*

Verse 4. His children are farre from safety] This is one principall root of wicked men, viz. their children, which have their very name in Hebrew from building, because by them the house is built up, and way made to greatest honours by friendships and affinities of other great families. These are *farre from safety*, that is, they are in a great deal of danger; or by their intemperance they run into many diseases and disasters, by their evil practices they come under the lash of the Law, and without repentance under the danger of damnation too; *salvation is farre from them*, *Psal. 119. 155. Isa. 59. 11.*

They are casted in the gate] That is, they are cast in judgement, all goes against them, and sentence pronounced upon them, as it befell *Hamani's* children, and *David's* enemies, *Psal. 109. 7.*

Neither is there any to deliver them] None to plead for them, or rescue them, *Prov. 31. 8, 9.* none to extend mercy to them, nor any to favour those fatherlesse children, *Psal. 109. 12.* and that because their fathers were pitiless, *verse 13, 14. Haman* for instance.

Verse 15. Whose harvest the hungry eateth up] This is another root of the wicked One, his estate, against which, God raiseth up a rout of needy wretches to pillage him. These are as a sweeping raine that leaveth no food, *Prov. 28. 3.* These, as leane lice, bite hardest, and as sparrow-hawkes, are extreme greedy: *Malesuada* James putteth them upon it. These Harpies seize upon his very harvest *ad majorem cruciatum & miseriam*, pulling the meat out of his mouth, as it were, and not suffering him to roast that which he took in hunting, *Prov. 12. 27.* Hee shall meete with greatest disappointment, and come to that poverty which he so studiously shunned, *singing* that doleful dirty

En quous confervimus agros?
"ΑΑΟΙ ΜΟΙ ΟΥΔΕΙΣ ΔΑΔΟΙ ΕΙ ΜΗ ΔΕΙΟΥΣΙΝ."

See this threatened, *Lev. 26. 16. Dent. 28. 33. Isa. 1. 6. Micah 6. 15.*

And taketh it even out of the thornes] Creeping through the midst of the thornes and bushes wherewith it is fenced and hedged in, to steale it away. Hunger wee say, breakes through stone walls: the Rabbinse fense it thus, Hee that comes out of the thornes, that is, every base fellow carrieth away the store of this rich oppressor. The armed man carrieth it away, so the Vulgar after the Septuagint. Mr. Brington reads it thus, *The hungry shall eat up his harvest which he had gotten through the thornes*; that is, not without a great deal of care, and much pains in stubbing up the thornes, that he might not sow amongst them.

And she robber swalloweth up their substance] Or the thirly shall drink up their substance; as gold-thirly *Babel* did *Hasekiah's* treasure for his coming to neare the garb and gale of the wicked in his ostentation. The thirly shall swallow up their wealth, so Brington tendreth it, so that neither their *usculenta* nor *peculenta* shall escape the spoiler; but there shall be a clean riddance of all; the enemy shall play at sweep-stake, he shall sweep up all, as the Hebrew hath it, and as *Eliphaz* would have *Job* consider, that the *Chaldees* and *Sabees* had done his substance.

Verse 6. Although affliction cometh not forth of the dust] It cometh not by fate or blind fortune, it haps not as it may, that men suffer. *Philistines* indeed, wil say haply, *it is a chance*, *1 Sam. 6. 9.* a common occurrence, that had a time to come in, and must have a time to go in: but every *Namus* will in such case conclude, *The hand of the Lord is gone out against me*, *Ruth 1. 13.* and carry her sailes accordingly, *verse 20, 21.* and every good soule will cry out, *I wil bear the indignation of the Lord* (who is the efficient cause of all my miseries) *because I have sinned against him*, which is the meritorious cause. The word here rendered affliction, significeth also iniquity; and well it may, for they are eyed together with chains of adamant, as that Heathen said, *Flagitium & flagitiositas sunt sicut arae & flamma*, such another. Man weaves a spiders web of sin out of his own bowels, such a Third, and then he is intangled in the same web; the troubles which ensue and wrap about him, are twisted with his own fingers: *Can a bird cast in a snare upon the earth, where no guile is for him*, *Am. 3. 6.* *The black-birds dung is made the bird-lime* whereby he is caught: so one of the dungs of sinners are made the lime-twigs of their punishment.

Verse

Verse 7. Ter man is borne unto trouble] Which is the natural fruit of his sinne, and a piece of the curse, hee hath in him a *warasapula*, a common seminary of all sinne, and this hee brings into the world with him; what wonder then though troubles come trouping in upon him on every side; as if he were born for, no other end but to suffer, and that as naturally as fire attendeth? Sure it is, that sinne doth as naturally and ordinarily draw and suck judgements to it, as the loadstone doth iron, or Turpentine fire. Some read the words thus, *Man is borne to sin*, and so consequently to trouble: for sinne usually endeth tragically, and troublefomely. Hence the same word both here, and that in the former verse, significeth both *sinne* and *sorrow*; and man by reason of his birth-blot, hath a birth-right to them both; he is even born to them. The divel, when he speaketh lies, speaketh of his owne, *Job. 8. 44.* And we, when either we do evil, we work *de nostro & secundum hominem*, of our own, and according to men, *1 Cor. 3. 3.* Or when we suffer evil, wee suffer nothing but what is humane and incident to men, *1 Cor. 10. 13.* The very heathen could say as much, witness that of *Xenophon*, *καὶ ἀνθρώποι δὲ ἀνθρώπων ἐστίν.* It behooveth him that is no more than a man, to expect all sorts of troubles; and that of *Demosthenes*, it is fit for men to hope the best, but bravely to beare the worst, as that which is common to all mankind: and that of *Isocrates*, *Οὐ μισσητέον &c.* Hee that remembreth that he is a man, will not be discontented at whatsoever trouble befalleth him: and that of *Herodotus*, *καὶ τίς ἀνθρώπου σπουδάζει.* Every man is miserable. For this it was likely, that God; to keep *Ezekiel* lowly in the abundance of revelations, calleth him to oft *Son of man*. And when the French King, being prisoner to *Charles* the fifth saw written upon the wall that Emperours motto, *plus ultra*, further yet, and underwrote, *Hodie mihi, cras tibi*, I am now thy prisoner, thou mayst hereafter be mine, the Emperour came after him, and subscribed; I confesse I am a man, and may soon suffer any thing incident to mankind.

As the parkes fly upward] Heb. *The fowles of the quicke or live coale lift up to fly*: The vulgar hath it, as the birds fly upward; the Septuagint, *As the young vultures fly upwards*. Sparkes and birds fly upward naturally, and by a principle of their owne they need not be taught it so here. Birds, though they have more of the earth then of the other three elements, and this is innate to them; so is it to man, as man, to be in trouble, *Job 14. 1.* Some of the Hebrews by *sparkes*, *divisions of the quicke coale*, here understand the divels, and make this to be the sense; like as in is unnatural to men, so doth God stirre up the divels, to whom it is as natural to flutger up and down here for the punishment of such as sinne: *Sed hoc friget*, saith *Mercer*, but this is not likely to be the meaning.

Verse 8. Surely I would seek unto God] Not let sin at him, as thou hast done, earst thy birth-day, and wishing thy self out of the world. Assure thy self, this that thou takest, is not the way to get off with comfort, but rather to returne (by repentance) unto him, that smiteth thee, and to seek the Lord of Hostes, *Isa. 9. 12.* such esse; *his anger will not burn away, but his hand will be stretched out still* (as the Prophet there hath it) for is it fit that he should lay downe the bucklers first? or that we should stand upon reames, and capitate with him, and not stoop unto him by an humble yeldance? especially if hee

Dens crudeliter *Quos videt innotat succubasse*
The way to disarme Gods heavy indignation, is to submit to his justice, and to implore his mercy, *Hab. 3. 14.* to fly from his Anger to his Grace. Blood-letting is a cure of bleeding, and a burne a cure against a burne, and running to God is the way to escape him, as to close and get in with him that would strike you, doth avoid the blow; and this is that that I would do, were I in thy case, *Job. 14. 22.* Hee doth not want (as *Olympiodorus* mistaketh his meaning) but advise *Job* to humble himself, and confesse his sinne, and the more pardon of him, and release of punishment, to kisse the rod; and not to bite it; to thinke of Gods cup willingly and at heart, when it is full (as *Mr. Bradford Martyr* hath it), lest if hee ingest, hee drinke at length of the dregs with the wicked.

Verse 9. I would not be as thou art] The word *impudens*, who *scilicet* *Stinae* *Phoci.* *Αἰσχρολογία*, *βλασφημία*, neither should hee curse any man (as it was said of *Phocion*), nor should hee be as thou art, *Job. 14. 22.*

Ge 2

Job. Man. loc. com. 175. Homo sum, humanum nihil à me alienum puto.

Tibul. Eleg. 1. 8.

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ἀποκτείνω, ἀπο-
κτείνω.

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Verse 21. *Thou shalt be hid from the scourge of the tongue*] That is, from reproaches and slanders, which is a scourge of the tongue. Jer. 18. 18. as smart as any hand-smiting, and draws blood, *Ezek. 22. 9.* The devil is both a liar, and a murderer, *John 8. 44.* *Hamphrey Duke of Gloucester*, was by the people of England thought to be doubly murdered (saith the Chronicle) viz. by detraction and deadly practise. *Plato* commendeth that law of the *Lydians*, that punished detractors like as they did murderers; because their words are swords, and their breath as fire devoureth, *Isai. 33. 16.* Now from such pests the Lord promiseth to hide his people, that either the Traducer shall not find them, or not fasten upon them: their names shall bee so oyled, that slanderous aspersions shall not stick to them. Some render the text thus, *Hee shall bee hid, cum vagabitur lingua*, when the tongue wandereth or walketh about. Their tongue walketh through the earth, *Psal. 73. 9.* it runs all the world over, and like a mad dog, snaps at every one. Hence the Hebrew word *Ragal* to defame or slander, *Psal. 14. 3.* properly noteth a footing in up and down, a going to and fro to carry tales and rumours, *2 Sam. 19. 37.* Now from such a mischief, from the lash of such lewd tongues, God will hide his people under the hollow of his hand, because hee knowes that many a good heart is more afflicted with words then with blowes, *Psal. 42. 3.* *Saint Paul* reckoned, that it were better for him to die, then that any man should make his glorying void, that is, take away his good name, and so disable him from doing good by his Ministry, *1 Cor. 9. 15.*

Neither shalt thou be afraid of destruction when it cometh.] Much lesse at the rumour of it, *Matth. 24. 6.* *Luke 24. 9.* Thou shalt walk about the world as a conquerour, being above fear, then when others are below hope. *Neal*-like thou shalt be, *modis tranquillitas in iudiciis*, and not as *Major*-miserabilis, a terror to thy self and all about thee, *Jer. 20. 3.*

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Verse 23. *For thou shalt be in league with the stones of the field*] Thou shalt not despise thy foes against thee, as the Latines call a stone *lapidem a ladendo pede*, from hurting the foot that hitteth against them. *Psal. 91. 12.* They were wont of old to go barefoot (as *Isaiah* here noteth.) And our Chronicle telleth us of King *Henry* the second, that for his penance, going to *Canterbury* to the shrine of *Thomas Becket*, his bare feet with the hard stones were forced to yeld bloody tokens of his devotion on the way, &c. The stones of the field shall not hinder thy harvest, as *Matth. 18. 6.* Or being set up for a round or wall, they shall not fall upon thee, and waite thee, as the stones of the wall of *Aptak* did the blasphemous *Syriane*; as the round house did the *Ynglish* *Plunkinets*, *Jud. 16. 30.* as the house did *John* children &c. or the house out of the wall shall not cry out against thee, as *Mat. 2. 11.* but all creatures shall be thy confederates: not only not hurting, but helping thee, all that

that may be. For as they are all armed against the wicked as rebels and traitors to the divine Majesty: so God hath promised to make a covenant for his Saints with the beasts of the field, and with the foules of heaven &c. *Hos. 2. 18.* See the Note there.

And the beasts of the field shall be at peace with thee] The tame beasts shall not only not mischief thee (as some they have done: *Enripides* the Poet was torn in pieces with dogs; horses have been the death of many &c.) but shall be serviceable and profitable unto thee; some alive, not dead, as the dog, horse: some dead, not alive, as the hog: some both, as the ox, sheep, &c. *Ambrose* hath a very strange story of a man slain at *Antioch* by night, by a souldier, in hope of spoile: this mans dog would not away from his masters dead corps, but lay howling by it till day-light; many came in the morning to see that sad sight, and the murderer among the rest came, that he might be the lesse suspected. The dog no sooner saw this souldier, but he ran fiercely at him, and would never give over barking and baying at him till he saw him apprehended and carried to prison, where he confessed the fact, and was for the same feloniously executed.

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That thy Tabernacle shall be in peace] i.e. thy house, household, and household-stuffe shall be in safety; and all shall be as well with thee as heart can wish. Or, thy *Tabernacle* shall be peace. Thou shalt bee free from domestical dissensions. It is a sign of a Christian-family, if the son of peace be there, and peace rest in it, *Luke 10. 6.* This turneth water to wine, and the contrary: where envying and strife is, there is confusion (or unquietnesse) and every evil work, *Jam. 3. 16.* such a tabernacle is more like to a kennel of hounds, then a family of Christians.

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beginning of it. *Thou shalt dye in thy old age*, so *Broughton* rendreth it, old, and yet healthy and comfortable, as was *Moses*; *Dent*, 34. 7. And Mr. *Did* that *Moses* of our times? Of Mr. *Samuel Crank* likewise it is recorded; that when he saw no more ability for labours, he desired to die in a satiety and fulness of life: not as a meat leached; (as many times natural men do) but as a dish though well liked; that he had fed his hell of few men having ever run so long a race without cessation or despiration; so constantly, so unwearably, so unblameably. Lo such an hoary head, was a crown of glory; as being found in the way of righteousness, *Prov.* 16. 31. But so are not all that are long-lived; *Asnapper* may do evil an hundred times, and yet have his dayes prolonged; *Eccles.* 18. 12. *Adanasseb* had the longest reigne of any King of *Judea*; *Pope John* 22 held the mortality of the soule, and was otherwise carousous and vicious; yet he lived longer of any Pope; and died richest, *Anno Dom.* 1335. howbeit he died *tempore non suo*, too soone for himself, *Eccles.* 7. 17. He want not so his grave in a good old age, ripe and ready.

As a flock of corn cometh in, in his season; As corn when ripe is reaped, shockt up, and carried into the barn for the masters use. *Des frumentum ego sum*; I am Gods bread-corn, said that ancient Martyr.

Verse 27. *Lo this we have searched it, said he*] Wee are sure that all this is true, and may be trusted to, for we have tried it: wee have it not by tradition, neither take we it up on trust from others: but we believe and know, as *Peter Spake Job* 6. 69 we believe, and therefore speak it, as *Paul* (after *David*) *1 Cor.* 4. 13. *Psal.* 116. 10. Thou maiest write upon this whole chapter, as those Ancients did upon their Oracles *Θεός, Θείος, Θεός, Θεός*, or as *John* the Divine did upon his Revelation, *These sayings are faithful and true*, *Rev.* 22. 6. *Vera tanquam x tripode*, as true as Gospel, as we say. Those that take upon them to teach others, should goe upon sure ground, and be masters of what they teach; how else will they teach with authority? those also that come to heare, must strive to find out that which *St. Luke* calleth the certainty of sayings, *Luke* 1. 4. and not be led by conjectural suppositions, or the Tenets of their teachers, but be fully persuaded; verse 1.

Here is 3. With utmost attention of body, intention of mind, retention of memory, and practice, all is lost.

And know thou: for thy good] Make thy best use of this our diligence and experience to freely and friendly communicated unto thee. Let not all this that hath bene spoken bespoken upon thee, but prove every whit as profitable to thee, as I conceive it seasonable for thee. Some knowing men are not a button the better for all they know. The devils are full of objective knowledge; but they get no good by it: no more do gracelesse men; that draw not their knowledge into practice, but detain the truth in unrighteousness, it swimmeth in their heads, but sinketh not into their hearts; it maketh them giddy, as wine fuming all up into the head, but never coming at the heart to cheare it. Such a man may cast out devils, and yet be cast to the devils; he may go to hell with all his unprofitable knowledge; like as a Bull with a coronet and garland goes to the slaughter. Unlesse a man heare and know for himselfe, he shall find no more comfort of it, then a man doth of the Sun when it shineth not in his own Horizon; or then a traveller doth of the fatnesse of a farre Country, which he only passeth through, and taketh a light view of. If therefore thou bee wise, be wise for thy self; *Prov.* 9. 12. Let thy knowledge be not only apprehensive, but affective, enlightning, but transforming (*2 Cor.* 3. 18.) discursive, but experimental, and practical. For hereby we know that we know him, if we keepe his commandments, *1 John* 2. 3.

CHAP. VI.

Verse 1. But Job answered and said]

Eliphaz thought he had silenced him, and set him down with so much reason, that he should have had nothing to reply: yet *Job* desirous to disprove himself, and to clear up his reputation; answered and said. For indeed *Negligere quid de se quisque*.

quisque senior, non solum arrogantis est; sed & dissoluti, said one; that is, altogether to neglect what others think or speak of a mans self; and not to make apology; is the part not only of a proud, but of a dissolute person: since sometimes argueth guiltinesse, or at least it strengtheth suspicion.

Verse 2. *Oh that my griefe were thoroughly weighed*] Heb. were weighed by nothing. The word rendred *griefe* signifieth also *Anger*; and is the same with that wherewith *Eliphaz* began his speech, chap. 5. 2. where he saith, *Wrath killeth the foolish man*, pointing at *Job*, as an angry man exclaiming, folly. Here therefore *Job* beginneth his refutation: withing, that that anger or griefe of his, so hardly censured, were duly weighed in an even billance: for then it would appeare that there was some reason for his passion, that he had enough upon him to cry for, and that he had not complained without a cause. We read of a certaine Philosopher, who hearing of his sons death, brake out into a loud lamentation: for which being reproved; *Permittere inquit, ne homo sim*, suffer me, I pray you, (said he) to shew my self to be a man; that is, sensible of my sufferings.

And my calamity laid in the balances together] That is; that my calamity were accurately set against my grief, my laments and my torments equally poised: for would then appear that I have not yet grieved or complained up to the height or weight of those calamities which are upon mee. Even to day is my complaint bitter, (saith he elsewhere in answer to *Eliphaz* too, interpreting his complaints to be rebellion against God) *My trouble is heavier than my mourning*, chap. 23. 2.

Verse 3. For now it would be heavier than the sand of the sea] How light soever thou, O *Eliphaz*, esteemest it, as being in a prosperous condition. It is ease to swim in a warm bath: and every bird can ling in a sunshiny day. But grief lieth like a load of lead upon the soule, heavy and cold; afflicting it, as an unprofitable burden doth the body. It so oppressed the poor Israelites in Egypt, that they had no mind to hearken to *Moses*, *Exod.* 6. 9. *Solomon* cries out; *A wound d spiritibus cum beate* ? *Prov.* 18. 14. *My soule is very heavy*; and exceeding sorrowful, even unto death, saith our blessed Saviour; *Matth.* 26. 37, 38. then when the Father made all our sins to meet upon him, and bare our griefs, and carried our sorrows; *Matth.* 23. 9, 12. Sure it is, that had he not been God as well as man, he had bene utterly crushed by that unconceivable weight of sin and wretch that he then groined under. Oh what will all *Christ* less persons do in hell, where God shall lay upon them and not spare! they wouldaine fly out of his hand, *Job* 27. 22. but that cannot be.

Therefore my words are swallowed up] *Vix loqui possum*, vox faucibus haeret: I want words, which yet, if I had them at will, would be far too weak to utter the grief of my mind. *Broughton* rendreth it, *Therefore my words fall short*; they are senseless, saith *Junius*, half-eaten before spoken: I am (as it were) gagged with grief: or, my words are even smothered up with sighs and sobs. Thus *Job* rhetoricizes, and yet thinks himself greatly word-bound.

Verse 4. For the arrows of the Almighty are within me] What marvel then though his flesh had no rest, but he was troubled on every side, with without were fighting, within were sever, *2 Cor.* 7. 5. The arrows not of a mighty man, as *Psal.* 127. 4. but of an Almighty God, Troubles without, and terrors within? *David* felt these arrows, and complaineth of them heavily, *Psal.* 38. 1, 2. He shall shoot at them with an arrow, suddenly shall they be wound'd, saith he of those his enemies who had bent their bow, and shot their arrows at him, even bitter words, *Psal.* 64. 3, 7. God will make his arrows drunk with the blood of such persons, *Dent.* 32. 42. But the arrows *Job* here complains of, were poisoned or invendomed arrows.

The poison wherof drinketh up my spirits] Dryeth them up, and corrupts the blood in which the spirits are, sprinkling in my veins a mortal poison, working greatest dolour, and destemper. The *Scorpians* and other nations used to dip their darts in the blood and gall of Asps and Vipers, the venomous heat of which, like a fire in their flesh, killed the wounded with torments, the liket hell of any other: and hereunto *Job* alludeth.

The terrors of God do set themselves in array against me] i.e. the terrible strokes of God who cometh to fight against me with his own hand, to rush upon me as the Angel once did upon *Balaam* with a drawn sword in his hand; threatening therewith to cut off my head, as *David* did *Goliath*; yes to send me packing to hell in the very

subitus

suburbs whereof, methinks, I feel to be already, and shall not I be suffered to complain? a galled shoulder will shrink under a load, though it be but light; and a little water is heavy in a leaden vessel. But the word here used for *terrors*, noteth the most terrible terrors, hellish terrors, and worse; for they are the terrors of God, surpassing great, 2 Cor. 5. 4. Which made *Jeremy* pray to hard, *Be not thou a terror to me, O Lord*, and then I care not greatly what befall me. *Whiles I suffer thy terrors, I am distracted*, saith *Heman*, Psalm 88. 15. Adde herunto, that these terrors of God had set themselves in array, they were in a military manner marshalled and imbattailed against him, as *Jer.* 50. 9. God afflicted *Job* methodically and resolvedly, he led up his army (as a Reverend man phraseth it) exactly form'd to a pitch battel against him; and this was truly terrible; for who, saith *Moses*, knoweth the power of his wrath? with the apprehension and approach of it was so terrible to an upright-hearted *Job*, to an heroicall *Luther*, upon whom Gods terrors were so heavy at a time, *ut nec calor, nec sanguis, nec sensus, nec vox superisset*: that neither heat, nor blood, nor sense, nor voice remained, but his body seem'd dead, as *Isidore* *Jerom* an eye-witness reporteth: agreeable whereunto is that memorable speech of *Luther*, *Nihil est tentatio vel universi mundi, & totius inferni in unum confusa &c.* The temptation and terror of all the world; nay, of all hell put together is nothing to that, wherein God setteth himself in battle-array against a poore soule: In which case, that is excellent counsel that one giveth in these words, When thy sins and Gods wrath meeting in thy conscience make thee deadly sick, as *Isai.* 33. then powre forth thy foul in confession: and as it will ease thee (as vomiting ueth to do) so also it will move God to pity, and to give thee cordials and comforts to restore thee.

Verse 5. *Doth the wilde ass bray when he hath grasse?*] *q. d.* Sure they doe not. As if these creatures, wilde or tame, want necessary food, you give them leave to fill the aire with their out-cries; yea, you supply their wants; but for me ye will do neither, such is your tendernes and love toward me. Nay, ye condemne me for that which is naturally common to all creatures. Ye must needs think I am not without ayement that make such great lamentations, unless ye conceit that I am fallen below the stirrup of reason, nay, of sense. It is easie for you who want neither grasse nor fodder, or mixt meat. (as the word signifieth) who lie at rack and manger, as it were, and have all that heart can wish, or need require; it is easie, I say, for you to rest contented, and to forbear complaints. But why am I so severely censured for impatient, who am stript of all, and have nothing left me, *prater calum & conum*, as he said, but only aire to breath in, and a dung-hill to sit on; not to speak of my inward troubles &c.

Verse 6. *Can that which is unfavoury be eaten without salt?*] Or can that which is unfavoury for want of salt be eaten? Hunger will downe with unfavoury or unpleasant food, though salt or fawce be wanting: but when meat is purrified for want of salt, and full of maggots, it will hardly be eaten, unless it be in extreme famine: it is as if he should say, a man doth with no good will feed upon unfavoury or loathsome meats; how then can I use such moderation as you desire I should, my evils being extreme, sweetned with no kind of comfort, nor seasoned with any thing that is any way toothsome or wholesome; that I speake not of your tastelesse and insulfe speeches, which are no small vexation to me.

Verse 7. *The things that my soul refused to touch &c.*] I suffer such torments even in my very soule, as the very thought of them would heretofore have affrighted me. Thus Mr. *Dioates*. Others take soule here for the appetite, and so make this the sense: I those things which I exceedingly loathed, and would once have thought scorn to have touched, are now my sorrowfull meat: I am forced with an heavy heart to feed upon them for want of better: and they go down the worse, because you vex me with your hard words (who have little need of such choke-peares) and will not allow me the liberty of a needfull lamentation, which yet I must needs take (left heart should breake) and say as before chap. 3. though with some more respect to God, the object of my present prayer;

Verse 8. *O that I might have my request!*] How heartily begs *Job* for death, as a medicine of all his maladies and miseries; as that which would bring him *melancholiam*, *ademptionem*, *liberum* *ademptionem*, freedome from all evil, fruition of all good: By the

In epist. ad Melan.

the force of his faith, he looks upon death as the best physician that would cure him of all infirmities inward and outward, and of all at once, and for ever. *Job* might likely be of the same mind that *Chamers* was, who took for his English motto *Farwell Physick*; and for his Latine one, *Mors arummarum requies*, death will be a sweet rest from all my labours: the same to a believer death is, that mount *Ararat* was to *Noah*, where his ark rested after long toiling: or as *Michal* was to *David*, a meane to shunt him out of the way when *Saul* sent to slay him: or as the fall of the hope was to *Samsan*, an end of all his sorrowes and sufferings: hence it is that he rejoiceth under hope, and with stretcht out neck, looks and longs for deaths coming, as dearly as ever *Sisera*'s mother did out of a window for the coming of her son laden with spoiles from the battel. As when death is come indeed he welcometh it, as *Isai.* did the same *Sisera* (but much more heartily) with *Turn* in my Lord, turn in to me, *Judg.* 4. 18. and further bespeth it, as *Isai.* did his brother *Elihu*, at their interview, Surely I have seen thy face, as the face of God who hath made thee to meet me with kisses instead of frowns, and hath sent thee to guard me safe home to my fathers house.

And that God would grant me the thing that I long for.] Or, have long looked for. Heb. my hope or my expectation. as that which will put a period to my miseries, and possesse me of heavens happinesse, as that which will be a pothole to let out temporal life but a steeper door to let in eternal.

Verse 9. *Thou art would please God to destroy me.*] That is, to dispatch me out of this world, and send me to a better. A dissolution would be far more acceptable to *Job*, then that restitution which *Elihu* seemed to promise him, chap. 3. 24. Its as if *Job* should say, Take you the world amongst you, such you like it so well; I have more then enough of it: I am neither fond of life, nor afraid of death, but the cleane contrary: I had rather die then dince, and crave no greater favour then to have more weight laid upon me that I may come out of hand. *Peri Domine spero: nam & peccata delictorum sanctorum* *Luther* once said, strike Lord, strike deepe; for thou hast pardoned my sins and wilt save my soule.

Thou hast bound his hands.] That is, thou hast tied, or bound behind him, *Manus ligatas videras quando paret*, saith *Isai.* God had chained up *Satan*, and strictly charged him not to take away *Job*'s life: but this is it that *Job* would faine have done. Morally he would account no littell mery: he desired nothing more then to be dissolved, and to be with Christ; he might do it because he knew that his Redeemer lived &c. So might *Simon*, because he had seen Gods salvation: and so might *Paul*, who had fought a good fight, and kept the faith. But how could *Plato* say in the eighth of his lawes, The communion of the soule with the body is not better then the dissolution, as I would say, if I were to speak in earnest? His master *Socrates*, when to die, was nothing so confident: for he shut up his last speech with these words, as both *Plato* himself, and *Cicero* tell us, *Tempta est jam hinc abire*. It is now high time for us to go: hence; for me to die, and for you to live longer: and whether of these two is the better, the gods immortal know; *hominem quidem arbitror scire nunciam*, it is above the knowledge, I believe, of any man living. Thus he: but *Job* was better perswaded, otherwise he would have been better advised then thus earnestly to have desired death.

And thou wilt say, *Quid me absument quasi ex morte mea ingenit lucrum reporta-* *Pigela.* *turne*. *Ux hinc speretly cunctis off* (so the word signifieth) even as if he were to have some great gain, or get some rich booty by my blood.

Verse 10. *Thou shalt I yet have comfort, sea, I would burden my self in sorrow &c.*] I would take hard &c. and bear what befall me as well as I could, by head and shoulders, had I but hopes of an end by death, as having this for my comfort;

I have not concealed the words of the Holy One.] I have boldly professed the true Religion, *Ps.* 40. 10. & 116. 10. & 119. 43. not pured to preach the truth sincerely to others for Gods glory, and their good; however you may judge of me. I never rejected the word of God, but have highly honoured it, so that my desire of death is not desperation; you may conceive; but an effect of good assurance that by death heaven advanceth forward that happy term, when all my miseries shall be at once: and hence it is that I am so greedy after the grave.

Verse

Keynote. *Job* *is* *educti* *Parvitas* *in* *et* *est* *galea* *de* *coelo* *ad* *plum.*

Verse 11. *What is my strength, that I should hope?*] *q. d.* Thou hast told me! (O Eliphaz) that if I frame to a patient and peaceable behaviour under Gods chastisement, *I shall go to my grave in a good old age: &c.* but, alas! it is now past time of day with me for that matter: *my breath is corrupt, my days are extinct, the graves are ready for me.* chap. 17. 1.] Were I as young and lusty as ever I have been, some such things as ye have promised me might be hoped for; but alas! the map of age is figured on my forehead, the calenders of death appeare in the furrowes of my face: besides my many foies and sicknesses, which if they continue but a while, will certainly make an end of mee.

And what is mine end?] *i. e.* The later part of my life: what is that else, but trouble and sorrow? see this elegantly set forth by Solomon, Eccles. 12. 2, 3, 4, &c.

That I should prolong my life] That I should desire my life to be prolonged or eeked out to that? Rather let it be my care with Varro, *ut sarcinas colligam antequam proficiam de vita*, to be ready for death, which seemeth so ready for mee.

Verse 12. *Is my strength the strength of stones? Or, Is my flesh of brass?*] Is it made of marble, or of the hardest metal? as it is said of one in Homer, that hee was *χαλκός*, of brazen bowles, and of Julius Scaliger, that he had a *golden soule*: in another boy, he was a very *iron sides*; but so was not Job: he had neither a body of brasse, nor sinewes of iron, to stand out against so many stormes, and beare so many batteries; he felt what he endured, and could not long endure what he felt. As for the damned in hell, they are by the power of God upheld for ever, that they may suffer his fierce wrath for ever; which else they could never do. And as for those desperate *Afflictives*, *Balsasar Girardus* the Burgundian, who slew the Prince of Orange Anno Dom. 1584: and *Ravilliac* (*Ferale illud prodigium* as one calleth him, that hideous he-bound), who slew *Henry* the fourth of France in the midst of his preparations, and endured thereupon most exquisite torments, this they did out of stupidity of sense, not solidity of faith, and from a wretched desperation, not a confident resolution.

Verse 13. *Is not my help in me?*] Have I not something within wherewith to sustaine me amidst all my sorrowes, *viz.* the testimony of my conscience, that in simplicity and godly sincerity, I have had my conversation in the world? 2 Cor. 1. 12. *i. e.* this is my rejoicing, this is my cordial &c. *Innuo innocentem suum, ac vite insignitatem*, saith *Demetrius*: he meaneth the innocency and integrity of his heart, and this was the help Job knew he had in store, this was the wisdom or right reason he speaketh of in the following words, and is *wisdom* (or *veritas*) driven quite from me: no, no; that holdeth out and abideth when all things else in the world passe away and vanish, as the word *Teshibah* importeth. Job had a subsistence still: for his life consisted not in the abundance which he had possessed, but was now bereft of. The world calleth wealth *substantia*, but God giveth that name to *Wisdom* only. The world he setteth forth by a word that betokeneth change, for its mutability, Prov. 3. 8. and the things thereof he calleth *Noventia*, Prov. 23. 5. Wilt thou set thine eyes, saith he, upon that which is not? and which hath no price but what opinion setteth upon it? Grace being a part of the divine nature, is unloosable, unperishable. — *Virtus post funera venit.*

Verse 14. *To him that is afflicted*] Heb. *melted*, *viz.* in the furnace of affliction, which melteth mens hearts and maketh them malleable, as fire doth the hardest metals, Psal. 22. 15. Job. 7. 5. *and* *his friend*] By a sweet tender melting frame of spirit, such as was that of the Church, Psal. 102. 13. and that of Paul, 2 Cor. 11. 29. *He is weak, and I am not weak*, *i. e.* by way of sympathy: *who is offended, and I hurt*, *and* when others are hurt, I feele twinges; as the tongue complaineth for the hurt of the toe, and as the heart condolet with the heele, and there is a fellow-feeling amongst all the members: so there is likewise in the mysticall body.

From his friend] *who is made for the day of adversity*, Prov. 17. 17. and should show himselfe all times, and especially in evil times; but poor Job bewaileth the want of such faithful friends. *David* also complaineth to God (his only faithful friend) of those that would be the cause, but not the companions of his calamity, that would saw upon him in his flourish, but forsake him in his misery, *My dovers and friends* and

*Aplon to
Jovis
Et cum fortuna
statue cadit
fides.

stand aloof &c. they looked on him, and so passed by him as the Priest and the Levite did the wounded passenger, Luke 10. 32. But God takes it ill that any should once look upon his afflicted, unless it be to pity and relieve them, Obad. 12. 13. and hath threatened an evil, *an only evil*, without the least mixture of mercy, to such as shew no mercy to those in misery, Jam. 2. 13.

But he hath forsaken the fear of the Almighty] Which wheresoever it is in the power of it, frameth a man to all the duties both of piety and charity. *Oradiah* feared God greatly, and it well appeared by his pity to the persecuted Prophets. *Cornelius* feared God, and (as a fruit of it) gave much almes, Acts 10. 2. Not so *Nabal*, that senseless fellow, whose heart was hardened from Gods holy fear: nor *Judas* the traitor, who had no bowels of compassion toward his innocent master, and therefore he burst in the midst of his huge crack, and all his bowels gush out, by a singular judgment, Acts 1. 18. There are many other readings of this text, as that of the *Tigurine* translation, *It were fit for friends to shew kindness to their friend that is in misery: but the fear of the Almighty hath forsaken me*, as ye please to say. See what *Eliphaz* had said to this purpose, chap. 4. 6. with the Note. Others read it thus, *to him that is afflicted should reproach be given, that he hath forsaken the fear of the Almighty* *q. d.* Must a man therefore be reviled as irreligious, because he is calamitous? The vulgar translation runnes thus, *He thus taketh away pity from his friend, hath forsaken the fear of the Almighty* &c.

Verse 15. *My brethren have dealt deceitfully as a brooke*] Even you, whom I esteemed as my brethren (for to them he applyeth this speech, verse 21.) prove hollow and helpless to me: like the river *Araris*, that moveth so slowly, that it can hardly be discerned, saith *Caesar*, whether it flow forward or backward: or rather, to a certain fish in that river *Araris*, called *Scolopidus*: which at the waxing of the Moon, is as white as the driven snow, and at the waning thereof is as black as a burnt coal. Job here elegantly compareth them not to a river which is fed by a spring, and hath a perennity of flowing; but to a brook arising from rain or melted snow, the property whereof is, in a moisture (when there is least need of them) to swell; in a drought (when they should do good) to fail. It is reported of the river *Novanus* in Lombardy, that at every mid-summer-solstice it swelleth and runneth over the banks, but in mid-winter is quite dry. Such were Job's deceitfull brethren, good summer-birds &c. The same Author telleth us, that in that part of Spain called *Carrinenfis*, there is a river that shewes all the fish in it to be like gold: but take them into thine hand, and they soon appeare in their natural kinde and colour. Job found that all is not gold that glitteth.

And as the stream of brookes, they passe away] *i. e.* as an impetuous land-flood, they faile me; and now, that I have most need of their refreshments, they yeild me none; but the contrary rather: like as land-floods by their sudden and violent overflow doe much hurt many times to corn and cattle. I can goe to these streames of brookes, saith Job, and shew my friends the face of their hearts in those waters.

Verse 16. *Which are blackish by reason of the ice*] Or frost, a black-frost we call it, which deceiveth those that tread upon it. Or if hard enough to beare up passengers it promise to be a store-house of preserving snow and water against the scorching time of Summer, yet there's no trusting to it: for these waters as they are in winter lock'd up with frosts, so they will be in Summer exhiled, and dried up by the Sun.

Verse 17. *What time they wax warm, they vanish: when it is hot &c.*] So such is the fruit of creature-confidence, of making flesh our arme, of trusting in men or means; whereas *Deo* *fish nunquam confusi*, they that trust in the Lord shall never be disappointed. This thou canst never do, unless (unbottomed of thy self and the creature) thou so lean upon the Lord, as that if he fall thee thou sinkest, and not otherwise.

Verse 18. *The paths of their way are turned aside*] *i. e.* They being (as it were) cut into divers small rivers runnig here and there, by little and little, and being resolved into vapours, at length quite vanish away.

They go to nothing and perish] *Metaphora insignis & Hieroglyphicum*, saith an Interpreter: this is an excellent metaphor, and a lively picture of the vanity of such as make a great shew of piety and charity, which yet floweth not from the spring of true faith, and therefore cannot but after a while, go to nothing and perish. A fail-

indignus

Caf. de bell.
Gal. 1.1.

Plin. lib. 5. cap.
103.
idem ibid.

ing

And wearisome nights are appointed to me. [c. by God: and that so exactly as if he had numbered them to a night. See Dan. 10. 1. *Pascheris mensura, singula Deus omnia fecit*.] It is he that cutteth us out our conditions, that prepareth for us troublesome dayes and tiresome nights, and purposely that he may take us off from the inordinate love of life: like as by strait binding (which mortifieth and deadeth the flesh) men are made more able to beare the cutting off of a member; so shall we take our cutting off from this world the more gently, by how much the more painful pinching dayes and nights we have endured.

Verse 44. *When I lie down, I say, when shall I arise &c.* Here is a graphical description of a wearisome night. The night is most laborious and irksome to sick people: then they revolve their troubles, and being free from visits of friends, they visit their own afflictions, and study their owne distempers freely, when they lie all night wishing for day, telling the clock, harkning for the cock: (that natural clock) tolling to and fro unto the dawning of the day, not able to get the least wink of sleep, that nurse of nature, and sweet parenthesis of mens griefes and cares: Oh present the condition of a restless sick man to your thoughts: (saith an Interpreter here) praise God for quiet nights, and pity those to whom wearisome nights are appointed.

Verse 3. *My flesh is cleaued with wormes.* Here *Job* sheweth how and whence his nights were so wearisome and restlesse; he was in his grave-clothes before he died (saith one) viz. a gowne of wormes: let or embrodered with clods of dust. Covered he was with sores, and purified ulcers full of wormes, which made him an abhorring to himselfe.

And shod of asst] A fit dresse for a dying man. The word signifieth, the filings of any metall, or the scrapings of an unclean thing. He meaneth then the scurfe, scraped off from him, or the dust contracted by his sitting upon the ground, chap. 2. 8.

My skin is broken.] Or, cleft and chapt (as the earth is in drought) in most
loathsome and formidable manner.

And become loathsome.] Or melted, as in that distemper which Physicians call *viscerum totius fuligine*: or as in the leprosie or gangrene, when the flesh falleth off from the bones. *Hinc igitur discipulantiæ in morbo*, saith *Lavater*. Hence then learne to be patient under the most noysome and troublefome diseases. What though thou be in such a pickle all over, that thou canst neither stand nor waike, nor sit, nor lye, nor live, nor die: was not this holy *febr* condon'd, and worde? Remember that there are not a few sick as heart can hold; fore all over, and want necessary food and physick which thou dost not: consider that God could, and might lay more and heavier plagues upon thee, &c. When Dr. *Münster* was sick, and some friends came to visit him, being very sorry for the paine he was put to by the ulcers of his body. O my deare friends, said he, these biles and blaines *gaude sunt & præstia argumenti*. Dr. are Godsgements, and Jewels wherewith he adorneth his friends that he may draw them to himselfe, which ornaments let us esteem far more precious then all the gold and wealth of this whole world: soon after which speech, he piously and peaceably fell asleep in the Lord. *Grætiæ alibi* when he saw his body begin to swell with a dropisie, and other distempers. *Ecce duo sunt laus & gloria*, said he, Oh blessed be God, that my deliverance is at hand; & *humilis gratissima*, and that sweet hour that shall put an end to all my miseries.

Verse 6. *My days are very swift* (from a waters, *swiftly*) Which is of a very swift and sudden motion. *Nights and days pass like smoke* of one life forward and backward, and to again. The night calls it to the day, and the day to the night, between these two, time quickly wears off the three of life. *I have cut off like a weaver my life*. *Just good His life*, *Job 38:12*. And the best comment is at this in their fiction of the three fates: *Deeds*, *deeds*, and the *Best* (good).

You that are weavers, *spin*. *Lay out*, or *look over* them at their work, *think* of this text, and learn to live holily.

over his face, and learn to live holy
and they are free without hope. I have no hope. I cannot believe that I shall
ever recover or be redeemed, whereas thou O Father, hadst given us the
means to hope. All your saints are dead, which he looked upon as the reward
remedy of all.

Mr. GAYL.

Job. Manl. loc.
com. 127.
Melch. Adams.

Verſe 7. *O remember that my life is Wind*] Before ſwifter or lighter than a wea-
vers Shuttle (or then a word or ſpeech, as the ſupraſcript there render it) now,
my life is a Wind, or as a Wind (ſo the Chaldee paraphraſeth) that ſpeedily paſſeth
away, and returneth not. So St. James, *What is your life?* ſaith he; *It is even a*
vapour, that appeareth for a little time, and then vaniſheth away. Jam. 4. 14. One
hath well obſerved, that the Holy Ghoſt gives us very many *Images* of this (and
eſpecially in this book) which ſhewes, that we are very apt to forget it. A point this
is eaſie to be known, but very hard to be believed: every man ſeems to ſay, but few
live it, and improve it to reformation.

live it, and improve it to reformation.

Mine eyes shall no more move for grief 3 *sc.* in this world, for in the world to come hee was confident of the beatificall vision, chap. 19. 27. *Hazekiah* hath a like expresseion when fenced to die: *I said in the cutting off of my dayes; I shall not see the Lord, even the Lord in the land of the living;* (that is in this life present, *Psal.* 27. 13. and 52. 5. and 143. 5. *Il.* 53. 8. called also the light of the living, *Job* 9. 17. *Psal.* 56. 13.) *I shall behold man no more with the inhabitants of the world.* *Il.* 39. 11. And this... both sick *Job*, and sick *Hazekiah* tell the Lord, and both of them begin alike with *O remember,* *Il.* 38. 3. God forgetteth not his people and their condition: howbeit he requireth and expecteth that they should be his *Remembrancers* for their own and others good, *Il.* 62. 6. 7. See the Margin.

Verfe 8. *The eyes of him that haſt been me, ſhall ſee me no more*] In death we ſhall neither ſee, nor be ſeen, but be ſoon both out of ſight and out of mind too. It is ſtories of *Richard* the third, that he cauſed the dead corpes of his two ſmothered Nephews to be cloſed in lead, and fo put in a coffin full of holes, and hooked at the ends with two hooks of iron, and fo to be caſt into a place called the Black-deeps, at the Thames mouth, whereby they ſhould never riſe up, nor be aſayre ſeen. Such a place is the grave till the laſt day: for then the ſea ſhall give up the dead which are in it, and death and the grave ſhall render up the dead that are in them, *Rev.* 20.13. then ſhall *Ad.* ſee for all his nephews at once &c.

Adam fee all his nephews at once. } *Thou even lookest me to death - like as*
Thine eyes are upon me, and I am not } *elsewhere God is laid to frown men to destruction, P'salm 8d. 16. and P'salm 104. 29.*
they are not able to endure his flaming eyes, sparkling our wrath against them. What
mad men therefore are they that speak and act against Him who can so easily do them
to death? If God be for his eyes upon them for evil (as he oft threatneth to do,
Amos 9. 4. Job 16. 9.) they are undone.

Verse 9. *As the cloud is consumed, and dissipeth away*. A cloud is nothing else but a vapour thickened in the middle Region of the air by the cold encompassing and driving it together, *Psalms 18. 19.* vessels they are as thin as the liquor that is in them; but some are waterless: the former are soon emptied and dissolved; the latter as soon scattered by the wind, and vanish away. See the Note on *verse 7.*

So be that garb down to the grave shall come up no more, (c. without a miracle) as Lazarus and some others long since dead rose again) he cannot return to me; said David of his deceased child, 2 Sam. 12. 23. God could send some from the dead to warn the living; but that is not now to be expected, as Abraham told the rich man, Luke 16. Those spirits of dead men that fo appeared in times of Popery (requiring their friends to sing Masses and Dirges for them; and that drew this verse from Theodorus Gaza, *Justi aliqui manes, scilicet non omnia finit*) were either delusions, or else devils in the shape of men. That Job doubted of the Resurrection, or denied it, (as Rabbi S. Lomom, and some other, both Hebrew and Greek writers conclude from this text) is a manifest injury done to this good man, and a force offered to the text, as appears by that which next followeth.

Verfe 10. *He ſhall ſit with me to my trouble*] Either to diſpatch buſineſſes, or to enjoy comforts : he hath already done with the affairs of this world. *Melanchthon* reliefs of an avarice of this, who having buried her husband, and ſitting forrowfully by the fireside, ſaw (as he thought) her husband coming into the room, and talking to her familiarly about the payment of certain debts, and other buſineſſes be- longing to the houſe : and when he had thus talked with her a long time, he bid her give him her hand, ſhe at firſt reſuſed, but was at length perſuaded to do it : he taking her by the hand ſo burnt it, that it was as black as a coal, and ſo he departed. Was not this the devil ?

Neisber

Neither shall his place know him any more.] His place of habitation, or his place of honour and rule: these shall no more acknowledge him, and welcome him back, as they used to do after a journey. Death is the conclusion of all worldly comforts and relations. Hence wicked people are so loth to depart, because there is struck by death an everlasting parting-blow betwixt them and their present comforts, without hope of better. *Spes & fortuna valete*, said one great man at his death. *Cardinali Bourbon* would not part with his part in *Paradise* for his part in paradise. Fie, said another rich Cardinal, will not death be hired? will money do nothing? Never did *Adam* go more unwillingly out of paradise, the *Jehusites* out of the strong-hold of *Zion*, the unjust steward out of his office, or the devils out of the demoniack, then graceless people do out of their earthly tabernacles, because they know they shall return no more, and having hopes in this life only, they must needs look upon themselves as most miserable.

Verse 11. Therefore I will not reſtraine my mouth.] Heb. *I will not prohibere my mamb.* i.e. from ſpeaking, I will bite in my grief no longer: but, ſith death, the certaine end of all outward troubles, is not farre from mee; I will by my further complaints, preſſe the Lord to haſten it, and not ſuppreſſe my forrowes, but give them a vent.

I will ſpeake in the angriſh of my ſpirit.] Heb. *In the ſtraineſſe et diſtreſſe of my ſpirit*, which is almoſt ſuffocated with grief.

I will complaine in the bitterneſſe of my ſoul.] His greateſt troubles were inward: and if by godly forrow for his finnes he had powred forth his ſoule in an humble confeſſion (as ſome underſtand him here) he had taken a right courſe: but thus boiſterouſly to break out into complaints, favourerth of humane infirmity, and ſheweth *quantum hominis vires ſibi a Deo derelicti*, what a poor creature man is when God leaveth him to himſelf, and ſubjecteth him to his judgments.

Verse 12. Am I a ſea, or a whale?] Can I bear all troubles, as the ſea receives all waters, and the whale beares all tempeſts? This (as is well obſerved) was too bold a ſpeech to God from a creature: for when his hand is on our backs, our hands ſhould be upon our mouths, as *Pſalm 39. 9.* I was dumb, or (as others read it.) *I ſhould have been dumb* — *because thou doſt it.* But it is a faire ſtep to perfection and victory, when one can kiſſe Gods rod and ſay, as *Pſalm 44. 17.* All this is come upon us, yet have we not forgotten thee, nor declined from thy way. *Job* was not without his impatienſies: but being he was right for the maine, and at length bewailed them, God looked not upon him as he doth upon thoſe refractaries, who to their impatience adde impenitence, and to their paſſive diſobedience, active.

That thou ſetteſt a watch over me?] That thou ſurroundeſt me with ſorrowes, and wilt not ſuffer me to die? Here *Job* ſhould have ſet a better watch over his lips then thus boiſterouſly to have blundered againſt God (who is *ἀντιπρόσωπος*, not to be called to an account for his proceedings) like the raging ſea, or unruly whirle-pool. He ſhould have conſidered, that the beſt men have ſomewhat of the ſea in them, that muſt be bound; and ſomewhat of the whale, that muſt be watched and kept under: and that God never layes more upon a man then there is need, though he may think otherwiſe.

Verse 13. When I ſay my bed ſhall comfort me.] The bed was the moſt proper and probable meanes of reſt: but it is not the bed that can give ſleep, nor the couch, &c. Creatures are not able of themſelves to give out the comforts committed to them: their common nature muſt be aſſiſted with a ſpecial word of bleſſing, or elſe they do us no good: *Man liveth not by bread only &c.* God maketh the merciful mans bed, *Pſalm 41. 3.* So he giveth his beloved ſleep, quiet ſleep: (*Shema* with an *Aieſh* quieteſt:) *Pſalm 127.* He is the God of all mercies, and the Father of all conſolation, *2 Cor. 1. 3.* It is he that ſhines through the creature, which elſe is but as the aire, without light. Look how the aire lights us not without the Sun; nor fuel heats us not without fire: ſo neither can any man or means comfort or content us without God.

My couch ſhall eaſe my complaint.] Heb. *ſhall liſt up, or take away, viz.* the burthen of my cares and griefe: ſome part of my load at leaſt: — but it ſelt out otherwiſe: ſee

Verse 14. Then thin ſkareſt me with dreames.] *Extremam tentationem deſcribis*, ſaith.

ſaith *Vatablus*; and the devil doubtleſs, had a great hand in this buiſneſs, (for it was within his commiſſion, and he would not neglect any part of it;) but *Job* taketh notice of none but God the chief agent, and to him he applieth himſelf. His providence is exerciſed even about dreams, which in melancholy people, fall out (eſpecially when they are ſick) to be oftentimes very horrid and hideous; as that they fall down from ſome high place, commit ſome capital offence, are ſlain, torn in pieces by devils &c. Biſhop *Fleſors* terrible night-viſion was before mentioned. *Richard* the third after the murder of his two innocent Nephews, and *Charles* the ninth of France after the *Parisian* maſſacre had ſuch dreadful dreams; that they became a terror to themſelves and to all about them. But to inſtance in better men; *Calvin* in the year of grace 1562 being ſick of the gout, dreamed, that he heard a great noiſe of drums beaten up moſt vehemently, as they uſe to be in warlike marches. *Pareus* alſo Anno 1618 ſaw in a dream the City of *Heidelberg* ſet on fire in many places, and the Prince Electors palace all on a light flame: this he ſet down the next morning in his day-book, and added theſe words, *O Deus clementiſſime avertit ſuſcitum omnes &c.* Such fearful dreams cauſe a ſick ſleep, and a worſe waking. This *Job* complaineth of here: and yet more fully in the next words.

Verse 15. So that my ſoul chuſeth ſtrangling.] i.e. *Quamvis duriffimam ſed præſentiffimam mortem*, any violent or ignominious death, ſo it were a ſpeedy death. *Hippocrates* telleth us, that many have been ſo affrighted with dreams and apparitions, that they have hanged themſelves, leaped into deep pits, or otherwiſe made themſelves away. Let thoſe that either have not been ſo terrified, or ſo tempted, or ſo deſerted of God, bleſs him for that mercy.

And death rather then life.] Heb. *Rather then my bones*; that is, any kind of death rather then ſuch a body, which is now nothing elſe but a bag of bones: or then ſuch rotten bones full of ſores and ulcers: he maketh mention of his bones, becauſe his pain had pierced as farre as his very bones, the putrefaction had ſunk down into his marrow.

Verse 16. I loath it, I would not live alway.] I loath or abhor it, that is, my life; or I loath them, that is, my bones, *verſe 15.* I would not live alway, that is, long in this world, and in this condition. *Plotinus* the Philoſopher held it a ſpecial mercy of God to men, that they were mortal; and did not alwayes live to labour under the miſeries of this wretched life. *Cæſar* profeſſed, that if he might have his age renewed as the Eagles, ſo that he might be made young again, he would ſeriously reſuſe it. How much better might *Job* ſay thus, ſith the righteous hath hope in his death; and might well take up that of the Poet.

Uique ad ſonem mori miſerum eſt? The dayes of the beſt are ſo full of evil both of ſin and pain, that it is good they are not fuller of dayes: if they ſhould have length of life added to heaps of ſorrowes, and perpetuity with all their miſery; how miſerable were they! Chriſt promiſeth it as a point of favour to him, that the dayes of trouble ſhould be ſhortned, *Matth. 24. 22.* and that he may put an end to the world, he diſpatcheth away the generations with all the convenient ſpeed that may be.

Therefore let me alone.] Some read thus, *I cannot live for ever, or very long, therefore let me alone*, that is, give over afflicting me, and let me go quietly to my grave, *Pſalm 39. 13.* Here one well obſerveth, that the world and time, while they continue, are alwayes ceaſing; and therefore have their denomination from this word which ſignifieth *to ceaſe*.

For my dayes are vanity.] Hebel, a puffe of wind, or a bubble on the water. Mans body is a bubble, his ſoul the wind that filleth it. The bubble riſeth higher and higher, till at laſt it breaketh: ſo doth the body riſe from infancy to youth, from youth to age &c. till at length it cracketh and diſſolveth. The life of man is a vain life. This *Job* often beats upon, and why, ſee the Note on *ver. 7.*

Verse 17. What is man that thou ſhouldeſt magnify him?] i.e. Make ſo much ado about him, or look upon him as a fit match for the great God to grapple with, *Pſalm 14. 3.* or to take care of his affairs? *Debile argumentum*, ſaith *Vatablus* here, a poor argument: but *Job* maketh uſe of all kind of arguments to move God to make an end of him: *Domine fac ſuam ſac ſuam*, ſaid dying *Erasmus*; but what he meant by thoſe words, I know not, ſaith *Adelaſon*, who reporteth it.

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And that thou shouldst set thine heart upon him?] So as to make any account of so mean and miserable a creature, Psalm 144. 3. to magnifie him whom thou mightest rather vilifie, or indeed, nullifie; or, that thou shouldst set thy heart against him, so to destroy him, as chap. 34. 14. That's but an ignoble contest, ubi & vincere in gloriam est, & atteri in foridum.

Verse 18. That thou shouldst visit him every morning] Be at so much pains, as it were, with him, as to chasten him: and every morning to do it, that is, certainly and early. God took Job to task so soon as he was awake every morning; and this hee thought much of, and had rather have been without: but that was his weakness, sith the rod is as necessary as food.

And try him every moment] Proving by affliction both what corruption, and what grace is in his heart; this David reckoneth upon the score of Gods favours, and prayeth for, Psalm 139. ult. This God promisseth as a special blessing, Jer. 9. 7. and withall assureth that he will try and refine his people, but not as silver, Jer. 48. 10. He will not deal with them as in rigour of justice he might do, because if he should do so, they having more dross in them then good ore, more corruption then grace, they would soon be consumed in this fiery trial: this God considered, and so should Job have done, and have given over his growling.

Psal. 139. 10.

Verse 19. How long wilt thou not depart from me?] Here he seems desirous to be rid of Gods company, of his afflicting presence: so true is that of the Apostle, Heb. 12. 11. No chastening for the present seemeth to be joyous, but grievous, till patience come to have her perfect work; and men be brought to cry out, as one did under a great fit of the stone, The use Lord, the use; not so much ease of my pain, as a good use of my suffering; this Job came to at length, no doubt: mean while, we have in him, as Mercer observeth, mirum ubi q. specimen, a wonderful instance of that conflict between Flesh and Spirit that is in the Saints.

For let me alone, till I may swallow down my spittle] That is, not afford me the least intermission, no not a spitting-while. He will not suffer me to take my breath, chap. 9. 18. Hierome thinks that Job was troubled with a quinsy, or sore throat, which hindered the swallowing of his spittle; neither had he power to spit out the corrupt matter that ran down his throat. Oh what a sweet mercy is health! and how ill able are the best without special support from heaven to bear sickness! the Stoicks, who said, that he who lived honestly might live cheerfully though under many bodily weaknesses; *seuerum ipse in morbis se magnificentiis locutus esse quam verum*, faith one, that is, when it came to their own turn to be sick, they well perceived, that they had spoken rather bravely then truly.

Psal. 139. 10.

Verse 20. I have sinned] or, Have I sinned? Have I fallen into any foul offence, as these men charge me? Am I guilty of any thing more then involuntary failings, unavoidable infirmities? although I know that these also are downright sins, fruits of the flesh properly so called, misings of the mark, as the word here signifieth, and for such I humbly confesse them, I put my self into the hands of thy justice in hope of thy mercy: and what wilt thou more of thy poor creature?

What shall I do unto thee?] No sooner had Job confessed his sin, but he is desirous to know a remedy. Reprobates can cry *Peccavi*, I have sinned: but then they proceed not to say as here, What shall I do? they open their wound, but lay not on a plaster, and so the wounds made by sin are more putrified, and grow more dangerous. Job would be directed what to do for remedy: he would have pardoning grace and prevailing grace upon any terms: and more then this, what can I do unto thee? as the Septuagint render this text.

Psal. 139. 10.

O thou preserver of men] Of all men, but especially of them that believe, 1 Tim. 4. 10. The Grecians called their *Iupiter iantheos*, the Deliverer or Preserver of their persons: and again *epitaphos* from *epi* a wall, as if he were the watch and defender of their houses. But these are praises proper to the true God the Keeper of his Israel, Psalm 121. 4. The Preserver of the Faithful, Psalm 31. 23. Whom he keepeth as the apple of his eye, Psalm 17. 8. that tenderest piece of the tenderest part, most diligently and strongly guarded by nature with tunics. It is the wisdom of a Christian in his addressses unto God to make choice of fit and apposite titles and Attributes: for the strengthening of his faith and increasing of his fervency.

Some render it O thou observer of men.

Why hast thou set me as a mark against thee?] As a bul-wark, as an object, or as a rock

rock of offence, against which thou mayest alwaies dash: so *Parabolas* rendreth it: to the same sense Job asketh chap. 19. 11. and 13. 24. Whencefore holdest thou me for thine enemy? So *Lam.* 3. 12. and *Job* 16. 13. Job conceived, that God dealt with him no otherwise then the Turks did with the great Crucifix of Constantinople, upon the head whereof they put a Turks cap, and so setting it up in derision, shot at it with their arrows, calling it the God of the Christians: Or as the same Turks at the taking of Tripolis in Barbary, dealt with one *John de Chabas* a French man, who in the time of the siege had shot off the hand of the Clark General of the Army. They brought him into the town, faith the story, and when they had cut off his hands and nose, they put him quick into the ground to the wall, and there for their pleasure shot at him with their arrowes, and afterwards cut his throat.

Turk. hist. 347

Ibid. 756.

So that I am a burden to my self] How can he be otherwise, who is a but-mark for Almighty God, who cleft his very reins asunder, and powred out his gall upon the ground, Job 16. 13. Job had once before complained, that the poison of Gods arrowes had drunk up his spirits chap. 6. Neither did any thing lie so heavy upon him, or was so burdensome to him as this, that God seemed to frown upon him, and to fight against him with his own hand. The Septuagint and Talmudists read thus, *Sotbas I. am a burthen unto me*, viz. with my complaints and expostulations: this, say they, was the ancient reading.

Verse 21. And why dost thou not pardon my transgression] Heb. *Lift up or take away*: for sin was Job's greatest burden, which therefore he prayeth to God to pardon: and that not in heaven only, but in his own conscience: and then no darkness can be so desolate, no cross so cutting, no burden so importable, but he shall by Gods grace be able to deal with it. Hence this vehement expostulation of his for remission and removal of sin first, and then of its evil consequents; for pardon of sinne is a voluminous mercy; and being justified by faith we can glory in tribulation Rom. 5. 1, 3.

For now shall I sleep in the dust] In the dust of death: and therefore must have help presently, or not at all: sith a man once departed is no more to be found in this world, though never so diligently sought for. See verse 7. 8. One paraphrasteth these words thus, For now I shall die, and then when thou lookest to receive thy morning sacrifice of praise as aforetime, I shall not be found to give it thee.

Psal. 121. 3.

CHAP. VIII.

Verse 1. Then answered Bildad the Shuhite, and said]

Bildad (who was of the posterity of Shuah Abraham's son by Keturah, Gen. 25. 1, 2.) interrupteth Job, and endeavours to maintain what Eliphaz had spoken: Nevertheless it appeareth by this chapter, verse 5, 6, 20, 21. that his opinion was not so rigid, as that of Eliphaz: for he grants that a righteous man may be afflicted, but yet so, that if God restore him not speedily, he may be censured, cast and condemned as unrighteous. He passeth (as they do all) some hard censures upon Job; and is paid in his own coyn by him: who saith, that he was according to his name, a wicked kin/man: for *Job* is naught, and *Job* an Uncle. With what judgment men judg, they shall be judged. Mat. 7. 2.

Verse 2. How long wilt thou speak the things?] *Quoniam effaberis ista* 2. 9. d. Tremel. Hast thou nothing better then this to utter? Be silent for shame, or forbear at least to vent thy spleen against God, of whose proceedings with thee thou hast heavily complained: thy words have been stout against the Lord, and thou hast taken too much liberty of language in this tempest of talk.

And how long shall the words of thy mouth be like a strong wind?] Big and boisterous, rude and robustious, as if thou wouldst *Dominum impetere, evertere*, & Mercor. dejicere blow down God and his proceedings at a breath. The Tigurine translation is, *Quoniam verborum tuis insonantibus pernaciam* How long shalt thou say of thy mouth sound out thine oblativity? If evil thoughts be *majorum reatu*, of greater guilt, as the Schoolistspeak; yet evil words and works are *majoris infamie*, of greater scandal.

K k 2

Hypocritis
hil supidiu.

that is the greatest cut in the world. This *Bildad* telleth the hypocrite twice over: because he will hardly be drawn to believe it. But that he telleth *Job* so, as if he were this hopelesse hypocrite, he is quite beside the cushion, as we say.

And whose trust shall be a spider's web? Wherein there is much artifice, but no strength. Trust is somewhat more then hope: it is a bearing a mans self bold upon assurance that all shall be well: such was that of *Babylon* in their provision, laid in to l old out a siege of 20 years lasting. Such also is that of myhtical *Babylon*, who faith, I shall see no sorrow, *Rev.* 18. 6. But this trust never triumpheth. It is (by a second comparison) here fitly set forth by a spider's web, Heb. a spider's house, so called because therein the spider lodgeth her self, as if safe, and out of harms way, which is nothing so. A Reverend man cleareth the comparison thus. First, the spiders web is made out of her own bowels, (her motto was *mihi soli deus*.) so is the hypocrites hope meerly from his own brain and imagination. Secondly, though this web be curiously framed, yet it only catcheth flies: so do hypocrites look after ceremonies, and not substance. Thirdly, the spider is full of poison, and remaineth in a dusty natty hole, though the work never so curiously: so doth the hypocrite abide in his unregeneracy &c. Fourthly, she gets to the top of the window, as high as she can: and then when she falls, she falls to the bottom, for nothing stayes her: so here, Fifthly, when the besome comes, she and her web are swept away, and she is trodden under foot: so are all presumptuous hypocrites. *Beckers* friends advised him (for his security) to have a Masse in honour of Saint *Steven*, to keep him from the hands of his enemies: he did so, but it saved him not. Contrarily, a poor persecuted Hugonot in the Massacre at *Paris* had crept into a hole, a spider comes and weaves a cobweb over it. The murderers therefore presumed him not there; and so he was preserved. What cannot the Lord do by the weakest means that may be?

Verse 15. He shall lean upon his house? The spider shall; so *Vatablus* taketh it: but better, the hypocrite leaneth, or layeth his whole weight upon his house, that is, wealth, children, friends, clients, tenants &c. as did *Doeg*, *P. al.* 52. 7. *Haman*, *Esth.* 4. 11. That profane Earl of *Westmorland*, who said that he needed not at all to pray to God, for he had tenants enow to pray for him. *Bildad* probably glanceth here at *Job*, as if he had once trusted in his riches, relations &c. which yet *Job* disavoweth, chap. 31.

But it shall not stand? No more then the spiders house doth, born down sometimes by her very weight, and not only by the wind. Hypocrites ruine their own houses by their sins, and particularly by relying on them. Though thou build thy palace as high as heaven, said the Oracle to *Phocas*, yet sin that lieth at the bottom will be the ruine of it.

He shall hold it fast? *Mordicus* tenebit, he shall hold it, not with his hands only, but with his teeth also, as *Cynegirus* did the *Perfian* ship, or as a drowning man doth the branch of a tree.

But it shall not endure? All will not do, riches avail not in the day of wrath &c. An hypocrite runs in his trouble to former false refuges; he trusted to his legs, or repairs to his bushes, as the hunted hare doth to the places that she used when she lived at quiet, thither she flies when she knows not how else to escape; but all to no purpose.

Verse 16. He is green before the Sun? *Succosus est*, saith *Tremellius*, he is sappy and juicy, having a confluence of all kind of comforts and contentments, even more then heart could wish, as *David* expresth it, *Psal.* 73. 7. The hypocrite is all this, the height of whose happiness is here set forth by a third similitude, left any should think that the two former did not reach home to the thing intended. Look how, saith *Bildad*, a great and tall tree, having many roots and branches, may be so cut up and thrown down, that no foot-step, or sign of it may any more appear: So may it fare with a wicked man, though he be as a tree green or juicy before the Sun, or when the Sun shineth hottest upon him: the ruth may then wither, but not the tree. See *Psal.* 37. 35. An hypocrite may abound exceedingly in outward prosperity; yea he may be green for a while before the Sun of persecution, as was *Alexa* the Coppermith, *Act.* 19. 32. with *2 Tim.* 4. 14. The thorny ground stood out the heat of the Sun-beams, and shrank not in the wetting &c.

And

And his branch shooteth forth in his garden? Mr. *Broughton* translates, His suckers sprout out over his orchard; that is, he grows luxuriously eminent in the place where he liveth, which he hath made to become a kind of a paradise, or garden of delight. By garden here we are to understand, saith *Mercer*, all those waies and means whereby a wicked man fenceth and increaseth his own greatness. Some of the Jew-Doctors, and others also after them, think that *Bildad* here beginneth to speak of the godly mans happiness; and they read the text thus, But the just shall mak (so they supply the text out of verse 20.) is green before the Sun, and his branches &c. His roots are wrapped near the fountain, and he windeth himself about the stony building; (that is, it spreadeth and twisteth its boughs round about the fountain-vault; being strongly built with stone) shall be taken out of his place; which may deny, saying, I have not seen thee? No, that cannot be. Lo this shall be that joy of his way, even out of his world shall others grow, i. e. his very dust shall live and grow up after him. Thus *Beza*; and after him *Diodate*: he is like an exquisite tree set in a pleasant garden in sight of his masters palace, sucking the sweet moistness of the quick-springs, without ever fading or withering, *Psal.* 1. 3. *Jer.* 17. 8. That is to say, he shall have a lively root of faith, continually nourished by Gods grace; under his safe-guard and favour he shall be strong in all assays, abundant in good works, and all manner of blessings. *Uterque sensus egregius est*, saith *Mercer*; this also is a good sense, but the former I conceive to be the better, and more agreeable to the letter of the text.

Verse 17. His roots are wrapped about the heap &c. i. e. they are deeply intrenched, and strongly incorporated into the ground, wreathed in with the heap, as thorns about a hedge. The hypocrite seemeth to be notably well rooted, not in the world only, but in the Church too, which we may compare (as *Plato* doth man), whom he calleth *quis* seditor, an heavenly plant; to a tree inverted, with the root above, and the branches below. Our Saviour speaketh of branches in him (seemingly so) that bear not fruit, *John* 15. 2. These are hypocrites, who think themselves to be rooted in Christ, and others also think no lesse of them, but it proves otherwise, for they are fruitlesse; as a poll fixed in the earth, but not rooted there, as a rotten leg cleaves to the body, but is no part of it; or as wens and ulcers which are taken away without any losse to it. How farre an hypocrite may go, see the parable of the stony and thorny grounds, *Matth.* 13. See also *Heb.* 6. 4. 5. and 16. 29 2 *Pet.* 2. 20, 21. He may come as far as *Kadesh-barnea*, within eleven dayes journey of the heavenly *Canaan*, and yet fall short of it: he may seem to be steadfast and unmoveable, as a tree whose roots are wrapped about a rock.

He seeketh the place of stones? Mr. *Broughton* rendreth it, He platteth about the house of stone: others, He looketh into the house of stone; he looks in at the windowes, and so hindreth the light, annoying the masters house both below and above, who therefore resolveth to have him down: as it followeth.

Verse 18. If he destroy him from his place? If he stub up this green tree, no better surely then the *Cypariss*, of which *Pliny* writeth that it beareth fruit to no purpose, small berries, bitter leaves, that it yeilds an ill smell, and no pleasant shade: or as the box-tree, green indeed all the year about, but of an offensive smell, no fruit, and such a seed as all living creatures hate. Now if he, that is, Almighty God, destroy him, that is, the hypocrite, as he will do questionlesse (totally and speedily swallowing him up) what then?

Then it shall deny him, saying, I have not seen thee? Heb. It shall tell a lie of him &c. the place as ashamed to own him, shall feign and say, We have not seen him, we know not what is become of him. So *Psal.* 37. 35, 36. As they have denied the Lord that bought them, 2 *Pet.* 2. 1. So they shall one day be denied by the places they have bought or builded, by the people that once clawed them, and cryed them up.

Verse 19. Behold, this is the joy of his way? q. d. A goodly joy! sure the hypocrites joy is but the hypocrite of joy, a little counterfeit complexion, like a slight dash of rain, a handful of bruth wood, or fear thorn under the pot, *Eccles.* 7. 6. or as weeds that grow on the top of the water, floating aloft, but touch not the bottom. Though it be an exulting joy, (as the word signifieth) a leaping joy (such as is that of dogs leaping upon their masters returning home after a journey) yet it is not lasting.

Ut canes solent
quando peregre
adventant Do-
mino adstantur.

Nag.

lasting; it goes out as a snuffe, or as a blazing star, or at best as the fire of thornes, Psalm 118. 12. Yea, though for the time it hath been so great, that if it had continued but a while, it would have overwhelmed them, so that their spirits would have expired, as some Apostates have professed, they have thought themselves in heaven sometimes, and have rejoiced accordingly. *ad id est exspectationis, ubi mor.*

Drus.

And out of the earth shall others grow] *Alii qui alieni erunt ab eo.* Others who had no relation to him shall succeed him, enjoy his estate, and eat the sweet of all his labours, chap. 27. 16, 17. Eccles. 2. 18. and 4. 8. Prov. 12. 29. A man shall not be established by wickedness, but the root of the righteous shall not be moved. See another sense of this, and the three foregoing verses, *verse 6.*

Mercer.

Verse 20. Behold God will not cast away a perfect man] *Epilogus sermonis Bildad:* This is the Epilogue or close of Bildad's speech to Job; and it hath been the tartness of a threatening mixed with the sweetness of the promise: *lowre and sweet, we say, make the best sawce.* The strong God will not use, or rather, abuse his power, to the rejecting or reprobating (as the Septuagint render it) of an upright person: but will help him by taking him by the hand, as it followeth in the next clause, and taking it ill if others do not so too, *Isa 51. 18.* He will never leave them (or if sometimes he seem to leave them, yet) he will not forsake them, *Heb. 13. 5.* forsake them he may, in regard of vision, but not of union; desert them for a time (as he did Christ himself) but not dis-inherit them. When they be in the land of their enemies (and so may seem quite cast away) I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them, for I am the Lord their God, *Lev. 26. 44.* Lo this is the portion of a perfect man. As for hypocrites (who are *semperfecite virtutis homines*, as Philo calleth them, cakes half-baked, *Hof. 7. 8.* Christians almost, but not altogether, *Acts 26. 29.*) *My God will cast them away, because they did not hearken unto him, Hof. 9. 15.*

Non porriget
manum malig-
nis. Vulg.

Neither will he help the evil doer:] *Heb. He will not lay hold upon the hand, viz.* to help them; or he will not take by the hand the evil-doers that make a trade of sin; he will have no communion or commerce with such, he will not strike hands, or joyn hands with them, but with his hands of them for ever, shake them off with a *Discedite*, Depart ye, be packing: so should we. See *D. viii.* both practice *Psalm 26. 4, 5* and prayer, *verse 9.* Gather not my soul with finners &c. It was once the prayer of a good Gentlewoman, when she was to die, being in much trouble of conscience, *O Lord, let me not go to hell where the wicked are; for, Lord, thou knowest I never loved their company here.*

Verse 21. Till he fill thy mouth with laughing &c.] Here he applies the promise of the divine help to Job, and that which is here spoken, *debet & reliqui fideles ad se transferre*, saith *Lavater*, every true believer must take home to himself: God will turn all their sadness into gladness, all their sighing into singing, all their tears into triumphs, their sorrowful out-cries into joyful jubilees. *In the transgression of an evil man there is a snare or a cord, viz.* to strangle his joy with, to check and choak all his comforts, but the righteous sing and rejoice. *Prov. 29. 6.* They may do so here amidst all their troubles, *2 Cor. 7. 4.* As the Lily looks fresh and beautiful, and blithe, though among thorns: they shall do so hereafter, when they enter into the joy of their master. See *Isa. 65. 13.* A joy fitter to be believed, then possible to be discoursed. See a shadow of it, *Psalm 126. 1, 2.*

Verse 22. They that hate thee shall be clothed with shame] It shall cover their faces, *Psalm 69. 7.* yea, over-cover the whole man; when beyond all expectation they shall see thee restored to thy former prosperity. Where it is worth considering, faith one, how truly this fell out touching Job, and these his friends; he was restored, and they by Gods reproving them, covered with shame, as it appeareth *chap. 42.*

And the dwelling place of the wicked shall come to nought] *Heb. Shall not be.* See *ver 18.* Understand it not of his tabernacle only, or dwelling-place, but of his whole estate, both temporal and spiritual, all shall come to wrack and ruine. God shall utterly overturn them, as *Zisca* did those three hundred Monasteries, and among the rest that famous Monastery called, the *Kings Court*, a mile from *Prague*: in the walls whereof, the whole Bible was most exquisitely written in letters of gold. The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish, *Prov. 14. 11.*

Mr. Clark in
his life.

CHAP.

CHAP. IX.

Verse 1. Then Job answered and said]

HE answered to his two friends who had formerly spoken: first, to that of *Eliphaz*, chap. 4. 17. And next to that of *Bildad*, chap. 8. 3. *Bildad* had interrupted him when he would have excused himself, that he did by no means deny the justice of God, as they mistook him. Now therefore, that *Bildad* had spoke his utmost, Job beginneth to dispute and to declare his judgment concerning that subject: and this he doth *longè magnificentius & angustius quàm socii*, saith *Mercer*, far more magnificently and majestically then his two friends had done, proving that God is just, even then when he afflicteth the innocent: neither have such any just cause to except against his proceedings in that behalf, sith he fetcheth not the causes of his decrees and purposes from the things which he governeth; but his will, which is before all things, is the rule of all justice. *St. Paul* also had respect unto this, *Rom. 9. 20. & 11. 32.* rising a great deal higher, namely, to the eternal decree of Election and Reprobation: after this, Job setteth forth what is the condition of men, and what poor things they are in comparison of God, thereby to bring himself and others to the true knowledg of God, and of themselves, which is the highest wisdom in the world.

Verse 2. I know it is so of a truth] *Bildad's* argument was, God who hath punished thee is just, therefore thou art unjust. Job grants the Antecedent here, but denies and refutes the consequent, *verse 22, 23. &c.* To *Eliphaz* also Job grants, not only that man could not be more just then God, as he had said, *chap. 4. 3.* but also that none could ever be found so just, that he might any way be compared to God. Job is one of those *Candidates of Immortality*, who can do nothing against the truth, but for the truth, *2 Cor. 13. 8.* every parcel whereof he accounted precious, and could not but be a friend to it, though brought by them who seemed his enemies; this spoke him ingenuous and humble, a well-tempered champion for the truth: *Athanasius* is said to be such another, and so *Mr. Bucer.* *Helvidius* is taxed by *Hierome*, for the contrary, and *B. Montague*, by *D. Rives.*

But how should man be just with God?] *Mr. Broughton* translateth, *And how can man be just before the Omnipotent?* Sorry, sickly, wretched man, how can he be just (sc. by an inherent righteousness, by an imputed he may) before the most Holy and Almighty God; or compared to him? Job afterwards setting himself by God, and considering the infinite distance and disproportion, crieth out, *I abhor myself, and repent in dust and ashes, chap. 42. 5, 6.* I say likewise, *Woe is me, for I am undone, chap. 1. 21.* He that hath looked a while intently upon the body of the Sun, is so dazed with the beams thereof, that he can see nothing.

Verse 3. If he will contend with him] If any one would be so fool-hardy, or adventurous, as to dispute with God about his judgments, he could not, though he were never so wise, or well-skilled, answer him one objection of a thousand, but must needs yeild and say, I am no fit match for God. The Jew-Doctors (and after them *Varatius*) set this sense upon the text, *If he* (that is, if man) *should contend with him*, (that is, with God, as through the *Luciferian* pride of his heart, he is apt enough to do) *he would not answer him one of a thousand*: God would not honour him so far as to answer so contemptible an adversary, and so slight and senseless arguments; if he vouchsafe an answer, it shall not be so much as the *Eccho* giveth the voice: it shall not be to one article or argument of a thousand. *Egregius quidem sensus*, saith *Mercer*: this is a good sense, but the other is better, and well agreeeth with *verse 14.*

Verse 4. He is wise in heart, and mighty in strength] And must therefore needs be a most just judg, sith he neither wanteth wisdom to judge, nor power to execute: what then should turn him out of the track of Justice? Let God be just and true; but every man a liar: as it is written, *That thou mightest be justified in thy sayings, and mightest overcome (or be clear) when thou judgest, or when thou art judged:* for at *Psalm 51. 4. Rom. 3. 4.*

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the same time that God doth judge, or execute judgment upon any, he may also be said to be judged: whilst men passe their censures, either as applauding or disliking his judgments; and then may he be said to *overrule*, when judged, when men acknowledge the justice of his judgments; when they conclude him *wise in heart*, that is, the *only wise God*, 1 Tim. 1. 17. and *mighty in strength*, that is, the mighty strong God, 1 Jai. 9. 6. Who doth *whatever* he will in heaven and earth, Psal 118. In speaking of these and other his most glorious attributes, we speak *in quantum debemus*, *sed quantum possumus*, not so much as we ought, but so much as we are able. As for the wisdom of God, *Nemo sapientiam Dei immensam in omni attributorum exhibit*, (saith *Gratian* the Emperour in an Epistle to *Ambrise*) no man shall ever be able to fathom or find it out. And for his power, so infinite is the distance betwixt God, and the greatest Noble, that it is an honour that they may be suffered to live in his sight, *Exod. 24. 10, 11.* And it is all one with God *whether against a man, or a nation*, Job 34. 29.

Who hath hardened himself against him, and hath preferred?] Instance how any one, whether tongue-fitter, or hand-fitter, that could ever boast of the last blow, or could cry, *Victoria*; *Quis dura locutus est?* so to come under it. Who ever uttered hard speeches (*Jude 15*) stout words, *Mal. 3. 1. 3.* against God, and preferred escaped free, as we lay, and had not his full payment? Blaphemers let their mouths against heaven, witness *Pharab, Semachib, Julian, &c.* dealing with Almighty God, as if *Angustus Caesar* were dealing with some god *Nepennr*; *Caligula* with his *Jupiter*, whom he dared to a duel; or the three sons trying their archery at their fathers hearts, to see who can shoot nighest. But shall they thus escape by iniquity? No; *In thine anger call down the people, O God, Psalm 56. 7.* The wall of *Apek* did execution upon the blaphemous *Syrians*; the Angel of God upon the *Assyrians*: his visible vengeance fell upon *Julian, Arius, and Olympius*: an *Arian* bishop, who denying the Trinity, was struck with three thunderbolts, and killed in a bath. Others understand here the word *Libbo*, and read it thus, *who hath hardened his heart against him?* &c. Surely if men harden their hearts, God will harden his heart, and hasten their destruction. See *Prov. 29. 1.* *Isai. 6. 10, 11.* *Rom. 2. 5.* and get thy flinty heart made fleshy. 'Tis an hard heart is in some perfect worke then hell (which is the just hire of it) six one of the greatest sins is far greater in evil, then any of the greatest punishments.

any of the greatest punnitiuers. Verie 5. *Which removeth the mountains, and they know not*] For further proof of Gods power firſt (and then afterwards of his wiſedome) Job produceth divers particular acts of his upon the creatures, both unreaſonable and reaſonable. *Eliph* 2. had ſaid ſomewhat to this purpoſe *crip. 4. ſervic admirandus eſt Job*, ſaith *Mercer*, Job doth it admirably: his tongue like a ſilver trumpet, ſets forth the high praises of God far more plainly, plentifully and magnificently than any of his friends, who yet have done it very well too. God to ſhew his power, removeth the mountains, ſaith Job, *ſc.* by ſtupendous earthquakes, and otherwiſe, at his pleaſure, *Nahum* 1. 5. *Pſalm* 97. 4, 5. *Iſa.* 40. 15. he taketh up the Iles as a very little thng; he can remove mountains with a wettinger, as we ſay, though to mighty in bulk, and ſtrongly founded. *Diomysius* thinketh, that in this ſpeaking, Job aimed at that which was done in the time of *Noahs* flood, when the waters with their mighty force, galied and bare down many great mountains, but that's uncertaine. Great things God will do by the fire of the laſt day, when mountains ſhall melt, rocks rent, and the earth with the works therein, ſhall be all burnt up, 2 *Per.* 2. 10. And what de'olations he hath made in ſundry parts of the earth by terrible earthquakees, as at *Anrich* often (which was there-hence called *Seismus*, becauſe ſo viſited by God) in divers places of *Italy*, *Sicily*, *Burgundy*, *Helvetia*, and here in *Herefordſhire*, mention is made in *Pliny*, *Strabonius*, *Jovius*, and other hiftorians, all making good this of Job, and that of the *Palmitist*. The mountains will ſkip like rammes, and the little hills like lambs. when the Lord is diſpleaſed, *Pſalm* 114. 4.

And they know it not } *Diſtinctly*, it is done with a trice, ſpeedily and ſecretly,
before the mountains (if they could at all know) could know what is done to them:
or before the mountaineers or the neighbourhood could foreſee and avoid the danger
of being overwhelmed and buried alive.

Which overturneth them in his anger] Or, that he overturneth them in his anger.

Men are not sensible of God's anger for sin, no not in the greatest commotions, such is their stupidity; but will needs fester and pine away in their iniquities, as if nothing could awake them, *Leu. 26. 39.*

Verfe 6. *Which breaketh the earth out of her place*] By mighty earthquakes, dislocating the earth, some part of it; for the whole was never removed, though God can take up the whole Globe as a man would do a ball, toiling the very center itself whereon it is established, 2 Sam. 22. 8. &c. There is a twofold power of God, 1. Absolute. 2. Actual. By the former he can do more then he doth: By the latter, whatsoever he willeth, that without impediment he effecteth. As for the earth, as God upholdeth it by the word of his power, Heb. 1. 3. so he hath poised it meekly by its own weight, that it should not be removed for ever, Psa. 104. 5. For if you imagine that the earth could be removed out of its natural place, which way for ever it be removed, it shall move towards heaven, and so shall naturally ascend: but to do so is utterly repugnant to the nature of the earth, which is, to bear downward. All which notwithstanding, the God of nature, as he is in the heaven, so he doth whatsoever he will in heaven and earth.

Verle 7. *Which commeth both the Sun, and is rifeſt not*] God in framing the world, began above, and wrought downward : but 7-*b* in deſcribing the great works of God here, began below : and now goes upward from earth to heaven. It is as natural to the heaven to move, as to the earth to ſtand ſtill. *Copernicus* his opinion, that the earth turns round, and heaven ſtands ſtill, is worthily exploded round the earth is indeed, notwithstanding the hills and vallies (as an apple is round, notwithstanding howe knots and bunches in it :) and being round, it is naturally apt for motion (the *Pythagoreans* held, that the earth was *natura ſua mobilis*, as the heavens are) but God hath fixed and made it unmoveable, whiles the heavenly bodies are reſtleſſe in their courſes. The Sun (the *glitt'ring Sun*, as the word here ſignifieth) rejoicyeth as a ſtrong man to run his race, *Psalm* 19. 5. *Beſt* *Armiſt* faith, that in the eighth part of an hour the Sun runneth 700 miles. But God the Sovereign of the Sun can ſpeak to it, and it ſteth not. If he do but give the word of command to the Sun not to riſe, the morning ſhall be made darkneſſe, *Amos* 4. 13. and the day dark with night *Amos* 5. 8. Was it not ſo in that three dayes darkneſſe in *Egypt* ? in that miraculous ſtanding ſtil of the Sun in *Joſeph's* dayes ; when the Sun roſe not with the *Antipodes* one morning, and the ſtars were ſealed up part of the night ; in that diſmal darkneſſe (mentioned by *Lavater* upon this text) *March* 12. 1585, laſting for a quarter of an hour, and being ſo like the night, that the fowls went to rooſt at noon, and many fell to their prayers for pardon of their ſins, as thinking verily that the day of judgment was come. *St. Paul* in the temple at *Sea ſaw* neither Sun nor ſtars for many dayes, *Acts* 27. 20. And I have read of a for- raigner, who having been in theſe parts in the deep of winter, and returning home again, deired one that was then bound for *England* to commend him to the Sun when he next ſaw him, for I have not ſeen him there, ſaid he, of a whole fortnight together. *Ezek.* 32. 7. I will cover the Sun with a cloud, and, in that ſenſe, ſpeak to it that it riſe not.

And *scaleth up the stars*] Heb. *Sets a seal upon the stars*, making them hide their heads, and with-draw their influences : for stars are Gods store-houses, Deut. 28. 12. which he openeth or shutteth at his pleasure. Every star is like a purse of gold : out of which God can , when he will , throw down riches and plenty into the earth : but many of them never appear to us, though visible to the *Animæ*, Job 37-7.

Verſe 8. *Which alone ſpreadeth out the heavens*] Without the help or counſel of any other. As God was alone and by himſelf in making the world, *Iſa. 44. 24.* ſo he is in ordering it, *Job 37. 18.* *Psalm 104. 1, 2.* The Hebrews, as they held with *Pythagoras* in the point of tranſmigration; ſo with *Plato* in that falſe opinion of his, that the Angels were the movers of the heavens, and the governors of the whole world, whence grew that Angel-whorſhip amongſt them, *Col. 2. 18.* As God made the heavens alone, even that whole Expanſe or Firmament, *Gen. 1. 6.* the whole region of the Ayre; ſo he fill ſpreadeth it out as a curtaine, which he draweth before the Sun and ſtars, masking and muſting them up with clouds, whensoever he pleaſeth.

And treadeth upon the waves of the sea.] Or, *spurneth*, exercising a regiment over the raging surges of the seas, though they seem to swell against him. Thus Job fetcheth evidences of Gods power from all places. See Psalm 89. 9.

Verse 9. Which maketh Arcturus, Orion and Pleiades.] Those glorious constellations, which do after a sort, govern the four seasons of the year: but are governed by God, from whose power all their influence and virtue is borrowed, even that which they exercise upon the raging seas. The Learned interpreters have not unitedly translated *Has Acturus*, *Chefit Orion*, *Chimab Pleiades*, or the seven stars, and the Climates of the South, the Summer signes; altogether neglecting the toys of the unlearned *Rabbines*: which stars or signs are answerable to Autumn and Winter, the Spring-time, and Summer. But I had rather (saith Reverend Mr. *Bica*) retain still the Hebrew words, then use the other: which have been so much abused with glossure and impure tales and devices of the wicked and profane Poets. See the Note on Job 38. 31.

And the Chambers of the South.] *Interiora Austri*, the most remote, hidden and secret parts of the South; so called, because the stars which are under the Southern pole are hidden from us, and are enclosed and lodged as in a chamber. Those stars (and so all the rest) God maketh, that is, he maketh them to appear and do their office for the use and good of man. It is He alone that *relleth the number of the stars*, he calleth them by their names: neither can they do any thing but as they receive order and commission from him. That was an idle brag of *Aratus* the Astrologer, that he had found out and set down the whole number of the stars: and that is a strange arrogancy of the Kings of *Mexico*, who when they are consecrated, are reported to take this oath, I swear that the Sun, during my life, shall hold on his course: and that the clouds shall send down rain, the rivers shall run, and the earth bring forth all manner of fruit &c.

Verse 10. Which doth great things &c.] See the Note on chap. 5. 9. whence this verse is taken *verbatim*. If *Eliphaz* say the truth of Gods wisdom and power, Job will soon feel to it: he can find in his heart to speak all good of a wounding God, of a killing God, and not with as *Spiras* did, *O that I were above God, and could overpower him*: *Qras Hacker* here did, Anno 1591. threaten God to fire the heaven about him, to pluck him out of his throne &c.

Verse 11. Lo he goeth by me, and I see him not.] As he is powerful in his deeds, so he is secret in his designs, passing, and not repalling daily, but yet unseen: he is every where present, and not so farre from any one of us, as the bark is from the tree; for in him we live, move, and have our being; and therefore we had need take heed what we say or think of him in any extremity or misery, for he over-heareth us; yea, he knoweth our thoughts long before, Psalm 139. 2. As a circumspect judge that goeth obscured under some disguise, to hear and see what is said and done by those that are to be judged by him. Or as the Great Turk standing behind the *Aras*, at the dangerous door, to hear all the debates and decrees of his Senate, and to call them to a strict account of all afterwards: God, as he is invisible, too subtle for finew or sight to seize upon; so he is *ἀόρατος*, *All-eye*, to survey and look round about us; yea, to see through us: *The Lord is in his holy Temple, the Lords throne is in heaven*: Howbeit, he is not so confined or shut up there (as the Epicures dream) but that his eyes behold, his eye-lids try the children of men, Psalm 11. 4. The one points out his knowledge, the other his judgment, or his critical defciant: he prieth into the very entrails of the soul, the heart of the heart; the reins, those seats of lust, and most abstruse parts of the body. No man needs a window in his breast (as the Heathen *Mimus* wish) for God to look in at: every man before God is all window, and he like the Optike vertue in the eye, seeth all, and is seen of none. Look to it therefore, and walk exactly. *Cave, specias Cato*, Take heed, *Cato* seeth you, was an ancient watchword among the *Romans*, and a great retentive from vice: how much more should this amongst all men, *Take heed, the Lord looks on*? What though he be invisible, and we see him not; he passeth on also, and we perceive him not: shall we, like the foolish Buftard, thrust our heads in an hole, and then think that because we see none, we are therefore seen of none? The whole world is to God as a sea of glasse, clear and transparent, Rev. 4. 6. and his eyes are as a flaming fire, Rev. 1. 14. that need no outward light, but can see by sending out

Bcra.

Mr. Cuyll.
Psalm 147. 4.Aug de civ.
Dei lib. 6.Lopez de
Gomara.Camd. Eliç.
fol. 403.

out a ray. God, that fills and sees all (saith *Nazianzen*) though he lighten the mind, yet flies before the beams thereof, still leaving it as it is able in fight to follow him; and so draws it by degrees to higher things: yet interposeth betwixt it and his incomprehensible Essence, as many vails as were over the Tabernacle.

Verse 12. Behold he taketh away.] *Raptim auferit*; He snatcheth away, or taketh by force, as a Lion doth his prey, or a thief doth another mans goods: Confer *Prov.* 23. 28. Which if he do, who can repel or turn him back? Here Job plainly alludeth to the taking away of his children, servants, and cattle, the likelihood also of losing his life (according to the Chaldees paraphrase) by his present miseries, which if it should befall him from God, it would not be safe for him to cavil, or once question Gods proceeding, to urge him to restitution, or charge him with oppression; sith he is chief Lord of all, and may do with his own what he pleaseth. He is uncontrollable as *Nebuchadnezzar* at length acknowledged, Dan. 4. 35. and his will is the true and only rule of justice it self, *neq solum recta, sed & regula*. Wherefore let all the earth keep silence before him, Hab. 2. 20. and let none presume once to ask him what he hath done, either to question his right to do it, or to question his righteousness in doing of it.

Verse 13. If God will not withdraw his anger.] That is, of his own free accord forbear to execute his judgments, the stoutest must stoop; for he is in one mind, and who can turn him! and what his soul desireth even that he doth, Job 23. 13. his power is altogether irresistible. Men, though never so puissant, may be withstood and over-matched, as *Asa* was, 2 Chron. 14. 8. 9. Nature may be resisted, and her power suspended, as when the fire burned not the three worthies, the red sea drowned not the Israelites passing through it. In the creatures there is an essence, and a faculty whereby they work; between these God can separate, and so hinder their working. In the Angels there is an essence, and an executive power: God comes between these sometimes, and hinders them from doing what they would. But God is most simple and entire, and therefore the strong helper: *Qui portat orbem*, saith the Vulgar, that bear up the pillars of the world (which some understand of the Angels, others of the Saints, who stand in the gap, Ezek. 22. 30. and others again of carnal Combinations) shall not hinder him, but shall stoop and buckle under him, or under it, viz. his wrath, as not able to bear up: helpers shall prove no helpers against the mind and purpose of God: no, though they be as potent and as proud as *Egypt* (such an allusion there may be in the Hebrew text) or although they be helpers of latitude, as one rendereth it, that is, of the largest extent, either in power, or by an elate mind, and so the meaning is. None are so mighty, or so high-conceited of their own ability, but if he be angry, he will make them to stoop under, as not being able to bear his wrath.

Verse 14. How much less shall I answer him.] If heaven, earth, sea, cannot stand before him, if strongest men, and strongly befriended, and seconded, cannot make their party good with him, it is not for me to stout it out: but rather to stoop and strike fail, seeking to disarm his indignation by an humble yeildance; especially since I am not able to hold discourse with him, to answer him one of a thousand, I not only have not arguments, but I want fit words; not argumentative words only, but persuasive also.

And chuse out my words to reason with him? Heb. *Shall I chuse out words with him*? *Bronghton* renders it, *Shall I chuse to word it with God*? Surely my best eloquence in this case will be a submissive silence. It can be neither wisdom nor duty in me to deal with, and undertake God, either with an open or a closed hand, either with Logical subtilties, or rhetorical flourishes. If I should either be Respondent or Opponent, I should come off with losse.

Verse 15. Whom though I were righteous.] Legally righteous, as none ever were, but the first and second *Adam*.

Yet would I not answer.] viz. by pleading mine own righteousness, sith no created righteousness can answer God. Some render it, *non attollam vocem, ne hiscere quidem audebo*, I will not lift up my voice, nor dare to mute against him. (See 1 Cor. 4. 4.) No though I were never so innocent, and did suffer this misery undeservedly.

But I would make supplication to my Judge.] As he doth, though it were a good while

while first, in the end of the next chapter. It is likely that he intended to do it sooner, but was put by by his passions, which when they fume up into the head, gather o it into so thick a cloud, that we lose the sight of our selves, and what is best to be done. Jonas thought to have prayed *chap. 4. 1, 2.* but it proved a brawle; and when as by prayer he thought to overcome his anger, anger overcame him and his prayer too.

Verſe 16. *If I had called, and be had answered*] If in confidence of mine own righteouſneſſe I had thought ſome good thing at his hands, and he had therein condeſcended to me; yet would I not believe that he had *(in mercy)* *hearkned to my voice*; but rather, for a further miſchief, that he might roll himſelf upon me, as *Job* upon his brethren, and as God did upon the Iſraelites after their quails; that he might tear them with his tempeſt &c. Some think that *Job* ſpeaketh theſe words, as deſpairing of audience, or denying Gods particular providence: but neither of theſe is likely. Rather it ſeemeth (ſaith *Pineda*) to be the ſpeech of a mind marvellouſly caſt down, and meanly conceited of himſelf, and of his prayer: and truſting to the goodneſſe of God alone; ſo *Draſius*. *Job* ſpeaketh not this, ſaith he, out of diſfidence, but out of fear of Gods judgments; and ſenſe of his own imperfections.

¶ Yet I would not believe that he had hearkned unto my voice.] Namely, for any worth that he findeth in it: what am I poor creature, that I should think I had carried the matter with God?

Verſe 17. *For he breaketh me with a tempeſt*] q. d. This is one thing alſo that maketh me think I am not heard, becauſe I am not helped ; but after my prayer I am in as bad a caſe as before, and ſeem to have a repulſe from God. Afflictions continued are no evidence that prayer is not heard ; yet uſually it is very invenient to an afflicted perſon, that his prayer is heard. The Hebrew (and ſo the Vulgar) hath it, *He will break me*, that is, ſaith one, If I ſhould plead before him as pure, although I might temporally, or for a time be delivered, yet I ſhould not finally eſcape deſtruction, although I ſhould give him none other cauſe. Whereby we may ſee upon what danger of being torn in pieces by Gods judgments, our juſticiaries put themſelves, that will needs go to God in their own righteouſneſſe, as the proud Pharifee, *Luke 18.* *The calamity of theſe merit-mongers ſhall riſe ſuddenly.* Behold a whirlewind, or a tempeſt of the Lord goeth forth in fury, even a grievous whirlewind ; it ſhall fall grievouſly upon the head of theſe wicked ones, *Ier. 23. 19.* This Saint Paul knew, and therefore did his utmoſt that he might be found in Chriſt (ſc. when ſought for by the juſtice of God) *not having his own righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith.* *Philip. 3. 9.*

And multiplieth my wounds without cause] i.e. Without any other cause then to try me, and prove my patience, which now *Job* began to perceive, as *Philip* gathereth; or without any manifest cause, and perceivable by an afflicted man, lo *Aquinas* senseth it. God hath not told me the reason of his chastenings; but to increase my grief, he concealeth from me the cause of them; and yet he multiplieth still my sorres and my sorrows. Or without cause, that is, without any such cause as his friends alledged against him, viz. that he was a ranc hypocrite.

Verſe 18. *He will not ſuffer me to take my breath*] I am ſo far from a period, that I have no pauſe of my troubles. I cannot get any *interſpiria's*, or free breathing-whiles. See *chap. 7. 19.* And in the former verſe he had complained, that God had ſtricken him. *Interim per Patbos*, ſaith *Mercer*; here he returns to his old practice of expoſtulating about the greatneſſe of his grief, and ſpares not to hyperbolize. *Beda*, and others underſtand this text of a bodily diſtemper upon *Job*, which had made him ſhort-winded. And *Leuwater* hath this good note here, *Hec cogitandum nobis eſt &c.* Let this text be thought upon when our ſpirits begin to ſink; as alſo when by reaſon of the Priſtick, or any other kind diſeaſe, we feel a difficulty of breathing, and a ſtraightning of our pectorals, or be otherwiſe compaſſed about with great ſorrow.

But fill *eb* me with bitterness! Heb. *Ho sari'ath me with bitterness*, i. e. with fore and sharp afflictions, which are no way joyous, but grievous to the flesh, Heb. 12. 11. *Job* had his belly-full of gall and worm-wood: he had not only a draught or two, but a diet-drink made him of most bitter ingredients. Of this he complaineth

eth heavily: what then will the wicked do that must suck up the dregs of Gods cup,
Psal^m 78. 8. which hath eternity to the bottom?

Verle 19. If I *ſpeak of ſtrength, to be is ſtrong*] Neither by might nor right can I deal with him: *Broughton* renders it, *As for force he is valiant; the Lord is a man of warre, faith Moſes, Exod. 15. 3. Yea, he is the Lord of arms, faith David, Pſal. 84. Yea, He alone is a whole army of himſelf, Van & Rere* both, *faith Iſaiah cap. 52. 12. there is no doubt then, but he will carry the day; ſuch no creature is able to grapple with him. The weakneſſe of God* (if any ſuch thing there were) *is ſtronger then men, 1 Cor. 1. 25. and by weakſt means, he can effect greatelt matters, as once he did in Egypt.*

once he did in Egypt.

And if of judgment, *who shall see me a time to plead?* ¶ Who shall appoint the time and place of our meeting? If I shall go about to sue him at law, I shall have but a cold fuit, an ill pull of it: for who shall make him appear, or bring him to his answer? and where shall I find an advocate, a patron to plead my cause? yea, where shall I get a witnesse? for the folowe reads it, *Nemo audeat pro me testimonium dicere*: No man will be so bold as to give an evidence for me, or be a witnesse on my side.

Verſe 20. *If I juſtifie my ſelf*] If, in default of other pleaders, I ſhould undertake to manage my cauſe my ſelf, I ſhould be never the neer.

Mine own mouth shall condemn me] i.e. God out of mine own mouth, as finding mine arguments weak and worthless: He knows us better than we know our selves; and when he comes to turn the bottom of the bag upwards (as once Joseph's steward did theirs) all our secret thefts will out, and those will appear to be faults that we little thought of. A Dutch Divine, when to die, was full of fears and doubts; said some to him, you have been so employed, and so faithful, why should you fear? Oh, said he, the judgment of man, and the judgment of God are different. *Va hominum vite quantumvis laudabili, si remota misericordia iudicetur*: Wo to the most praise-worthy man alive, if he meet with judgment without mercy. The best lamb should abide the slaughter, except the ramme were sacrificed, that *Isaac* might be saved.

laved.
 [If I say, I am perfect] What if God had said so, chap. 1. 1. yet Job might not, Prov. 27. 2. 2 Cor. 10. 18. Or if he do at any time justify himself, as chap. 29. & 30 he doth, it is in his own necessary and just defence, against the charge of his friends. Real apologies we must ever make for our selves when wronged: verbal, if any, must be managed with meekness of wisdom.

Verse 21. *Though I were perfect*] That is, of an unblameable conversation, *yet could not I know mine own soul*, that is, those secret sins *Psalms 19. 12.* those litters of lusts that lurk therein, therefore *I despise my life*. I have no joy at all of it, but could wish to be out of the world, to be rid of these evil inmates, that will not out of doors till the house fall upon the heads of them, till the earthly Tabernacle that harboureth them be once dissolved. Others read and sense the words thus, I am perfect or upright, neither do I know mine own soul, i. e. *quoniam perverſi in anima mea*, any allowed sin in my soul; yet I am so afflicted, that I despise my life; as being but a continued death. *Aben-Ezra* reads the verse, with an admiration; thus, *Perfect I am; and think you that I know not mine own soul*! that I am to great a stranger to my self, or, that I have so little care of mine own good, as that I despise my life, and walk at all adventures! *Tremellius* thus, I am upright, whatever you my friends would make of me, neither value I my life or soul in comparison of mine integrity: my life is but a trifle to my conscience &c.

Verle 22. *This was one thing, therefore [ay it.] And will stand to it, though I stand alone: this being the one thing wherein I differ in opinion from you: and because it is the hinge upon which the whole dispute betwixt us is turned, therefore I will abide by it, and be Doctor rejector, resolute in the maintenance of it: viz.*

He destroyeth the perfect, and the wicked.] A harsh doctrine, yet a good one, faith and intercession. Grace is not given for the greatest amendment. See *Ecclesi* 9. 2, 3. *Mat* 23. 12. *1 Cor* 13. 12. *Heb* 11. Shows that none out of hell have ever suffered more than Gods dearest children and *Ezek* 12. 6. He not only chasteneth, but purges away every son whom he receiveth. God will not cast away a righteous man and

Bildad, chap. 8. 20. That is, totally destroy him in temporals, but restore him again: no such matter, saith Job, for it may, and many times doth fall out, that a godly man may as to this life present, perish, as well as a wicked man: he may be totally and finally bereft of outward comforts, *The righteous perisheth, Isa. 57. 1.* Only with this difference, as hath been before noted, Gods judgments on the wicked are penal and typical of eternal torment, whereas upon the godly they are no more then medicinal or probational &c.

Turk. hist. 111

Verse 23. *If the scourge slay suddenly*] By *scourge* here is meant a common calamity, such as rides circuit, compassing a country as a scourge doth a mans body round about. Any sweeping judgment is a swinging scourge in Gods hand; such as is the sword, *Isai. 10. 26.* which when it rides circuit (as a judge) it is in commission, *Ezek. 14. 17.* *Jer. 47. 6, 7.* devotting flesh, and drinking blood. Thus *Asiath* the *Heb. Am. 1.* stiled himself Gods scourge. *Tamerlane* was commonly called *The wrath of God, and terror of the world.* Think the fame of famine, pestilence, wilde bealls, *Ezek. 14. 12.* &c. these oft slay suddenly *Isai. 30. 13.* *Jer. 18. 22.* as did the sweating sickness here in *England*, the Massacre of *France*, and that later of *Ireland* that scourge, if ever any, slew suddenly the perfect and the wicked. When an over-flowing storm sweeps away the wicked, the tail of it may dash their best neighbours.

Mr. Abbot.

He laugheth at the trial of the innocent] The Vulgar readeth, *He will not laugh at the trial of the innocent*: but there is no *Nat* in the Original: others thus, *will he laugh at the trial of the innocent?* *q. d.* No, he will not. God may seem to slight his own in affliction, as *Psalm 77. 23.* The Lion lets her whelps roar sometimes, till they do almost kill themselves with roaring. The truth is, (and I think the true sense of this Scripture) God scorneth the allegation of innocency, or the justification and plea of the most upright man breathing, in the way of exemption or prevention of his just and wise dispensations, when he pleaseth to inflict them, involving good and bad in the same common calamity.

Verse 24. *The earth is given into the hand of the wicked*] God many times suffereth the wicked most licentiously to reign in the world, *Jer. 27. 6.* *Dan. 5. 18, 19.* And it is thought by some, that Job speaking here in the singular number, aims at some famous tyrant in those parts, known both to himself and to his friends: such as was *Phocas* the Emperour, who when he had slain his Master *Mauritius*, and was set up in his stead, there was an honest poor man (saith *Cædemon*) who was wonderful importunate at the throne of grace to know a reason why that wicked man prospered so in his design? he was answered again by a voice, that there could not be a worse man found; and that the sins of Christians, and of the City of *Constantinople* did require it.

Spartian.

He covereth the faces of the Judges thereof] i. e. That Tyrant above-mentioned, subverteth all order of justice, condemneth and putteth to death even the Judges themselves, if they will not pervert justice, as *Bassianus* did *Papinian*. The covering of the face was the mark of a condemned man, *Ezek. 7. 8.* *Job. 40. 8.* *Isai. 12. 17.* *Mar. 14. 69.* Or thus, God blindeth the Judges by giving them over to error, or permitting them to take bribes; so that they cannot discern right from wrong &c. Some by judges here understand the Saints, who shall one day judge the world, but are in the mean while grievously afflicted by the wicked.

Mercer. pagin. Vatab.

If war, where, and who is he?] Which things, if we say they are done, besides the will and foreknowledge of God, we shall thrust God out of the world, and set up fate and blind fortune: or thus, *It is vain so, or if not, where is he, and who is he* (see *Ezek. 7. 8.* *Mal. 2. 17.*) that can disprove what I have asserted? *prodeat, Equi me pueri falsi argueret, I would fain see the man that can convince me of a trour.*

Sen.

Verse 25. *Now my days are swifter than a post*] Not my prosperous days only (as *Bronghton* glosseth) but the whole course of my life, the vanity whereof Job expresseth by many similitudes, and here search is made into three of the four Elements, earth, water, and air, to find out a fit one. What is swifter upon earth than a post, who rides without stop or stay, and spares for no horse-flesh: indeed he taketh some time to rest in, but to do so not mans life, it is ever in motion, and every moment we yield some what to death. *Animæ enim vigiliæ viciat, saith the philosopher: but his day hands the rest run. Cunctæ res viciat, delectat, to live is but to lie a dying.*

They

They flee away] As David fled from the face of *Holism*, *Psalm 3. 1.* as *Brennus* was advised by that Senator of *Hals* to flee for his life *civis, civis, civis*, with all possible speed, such they were at hand that fought it. See *1 Sam. 19. 11, 18.*

They see no good] But are few, and withall evil, *Gen. 47. 9.* *Job 14. 1.* See the notes there. Some good dayes Job had had, but they were so soon over (and his present pressures so great) that he was scarce aware of them, nor could take the comfort of them now: the Epicures indeed held that a man might be cheerful amidst the most exquisite torments *ex præteritarum voluptatum recollectione*. by the remembrance of those pleasures and delights that formerly he had enjoyed. Job held this but a slight comfort: his care was in prosperity how to make the best use of it: his thoughts ran upon the uncertainty of all creature-comforts, that he might hang loose to them, and hold them no otherwise then a child doth a bird in his hand, open &c.

Cic. de Fin. l. 1. Sen. de benef. l. 4. c. 22.

Verse 26. *They are passed away as the swift ships*] Heb. *They are changed* (gliding away insensibly) as the ships of desire (so called, because they seem willing to beat the haven as soon as may be) or as the ships of Ekeb, a very swift river in *Arabia*, saith Rabbi Solomon; or as the Pirater ships, so *Bronghton*, such as are your nimble Frigots, fly-boats, and catches &c. Let our souls be like a ship which is made little and narrow down-ward; but more wide and broad upward. Let them be ships of desire, halting heaven-ward, and then let our dayes passe away as they can, we shall but be the sooner at home: Mortality shall appear to be no small mercy.

Labitur unguis vidi abies. Virg.

As the Eagle that hasteth to the prey] When hunger addeth swiftnesse to her wings, and maketh her pour, or sowce down upon the prey like a thunderbolt; so transitory is our time: redeem it therefore. It is reported of *Ignatius*, that when he heard a clock strike, he would say, *Here is one houre more now past, that I have to answer for.*

Verse 27. *If I say, I will forget my complaint,*] And suffer in silence, as thou Bildad hast advised me, chap. 8. 2. Sorrows are not so easily forgotten, *Lam. 3. 19.* remembering mine affliction and my misery, the wormwood and the gall. The Stoicks boasting of their indolency, or ability to bear afflictions, without making moane, or complaining, when it came to their own turn, found by experience that they had spoken more trimly then truly, and therefore one *Dionysius*, surnamed *Melasthusos*, or the *Flincher*, fell off (for this reason) from the Stoicks to the Peripateticks.

I will leave off my heaviness] Heb. *my face*, viz. the frowne that used to sit upon it, as *1 Sam. 1. 18.* The Pharisees were *vultuostetrici inamanti*, *Matth. 6. 16.* of a sad and fowre countenance, grim, and ghastly: they affected to look like *Seythians*, as the word signifieth, that they might seem great fasters, when as inwardly they were merry and pleasant. Jobs case was far different: his heart was heavy as lead; nevertheless, to give content to his friends, he would endeavour to look lightsomely, but found a very hard task of it.

And comfort my self] Heb. *strengthen*, viz. so as not to make moane, but bite in my pain. *Invalidum omne natura querulum*, the weaker any thing is, the more apt it is to complain; and on the contrary, some mens flesh will presently rankle and fester, if but razed with a pin onely: so some mens spirits, they are ever whining.

Verse 28. *I am afraid of all my sorrows*] That come thronging thick about me, and terrifie me, they will surely be doubled and trebled upon me; hence my sorrow is incurable; if I should resolve never so much against it, I should break my resolution, and fall to fresh complaints, *Psalm 39. 1, 3.* *Hic videt, saith Lavater.* Here we may see how little is to be ascribed to mans free-will in the things of God, such it is not in our power to comfort and cheer up our selves under afflictions, though we would never so fain.

I know that thou wilt not hold me innocent] But wilt hold me guilty, and accordingly punish me. This was the language of Jobs fear: had his faith been in heart, it would have quelled and killed such distrustful fears, and have gathered one contrary out of another, life out of death, assurance of deliverance out of deepest distresses.

M m 2

Dent.

Deut. 32. 36. So *2 Kings* 14. 26. going into captivity was a signe of Israels returning out of captivity.

Verse 29. *If I be wicked*] Heb. *I am wicked*, sc. in your thoughts, and you have so earnestly and effectually affirmed it, and confirmed it, that I am almost ready to say as you say, *I am wicked*. *Plato* brings in *Socrates* in his apology to the Judges, thus bespeaking them, *My Lords, I know not how you have been affected with mine accusers eloquence whiles you heard them speak: for mine own part, I assure you that I whom it toucheth most, was almost drawn to believe that all they said, though against my self, was true, when they scarcely uttered one word of truth.* The Chaldee paraphrase reads it, *I shall be culpable, or, I shall be condemned.*

Why then labour I in vain?] Or, for nothing, as the Chaldee hath it. See the like *Psalms* 73. 13, 14. Why put I my self to so much fruitlesse pains, either in praying to God, or apologising to you my friends, sith by God I am still afflicted, and by you reputed a wicked person? *Jobs* hope was low, his endeavour was therefore little. *Si nihil sperarem, nihil orarem*, saith one. Let us pray on: God sometimes defers to come, till men have even left looking for him, till he scarce findeth saith upon earth, *Luke* 18. 8.

Verse 30. *If I wash my self with snow-water*] Some take the former words *I am wicked*, to be *Jobs* confession of his own sinfulness in comparison of Gods surpassing holiness. And then this followeth very fitly, *Though I wash my self with snow-water*, i. e. with water as clear as snow is white. Some read it *aqua vivis* for *aqua vivis*, spring-water for snow-water.

And make my hands never so clean] *Though I wash my hands with soap*, (so some read it) as *Jer.* 2. 22. *Mal.* 3. 2. Or, *Though I wash mine hands in a well* (where there is no want of water) both in-side and out-side, as *Num.* 4. 8.

Verse 31. *Thou shalt plunge me in the ditch*] Thou shalt declare me to be no lesse loathsome, then he that having fallen into a foul guggle, or salty jakes, abhorreth himself and his own clothes, being ready to lay up his gorge at the sight and smell of them. The Vulgar hath it, *Sordibus intinges me*, thou shalt dip me in the dirt over head and ears, and stain me all over, as *Diers* dot the cloth they colour. By the ditch, *Beca* and others understand the grave; and by cloaths, grave-cloaths, q. v. *My very winding-sheet shall abhor my filthiness*. Take the proud Phantisee for instance, and Popish merit-mongers, whom the Lord abhorreth.

Verse 32. *For he is not a man as I am*] He is not such an one, nor can be, as I am, and must be: he hath other eyes, and thoughts, and wayes then creatures have. He who is just before men, is unjust before God; therefore he is no fit match for me to contend withal: Have I an arm like Gods? or can I thunder with a voice like him? chap. 40. 9? Is it safe to contend with him that is mightier then I, *Eccles.* 6. 10? Surely if I should be so mad as to justify my self, yet I should soon be given to know, that that which is highly esteemed amongst men, is an abomination in the sight of God, *Luke* 16. 15.

And we should come together in judgment] How can that possibly be, when as God is the supreme Judge; neither is there any appealing from, or repealing of his sentence?

Verse 33. *Neither is there any Daye-man betwixt us*] Heb. *Any Arguer or Re-prover*, as *Gen.* 31. 24. We call him an Umpire or Referee, who hath power to reprove and to lay the blame where he findeth it, and finally to compromise the business. The late Judge *Dyer* amongst us, if there came any controversies of poor men to be tried afore him, would usually say, that either the parties are wilful, or their neighbours without charity, because their suits were not quietly ended at home. Now, saith *Job*, as there is no Judge, so there is no daye-man betwixt me and God. If one man sin against another, saith good old *Eli*, the Judge shall judge him; but if a man sin against the Lord, who can mediate? *1 Sam.* 2. 29.

This may lay his hand] To moderate and keep us both in compasse, and so compose the difference.

Verse 34. *Let him take his rod away from me*] Having sufficiently set forth that he will not once offer to contend with God, he here humbly begs of God, no further to contend with him, but to grant a truce at least while during the treaty, and either to take away, or (howsoever) to mitigate his sorrows and woes. See the like *chap.* 23. 20, 21.

And

And let not his fear terrifie me] i. e. His formidableness (see *chap.* 7. 14.) let it not scare me, or put me, as it were, beside my wits, *Psalms* 88. 15.

Verse 35. *Then would I speak and not fear him*] I would come boldly to the throne of grace, and freely pour out my soul into his bosome. If he meant that he would maintain his own cause against Gods proceedings (as some understand it, grounding upon *chap.* 33. 6, 7) he was questionles in a very great error, and the flesh had got the hill of the Spirit.

But it is not so with me] So, how? so as you imagine: *Non sum talis, qualem vultis me esse putatis*, I am no such one as you take me for, viz. an hypocrite: I am not so self-quilty, say the Septuagint: or thus, *It is not so with me*: that is, I do not find God answering my suit: for I am still scourged and frighted, so that I scarce know what I say.

CHAP. X.

Verse 1. *My soul is weary of my life.*]

Because it is a lifelesse life. *Mortis habet vires*, a death more like. Life is sweet, and every creature maketh much of it, from the highest Angel in heaven, to the lowest worm on earth. The Scripture setteth it forth as a sweet mercy, *Gen.* 45. 28. *Lam.* 3. 39. *Ezra.* 7. 3. *Jer.* 39. 18. and 45. 5. But God can so imbitter it with outward and inward troubles, that it shall become a burthen. I am weary of my life (saith good *Rebecca*, *Gen.* 27. 46.) and what good shall my life do me? *David* forced to be in bad company, cries, *Oh that I had the wings of a dove &c.* *Wo is me that I sojourn in Mesheck &c.* *Elias* fleeing from *Jezebel*, requested for himself that he might dye, saying, *It is enough Lord, take away my life*, for I am not better then my father, *1 Kings* 19. 4. No: but God had provided some better thing for him (as the Apostle speaketh in another case) for he was shortly after translated and taken out of the reach both of *Jezebel* whom he feared, and of death which he desired; *Sed multi magni viri sub Elie juniperio sedent*, saith one, Many good men sit under *Elias* his juniper, wishing to be out of the world, if God were to please, that they might rest from their labours, and be rid of their many burdens and bondages; as in the mean while, they rather endure life then desire it, as holding it little better then hell, were it not for the hopes they have of heaven hereafter.

I will leave my complaints upon my self] Liberty I will take to complain, whatever come of it. I will lay the reins in the neck, and let my passions have their full swing at my peril. See the like *chap.* 13. 3. *Verum Job hac in re nimis*, saith *Mercer*, but *Job* was too blame in doing and saying thus; and it is to be attributed to the iniquity of his flesh, wherewith, although the spirit do notably combat, yet the flesh seemeth sometimes, and in some sort to get the better; *Nimis angusta res est, ut pauper errare*, saith one; *Triste mortalitatis privilegium est, licet aliquando peccare*, saith another. The snow-like swan hath black legs: and in many things we offend all: Gold is not to be refused because it wanteth some grains, and hath a crack &c.

I will speak in the bitterness of my soul] And so seek to ease my grief by giving a vent unto it. But it is evident, that such out-bursts and overflowings of the gall and spleen come from a fullness of bad humours.

Verse 2. *I will say unto God, Do not condemn me*] You may say so, as an humble suppliant, but not as holding your self innocent, and therefore harshly dealt with. The Hebrew is, *Do not make me wicked*: rather do good, O Lord, to those that be good, and to them that are upright in their hearts, but lead me not forth with the workers of iniquity, as a malefactor is led forth to execution, *Psal.* 125. 5.

Shew me wherefore thou contendest with me] i. e. *Quare sic me affligas*, saith *Vasquez*, why thou thus afflictest me, whether for sin, or for trial, and this *Job* desired to know, not to satisfy his curiosity, but his conscience, as one well observeth; and that the world might be satisfied the rash judgement of his friends confused, and answered by a determination from heaven.

Verse

Ecc.

Verse 3. *Is it good unto thee that thou shouldst oppress?*] It is the guise of wicked judges to take this counsel, to follow this course, whom thou, being a most just and righteous judge, canst not confirm or encourage by thine own example, as it were by a light shining from above. Thus Job rhetoricateth, his complaints are high, yet ever with an allay or mixture of modesty.

That thou shouldst despise the work of thine hands] i. e. Me thy poor creature; wilt thou do and undo? make a man, and unmake him again for thy minds sake? Builders use not to ruin what they have built: Artificers love and plead for their own handy-work: Fathers foster their children with all tenderness. Some Authors dote upon their own doings, as *Laurentius Vallæ* did upon his Logick, as if there had been none such; calling it in a bravado *Logicæ Laurentianæ*: and as *Campion* the Jesuite did upon his ten leaden reasons, which he deemed and boasted to be unanswerable. *Heliodymus* would rather be unbishopped, then yield that his Ethiopick history (a toilsome toy, but the brat of his brain) should be abolished. The Saints are Gods building, 1 *Cor.* 3. 9. Handy-work; *Ephes.* 2. 18. Children, *Job* 1. 12. Epistle known and read of all men, 2 *Cor.* 3. 2, 3. This if we plead, when sorely afflicted (as the Church did *Jer.* 64. 8. And *David*, *Psal.* 138. 8. and *Job* here) we may have any thing. See that notable text *Isaiah* 45. 11. And that other *Isa.* 59. 16.

And shine upon the counsel of the wicked] That is, favour and further their designs: God makes his Sun to shine upon such, but himself never shineth upon them: he may be angry enough with men, though they outwardly prosper; yea, to prosper in sin is a most heavy judgment. See *Zac.* 1. 15. with the note there.

Verse 4. *Halt thou eye of flesh?*] Which see but the surface of things, and not that neither in the dark. Hast thou not fiery eyes *Reg.* 1. 14. that need no outward light, but see by sending out a ray, and pierce the inward parts also? Hast thou not made the eye? yea, the optick vertue in the eye, which seeth all, and is seen of none? If the Sun be the eye of the world, God is much more; the Greeks give him his name from seeing, because he seeth through and through: eyes he hath, but not of flesh: he seeth, but not as man.

Oid. & Oeg.

Or seest thou as man seeth?] Art thou subject to error, ignorance, partiality, popularity, &c. Proceedest thou not according to truth (yea, truth in the inward parts) and not according to opinion or appearance? Of a good Judge it is said, that he doth *requiescere, nec despicere, nec respicere. nec circumspicere*; neither look up nor down, nor this way nor that, but straight forward to the cause, and not to the person. Of a just law it is said, that it is a heart without affection, an eye without lust, a mind without passion, a treasurer which keepeth for every man what he hath, and distributeth to every man what he ought to have; so and much more then is God, whatever thoughts might arise sometimes in *Jobs* heart to the contrary.

Verse 5. *Are thy days as the days of man?*] Art thou mortal and short-lived as sorry man is, that thou proceedest in this sudden and severe manner, as if thou shouldst not have time enough to try me, and to take an order with me? Art not thou eternal, and dost thou not know in the indivisible moment of thine eternity, all what hath been, is, and shall be? Known unto God are all his works from the beginning of the world, *Abs.* 15. 18. yea, long before. The truth is, neither foreknowledge, nor remembrance are properly in God, with all things both past and future are present with him, *Rom.* 4. 17. 2 *Pe.* 3. 8. *Jer.* 1. 5, 6, 7. *Psal.* 139. 2. and all things without him are but as a point or ball, which with as much ease he discerneth, as we turn our eyes.

Are thy years as many days?] It is well observed that Gods time is set out by years, mans by days; his time is so short, that it is reckoned by the shortest compleat time, a day. The days of our years are threescore and ten, *Psal.* 90. 10. As for God, he is not only the *Ancient of days*, *Dan.* 7. 9. But the *days Ancient*, for he made the day.

Verse 6. *That thou enquirest after mine iniquity &c.*] viz. By strong pains, and mighty tortours: as judges sometimes make inquisition by torture, to find out treason or other heinous offence. What, wouldst thou that I should confesse my self a wicked person?

Verse

Verse 7. *Thou knowest that I am not wicked*] A lewd liver, and a rank hypocrite as these men would make of me; a sinner I am, but I allow not, wallow not in any known sin: there is no way of wickedness found in me; hypocrisy reigns not in my heart: *Hæret in regem peccatum*, saith one, sin abideth in the best; yet they may not, they must not be called wicked. *Julian* the Apostate affirmed that *Peter*: halting at *Antioch*, was so taxed by *Paul*, that *Peter* must needs be an hypocrite; but this cavil and calumny can never be proved from *Pauls* words, for not every one that through infirmity dissembleth sometimes, is presently an hypocrite. It is upon thy knowledge, saith *Job*, that however I am weak, yet wicked I am not: my great scumme is not in me, *Ezek.* 24. 11, 12. The good heart admits not the mixture of any sin; like right wine or hony, as the scumme ariseth, it ever casteth it out: as spring-water worketh it self clean: as the sea will endure no poisonous thing, but casts it up upon the shore, so a Christian cleareth himself of sin. Well it may cleave to it for a while, as dross doth to silver, but it entrench not into the frame and constitution: *Job* is confident of that and will venture all upon it.

Cyril. lib. 9. in Julian.

And there is none (or nothing) that can deliver out of thine hands] q. d. Thus thou, Lord, knowest it to be with me, that I have no wicked heart: but for this, I expect not to be delivered, for thou canst still find matter in me for which to lay thine hand upon me: But the more I submit myself, the more mild shouldst thou surely be in thy dealings toward me; as a Lion to a man crouching to him: as *Paul* said, I know nothing by my selfe, yet am I not thereby justified. 1 *Cor.* 4. 4. So *Job* saith, Lord, thou knowest nothing by me, yet hereby I cannot be delivered.

Junin.

Verse 8. *Thine hands have made me.*] Or thoroughly and accurately wrought me, as it were, with much pains and labour: thou hast exactly fashioned all my members; not that God either hath hands, or putteth himself to pains, for he doth his worke without either tool or toil, *Isa.* 40. 28. But this is attributed to him after the manner of men, to shew the curious workmanship shewed in mans creation, the masterpiece of all his works of wonder. This *David* sweetly singeth of *Psal.* 139. and *Galen* admireth in that excellent book of his *De usu partium humani corporis*, texting forth the praises of that God whom he knew not, and singing an hymn unto him. *Man*, saith one, is *cure divini ingenii*, he is Gods skutchion wherein he hath portrayed all the titles of the most excellent beauties of the world. The Sun, Moon, and Stars, are but the works of Gods fingers, *Psal.* 8. but man is the work of his hands, *Psal.* 139. 14. He is the most beautiful building of a most wise architect, saith *Emperides*: the bold attempt of daring nature, saith another heathen: the greatest of all miracles, saith a third. *David* speaking of him, and of Gods goodness to him, begins to wonder before he speaketh, and leaves off to speak, but not to wonder, *Psal.* 8. 1, 9.

Lib 3.

And fashioned me together round about] A metaphor from potters, who make their work by turning it round till it be all finished. *Jer.* 18. 3. *Thou hast fashioned me, and made me in every point*, so Broughton rendreth it. *Totum me, non dimidium*. Thou hast made the whole, and every part of me from top to toe, not my nailes excepted, (as *Mercer* hath it) with extraordinary care and cunning, bestowing upon me mercies now betwixt head and foot, to fill a volume. Who is there (saith *Galen*) which looking but upon the skin only of mans body, wondreth not at the artifice of the Creator? but especially he was amazed at the manner of the motion of the lungs by *Systole* and *Diastole*, and would needs offer hecatombs to that God who ever he were, that was Author of so admirable and excellent a piece of work.

Yet thou dost destroy me] And this seemeth strange to me: Dost thou yet destroy me? (So some read this text) wilt thou swallow me up quick and devour me; as the greater fishes do the lesser? (See the Note on verse 3.) Carest thou not that I am thy workmanship created unto good works, *Eph.* 2. 10? One in whom thou hast bred the fair fabrick of the new man? for this also *Job* may here very likely referre to.

Verse 9. *Remember, I beseech thee, what thou hast made me as the clay*] Remember, and foreknowledge are not properly in God, as was noted before on verse 5. But *Job* said to remember us, when he relieveth us; *Psal.* 136. 23. and p. 18.

1 Sam.

πλάσας ἑμὴν
ἄνθρωπον ὡς
ἄνθρωπον
Ἀριαν. in Epist.

1. *Sum. 1. 10. That thou hast made me &c. viz. in those Protoplasmis, my first parents, formed out of the ground, Gen. 2. 7. whence the Heathen Philosopher could say, that man is nothing else but a piece of clay weakly made up: or thou hast wrought me like clay, &c. in the womb, where thou hast framed and formed my body, as the potter worketh his clay; well-tempered; into an earthen vessel. Here then Job in-minds the Lord (by the matter whereof he was made) of the frailty, vility and impurity of his nature (Lutum enim conspurcat omnia, sic & caro) to move him to a mitigation of his misery. See Psalm 103. 14. and 78. 39.*

Wilt thou bring me into the dust again? viz. By those grievous torments: Or, And that thou wilt bring me into dust again: for so thou hast said, to dust shalt thou return, Gen. 3. 19. And it is appointed for all men once to die, Heb. 9. 27. Oh therefore that I might have some small rest and respite, before I go hence; and be no more seen, Psalm 39. 12, 13.

Verse 10. Hast thou not poured me out as milk? Or, melted me, that is, made me of some such thing as liquid and white milk. Generationem hominis describit; Man is a very mean thing in his first conception, modestly here set forth by the making of cheeese.

Unde superbi homo, cuius conceptio turpis.

Nasci parva, labor vitæ, necesse mori.

Concerning mans formation in the womb, see the Naturalists, and *Laërtius de Opificio Dei cap. 12.* but especially *Psalm 139.* where, and in this text there is enough spoken to satisfy us about this great natural mystery, faith *Mercer*: that is a good Moral that one maketh of it; God strains out the motes of corruption from a godly man, while his heart is poured out like milk with grief and fear, whereby the iniquity of *Jacob* is purged; and this is all the fruit to take away his sinne, *Isa. 27. 9.*

And cradled me like a cradle. Sic custodisti me, &c. elegans metaphora, faith an Interpreter, i.e. Thus in a most modest manner, and with elegant metaphors, doth Job, as a great Philosopher, set out mans conception in the womb. Aristotle (whose manner is obsecratoribus obsecra implicare, as Bodin observeth) hath some such expression as this, but nothing so clear and full.

*Verse 11. Thou hast clothed me with skin and flesh. Out of that soft and liquid substance (the slime of my parents loins) grossed first into a rude fleshy mass, and consolidated; Thou hast made not only a thin skin, and firm flesh, but also hard bones, and knitting nerves; and all this for a garment or guardment to those more noble inward parts, the brain, heart, liver, &c. which Job here accounts to be the man, when he saith, Thou hast clothed me, that is, my vital parts with the upper garment of skin, and with the under-garment of flesh, all which, and the rest of the parts, both similar and organical, are in their original but the same matter which God hath thus diversified, and all by the book, *Psalm 139. 16.* Had he left out any member in his common-place-book, thou hadst wanted it, faith one.*

*And hast fenced me with bones and sinews. Bones are the pillars of the body, giving it stability, straightness and forme. The Rabbins say, there are as many of them in mans body, as there are affirmative precepts in the law; that all his bones may say, Lord, who is like unto thee &c. *Psalm 35. 10.* By the sinews are the bones knit together; that upon them man may move from place to place, as he pleaseth. Sense also and Motion is by these, in their wonderful and inexplicable conjugations, conveyed to the rest of the parts. It is God alone that knoweth how the bones (think the same of the sinews, arteries, veins, glands, flesh and blood &c.) do grow in the wombe of her that is with child, *Eccles. 11. 5.* The Anatomists find out every day almost new wonders, and an ancient fable, Man the miracle of miracles. Besides what is seen; God hath packed many rarities, mysteries, yea, miracles together in mans flesh. And surely, faith one, if all the Angels in heaven had studied to this day, they could not have said, man; into a more curious mould, or have given a fairer, or more correct edition of him.*

Verse 12. Thou hast granted me life. i.e. Into my body thus formed and organized, thou hast infused a soul, that principle of life quickned me in the womb, and brought me alive out of it, which, because it is a miracle of mercy, thou hast not addrest favour, thou hast granted me (Hic, thou hast wrought with me) life and grace. Thou

Bodin, thea. natur. 434.
Arist. de gen. anim. cap. 20.

Mr. Caryl.

Vatab.

Thou hast dealt life and goodness unto me; that is, thou hast given me life accompanied with thy goodness and blessings; so *Beza* senseth it. Some understand it of the reasonable soul; others of the beauty of the body according to *Isa. 40. 6.*

*And thy visitation hath preserved my Spirit. i.e. Thy good providence hath safe guarded me from innumerable deaths and dangers. Puerilis est periculum pelagum, children are apt to run into mischief; and those of riper years are subject to a thousand disasters and evil-occurrences. Gods special care is exercised over his, as is sweetly expressed *Psalm 121.* and *Psalm 23.* (*David* pastoral) and *Psalm 3.* where *David* doubteth not of safety, though asleep, and in the midst of enemies, because God sustained him: when as *Samson* and *Isboseth*, a sleep in the midst of friends, were circumvented, because deserted by him: oh pray, pray, that the Lord Jesus Christ would be ever with our spirits: visit him in duty, that he may visit us in mercy.*

*Verse 13. And those things hast thou hid in thine heart. Legendum hoc cum stomacho, faith Mercer: And hast thou indeed hid these things in thine heart? What things meaneth Job? his afflictions, which God was long before preparing for him, and now took his time to lay load upon him, to be revenged on him at unawares, and at greatest advantage. If this be the sense of *Jobs* words (as some would conclude from the next verses) he was mightily mistaken; and this was *atrox querimonia*, a grievous complaint, and unworthy of God, who lieth not at the catch, nor pretendeth fair, when he intendeth otherwise. A *Cain* may do so to *Abel*, *Esa* to *Jacob*, *Abelom* to *Amnon*, *Job* to *Amasa* &c. The Creator needs not daub or prevaricate thus with his creatures: if *Job* thought he did with him, *Job* was utterly out, though for confirmation he adde, *I know that this is with thee*; I am sure that thou hast dealt thus closely and covertly with me, and that thy plagues have surprized me. O these still revenges! *Martin* and others understand by those things hid in Gods heart, and which he was well assured could not have befallen him without Gods will and decree, the mercies which in the former verses *Job* had recounted and reckoned up, viz. his conception, quickening, preservation; all which he looked upon as love-tokens coming out of the heart of God, and from the spring of special love. Here then we see whence we may fetch comfort when most hardly bested; namely, from those effects whereby God sealed up his love to us in forming us in the womb; but especially in his Covenant of Grace, that bee-hive of heavenly honey, whereby he hath engaged to be our God even from the womb to the tomb; yea, to all perpetuity. Hereunto *Job* had respect, and so had *David*, *Psalm 22. 10, 11.* and *Psalm 25. 10.**

*Verse 14. If I sin, then thou markest me. Though through humane frailty only I offend (& nunc designatur mortalitatem qui peccasse erubescit,) thou soon noteest it, thou followest me up and down, as it were, with pen, ink and paper, to set down my faults. How then, say some, that God sees not sin in his children? *Job* thought the Lord was over-strict with him (which yet could not be) and that he put no difference betwixt him and those that were notoriously wicked, as the next words import.*

*And thou wilt not acquit me from mine iniquity. That is, from the punishment of mine iniquity. Verba diffidentis, faith Mercer: words spoken according to the judgment of the flesh, faith *Diodate*, which holdeth Gods visitations to be punishments and vengeance.*

*Verse 15. If I be wicked, woe unto me. Here he bringeth a Dilemma, whereby he declareth himself every way miserable, faith Mercer: whether he be bad or good, suffer he must without remedy. If I be wicked, woe unto me; woe is the wicked mans portion; tell him so from me, faith God, *Isa. 3. 10, 11.* Though he love not to hear on the ear, but can bless himself in his heart, when God curseth him with his mouth, *Deut. 29. 19.* And a godly man setteth the terror of sins woes before his flesh, that slave, that must be frightened at least with the sight of the whip. *Wo be to me, faith Paul, if I preach not the Gospel, 1 Cor. 9. 16.* Or if, when I have preached to others, I myself should be a cast-away verse 27. which to prevent, he kept under his body: (his corruption) and gave it a blue eye: for we are not debtors to the flesh, faith he, *Rom. 8. 13.* We owe nothing but stripes and menaces, cursing it in every trade &c.*

n N

And

Enphorn.

And if I be glorious, yet I will not lift up my head] Indeed I cannot, because I am so bowed down with changes of sorrows, armies of afflictions : my pains are continued, and I shall surely sink under them : much ado I have now to keep head above water. Others make this a description of Job's humility, *I will not lift up my head, viz.* in pride, but humble my self to walk with my God, as that poor publican did who stood afar off, and would not lift up so much as his eyes to heaven, *Luk. 18. 13.*

I am full of confusion] Cast upon me by my friends, who reproach me for an hypocrite, and make my cheeks glow. The fulness of an asperser may possibly put an innocent person to the blush : and it is the property of defamations to leave a kind of lower estimation many times, even where they are not believed. This was the confusion that Job complained of, the stomach of his mind was full of it, even to satiety and surfeit.

Therefore see thou mine affliction] My pressing and piercing affliction, see it and remedy it, as *Psal. 119. 153.* Let not all my trouble seem little unto thee, as *Nehem. 9. 32.* See Lord, see, behold it is high time for thee to see it.

Verse 16. For it increaseth] Heb. *For it lifteth up itself* : it even boyleth up to the height, or it waxeth proud, as the proud surges of the sea : *Broughton* rendereth it, *Oh how it fleeteth up!* Why how? Surely, as a fierce lion, so it hunteth me : it riseth upon me, as a Lion rampant doth upon his prey, or as a Lion when he is pursued, gives not place, hides not his head, but comes into the open fields as holding it a disgrace to withdraw, so some sense it : Or,

I thou hast me as a fierce Lion] *Tanquam le.* God when he afflicteth men, is oft compared to a Lion : or *Tanquam leonem*, as if I were a ravening Lion ; so thou huntest me, setting thy nets and toyls, making thy snares and pits *ut capiar ad occisionem* (so the Septuagint) that I may be taken and destroyed, as *2 Pet. 2. 12.*

And again thou shewest thy self marvellous upon me] Heb. *And thou returnest.* Here Job sheweth, faith an Interpreter, what a confidence he had, that God returning to him in mercy would do wonderfully for him in the end : the word *turning* here, and the *turning his captivity*, *chap. 42.* so aptly answering the one to the other to approve this exposition. But others understand it of the continued or repeated acts of Job's affliction *una vice post aliam*, as if he should say, thou clappst on one affliction upon another : my pains know not only no period, but no pause : thou layest upon me extraordinary sorrows, as if thou wouldst declare in me alone, *quàm mirum sis artifex*, what an excellent artizan thou art when thou pleasest, and what thou canst do against a poor creature : surely thou hast made my plagues wonderfull, *Dans. 28. 59.* So the Apostles were made a gazing-stock, a theatre, a spectacle of humane misery, *1 Cor. 4. 9.*

Verse 17. Thou renewest thy witnesses against me] These fresh witnesses were devils say some ; Job's friends, say others, his dolorous sufferings rather, faith *Austin*, those open witnesses of some secret wickedness in Job, as the world would esteem them. See *chap. 16. 8.* *Ruth. 1. 21.* Thus the Jews censured our Saviour, *Mat. 53. 3, 4.* The Barbarians *Paul. Act. 28.* and those in the Gospel them that perished by the fall of the tower of *Silam*. And how many precious men as well as Job, have been cast upon this evidence for traitors and rebels against the highest majesty? *Jerome* thinks, that when Job uttered the words of this text, he felt some new pains growing upon him and increasing.

I thou increasest mine indignation upon me] Or within me, as *chap. 6. 4.* and this was it that put a sting into his sufferings ; Gods heavy displeasure seemed to be kindled against him. Be not thou a terror unto me O Lord, said *Jeremy*, and then I shall do well enough with the rest.

Changes and wars (or armies) are upon me, or against me] Variety of troubles come trooping and treading, as it were, on the heels of one another : *Ps. 137. 8.* *Psalm 137. 8.* there is a continual succession of my sorrows, fresh sorrows sent against me &c. We see then that Job complained not without cause, though he kept not always within compass, as appeareth by that which followeth.

Verse 18. Wherefore thou broughtest me forth out of the womb] Why? but was not that a mercy? *David* esteemed it so, and gives God the glory, *Psal. 126. 3.* But discontent is an utter enemy to thankfulness. The bird sings not till she have taken

Isa. 38. 13.
Hol. 5. 14.
Hol. 13. 7.

Ab. Egr.

up her stand to her mind. Some mens eyes are so blear'd and glazed with tears for what they want, that they cannot see what good they have, cannot see mercies for blessings. Job here in a distemper witheth himself, (as he had done before, *chap. 3.* Who can understand his errors? *Psal. 19. 12.*) either unborn, or presently dead, without the distance of one day betwixt his birth and his burial. *In quo errorem erravi non levem, vir aliqui pietissimus* ; this was a worse with then if he had desired that his life might be presently taken away from him, for herein he sheweth himself unthankful to God for all his former benefits : and not so only, but angry with God for the good he had done him : thus we have seen dogs in a chafe fly at their masters, and children in a pelt strike at their parents. But these were the voices of the flesh, lust against the spirit, which afterwards (being justly reprehended for them, first by *Eliphaz*, and then also by God himself) he repressed and repented of in dust and ashes, *Psal. 42. 6.*

Oh that I had given up the ghost, and my eye had seen me] sc. with delight : for what pleasure is there in seeing a dead corps, especially a still-born child? See *Gen. 23. 4.* with the Note. This text teacheth us, faith an Interpreter, what sad effects extreme grief and pain worketh in the very best : it distempereth their spirits, and so disturbeth them, that their complaints look like the blasphemies of the wicked, and they sometimes with absurd things, dishonourable to God, and prejudicial to themselves.

Verse 19. I should have been as though I had not been] Here he sings the same song, as *chap. 3.* and 6. It is hard to say how oft a child of God may discover the same infirmity. Our lives are fuller of sins then the firmament is of stars, or the furnace of sparks.

I should have been carried from the womb to the grave] He makes mention of the grave as a desirable place, which yet in the two last verses he describeth as a place of darkness and disorder. Thus Job himself was in the dark ; and in his passion he throweth out words without wisdom ; *Inanes solliciti orantes est Deus*, faith one here, God is therefore to be earnestly intreated, that when we are hard put to't with pain and misery, we may not give way to unruly passion, nor suffer our tongues to out-lash, as they will be apt to do. See *Psal. 39. 1.* confer *Psal. 22. 77. 88 & 89.* and we shall see *David* well nigh as far out, as Job in his complaints and wishes ; but God can put a difference between the godly and sin in them, as between poison and the box that holdeth it. He can also pity them, as we do poison in a man, which yet we hate in a toad &c.

Verse 20. Are not my dayes few?] And oh that they might not be also evil ! sith I shall not much trouble the world, oh that I might not find much trouble in the world ! What man is he that would fain see good dayes, faith *David*, *Psal. 34. 12.* ? What man is he that would not, faith *Austin* in answer to him? Job and *David* joy in one and the same suit for a truce from trouble, sith their time here was so very short, *Psal. 39. 13.* and *89. 47.*

Cease then, and let me alone] After he had vented his passions, he falls again to his prayers. Ye have done all this wickedness (faith *Samuel* to the people who had been over-impartunate for a King) yet turn not aside from following the Lord *Eccl. 1 Sam. 12. 20.* Whilest prayer stands still, the whole trade of godliness stands still. Saints, though they have sinned, yet must not refrain prayer, but go home to God again with shame in their faces, and tears in their eyes, and he will speak peace ; only they must be sensible that their Father hath spit in their faces &c.

That I may take comfort a little] A modest request : the poor man speaks supplications, begs a farthing. They who are lowly make low demands. Oh that I were but a door keeper ! oh that *Ismael* might live in thy sight &c.

Verse 21. Before I go whence I shall not return] Before I go out of this world, never more to return hither to enjoy the comforts that are here to be had. Death is a departure hence, *1 Pet. 1. 15.* *Luke 9. 31.* And so the Ancients (*Irenaeus*, *Clement*, and others) used to call it : *I shall change my place, but not my company*, said that dying Saint who had here walked with God in uprightness ; and was now to bid adieu to all worldly interests. The old *Robinson* were wont to say of a dead friend, *Abiit, et expectoramus eum* ; He is gone, and will come again. It seems hereby that they had some darke notions of a Resurrection ; whence also their

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their Poets called a dead-body; a soul. — *animamque sepulchro condimus*. The Hebrew did the like; *Numb. 9. 2.* and *9. 10.* and *19. 11.* *Job. 2. 14.* as having a more sure word of Prophecy; and Job was clear in this point, firmly believing the resurrection of his body; *Job. 19. 26, 27.* It must needs be therefore that he speaks here of not returning into this world. See the like *Job. 16. 22.* *Psal. 39. 13.* *2 Sam. 12. 13.*

[*He then to the kind of darkness etc.*] See the Note on verse 22. *Verbe 22.* [*Land of darkness etc.*] This is not a description of hell, and of the state of the damned; (as some would have it) for Job never meant to come there; no more than *Job. 19. 26, 27.* and *42. 38.* But it is such an elegant description of the grave; as exceeds the imagination of Poets; and the rhetoric of all heathen Orators. There is something like it in *Dante's* *Pilgrims*, especially *Psal. 88. 11, 12.* where the grave is called a place of perdition, a land of forgetfulness; and of darkness, wherein they who descend praise not God, *Psal. 115. 17.* In respect of their bodies they do not, they taint; *Isa. 38. 18.* Hell, indeed, is much more a land of darkness; *Job. 10. 22.* it is that *dark-dark-dark*; a darkness beyond a darkness; as the dungeon is beyond the prison; and the pains of hell are the chains of darkness; now death is here a thing to the wicked; and hence it is so dreadful in the apprehension and approach of it; that men's hearts do even die within them, as *Nabals* did, through fear of death; and they tremble thereat as the trees of the wood, or leaves of the forest; *Job. 10. 22.* *Darkness* we know is full of terror: the *Egyptians* were sorely affrighted by their three dayes thick darkness, in so much as that they stirred off his roof all that while; *Exod. 10. 23.* and it was the more terrible, doubleless, because they had no warning of it, as they had of other plagues. Flow off downer-chop into the chambers of death (their long-home the grave) all on the sudden; as he that tumbles in the snow, may do over head and ears into a marble pit: Death of any sort, is unwelcome to man, as being his slaughterman; but when sudden, it is so much the more ghastly; and those that desperately dare death to a duel, cannot look it in the face with blood in their cheeks; only to those that are in Christ, the *stillness of death* is a rest; the sting of it pulled out, the property altered, as hath been already noted. Christ, the Sun of Righteousness, hath a Learned Expositor here, lay in the grave; and hath left perpetual beams of light there for his purchased people. The way to the grave is very dark, but Christ hath set up light for us *Job. 10. 22.*

Mr. Carly.

[*And of the shadow of death*] The shadow is the dark part of the thing; so that the shadow of death is the darkest side of death; death in its most hideous and horrid representations: the shadow of death is the substance of death; or death with addition of great death.

[*Without any order*] Heb. and not order. What then confusion surely, without keeping to rules or ranks: men's bones are mingled in the grave, whether they have been princes or peasants, it cannot be discerned: *Omnia mors aequat*; as these men are put up all together in the bag when the game is ended, without distinction of King, Duke, Bishop, &c. so here: *Plures* rendeth it; *experiem vicissitudinis*, without any interchanges, distinctions, vicissitudes, or varieties (as of day, night, summer, winter, heat, cold, &c.) of which all things consist the greatest part of the brevity of this world.

[*And when the light is in the house*] How great then must needs be that darkness; as our Saviour speaketh in another case, *Mark. 6. 23.* Surely when by the return of the Sun; there is light in the land of the living; in the grave all is abyssed and sunk into eternal night. As the bodies of those two mothered Princes were by their cruel Uncle Richard the third, in the black-deeps; a place so called at the Thames mouth: in the grave light and darkness are both alike: and as the Images in Popish Temples seem nothing, though great wax candles be lighted up before them: so the clearest light of the Sun shining in his strength would be nothing to those that are dead and buried. Let this be much and often thought on: *mirum tu, mirum Christi*; &c. *Cyrus* that great Conqueror lying on his death-bed; praised God, said *Xenophon*, that his prosperity had not puffed him up; for he ever considered that he was but mortal, and must bid adieu to the world. *Charl.* the fifth Emperor of Germany caused his royal bed and grave to be made five years before his death, and carried them closely.

closely with him whichever he went: *Samuel* sent *Saul* newly anointed to *Rachels* sepulcher, *1 Sam. 10. 24.* that he might not surfeit upon his new honours, &c.

CHAP. XI.

Verbe 1. Then answered Zophar the Naamathite.

With a most bitter invective, favouring more of passion, than charity; *Zophar* rejoyneth; or rather revileth innocent *Job*, mis-interpreting his meaning, *verse 4.* and laying to his charge; 1. Loquacity or talkativeness; 2. Lying; 3. Scoffing at Gods good providence, and mens good counsel. 4. Self-conceitnesse and arrogancy, besides rashnesse, boldnesse, &c. For want of better arguments against him, he falls foul upon him in this sort. And if the adversaries of the truth do the like by us (as our Saviour saith they will, *Mark. 5. 11.* and as himself after *Job* and many other of his members, had the experience of it) we must not be over-troubled. *Zophar* signifieth a watcher, he watched for *Jobs* halting, and took him up before he was down: he is stiled the *Naamathite* from *Naamab* (a city in the land of *Uz*, eighteen miles from *Jobs* *Pyramis*, saith *Adricomius*) which signifieth *Edom*. But he dealeth not so fair with his friend; as had been fit, for he giveth him no honour or respect at all, but treateth him with singular sharpnesse and violence, or rather violence of speech: hear him else.

Verbe 2. Should not the multitude of words be answered? Should not he who speaketh what he will, hear what he would not? yes, *Job* shall now, or you'll want of your will: but if *Job* have talked more then his part came to (the truth is, his speeches are longer then any of those his three friends, which are all, except that first made by *Eliphaz*, chap. 4. and 5. comprehended in one chapter, whereas his take up two, three, or more) he may well be excused, considering the sharpnesse of his disease, the ungentleness of his friends, and the sense of Gods displeasure, which his fault laboured under. *Zophar* and the rest looked upon him as a wretched hypocrite; and were angry that he would not yeild himself so; they accused his former conversation as wicked; what way had he therefore to defend and assert his own integrity; but by words? and must he yet passe for a prating fellow, a man of lips; a very wordy man; one that loveth to hear himself talk, because he will not be by them out-talked, and over-born by their false charges? Most sure it is, that profane and profuse babblings are to be avoided, and to bring fulnesse of matter in fewnesse of words; it is very commendable: *Quam multa quam paucis!* said *Tully* of *Brutus* his Laconical Epistle; how much is here in a little! but 1. Every man cannot be a short-spoken *Spartan*: It is reported that in *Luthers* house was found written, *Atlanthion hath both matter and words: Luther hath matter, but wants words: Scythius hath words at will, but wants matter.* Every one hath his own share: all are not alike-gifted. 2. He is to be accounted talkative, who uttereth unprofitable words, and far from the purpose, beside the point: and so *Zophar* himself was to be blamed in this whole discourse of his, wherein he talketh much, but speaketh little. Concerning the infinite and unsearchable wisdom of God, he argueth truly and gravely, but yet nothing fely to convince *Job*, who himself had said as much and more of the same subject. The counsel also that thereence he giveth *Job*, doth little or nothing concern him: it being the same in effect that *Eliphaz* and *Bildad* had said before him: *Zophar* therefore was the *loquacious*, the talkative man here mentioned, rather then *Job*, the lip-man, *adversus sua ipsius sententia*, *Job. 10. 22.* and as *Bion* was wont to say, that the *Grammarians* of his time could discourse well of the errors of *Ulysses*, but not at all see their own; so it befell *Zophar*.

[*And should a man full of talk be justified?*] Heb. a man of lips, so called, as if he were made all of lips; and had no other members. Shall such an one be ever a whit the better thought of? Not among wise men surely; what ever he may amongst the fellow-fools: for in *multiloquio nullus sapiens*: Some gravel and mud passeth

Namquid qui multa loquatur non est audiet?
Vulg.

passeth away with much water; some vanity with much talk: it is no wisdom for a man to lay on more words than the matter will well bear. A good Orator, saith *Plutarch*, will see that his words and his matter be matches. And *Hesiod* saith, that words, as a precious treasure, should be thriftily husbanded, and warily wasted: especially sith an account is to be rendered, as our Saviour assureth us, *Matth.* 12. 36. yea, by thy words (he saith not, for thy words) thou shalt be justified, and by thy words (if superfluous and sinful, wast and wicked) thou shalt be condemned, *verse* 37.

Verf. 3. Should thy lyes make men hold their peace?] Or, *Thy toys*, toilsome toys, hammered in thine own head, hatcht in thine own heart, which is deceitful above all things, and so a fit shop to frame lies in: but should we be silent at the hearing of them, and so become guilty of thy sin by a tacit consent? Can any mortall wight hear what thou hast said in behalf of thine own imaginary innocency? *chap.* 6. 29, 30. And how bold an appeal thou hast made to God as a witnesse thereof *chap.* 10. 7. and not reply upon thee, and reprove thee? The truth is, had *Job* been a liar, as *Zophar* would make of him, (even mendaciormus loquacissimus, as *Tertullian* saith of *Tacitus*, one that fearing his many words would not carry his cause, had intermixed divers untruths the better to grace the businesse) he ought not to have been forborn by *Zophar* or any else, that wished well to his soul: But it was far from good *Job* to be guilty of this foul sin, so hated of God, so like the devil, so inconsistent with religion. *Christianus est, non mentitur*, he is a Christian; you may be sure he will not lie, was the old argument; he will rather die then lie, *David* indeed in a distress, roundly told two or three lies together to *Abimelech* the high-priest, who suspected that he fled as a proscribed person *1 Sam.* 21. 2, 8. So *1 Sam.* 27. 10. But that he allowed not this sin in himself it appeareth in that 1. He had chosen the way of truth, his election was truth *Psal.* 119. 30. And 2. He prayed against the contrary evil, *Remove from me the way of lying*, *Psal.* 119. 29. He was not one of those that took fast hold of deceit, as *Jeremiah* pharseth it *chap.* 8. 5. Much lesse was *Job*; however *Zophar* was mistaken in him, as he was much more in his next charge, wherein he maketh him a scoffer of God and good people.

And when thou mockest, shall no man make thee ashamed?] *Job* is made a mocker here; yea, a scornee, and divider, as the word signifieth, such as *David* describeth, *Psal.* 22. 6. and the Author to the *Hebrews*, *chap.* 11. 36. where he speaks of cruel mockings, such as the Scripture every where (but especially in the *Proverbs*) brandeth for the worst sort of sinners: See *Psal.* 1. 1. where the Septuagint translate for scorners, *Pestis*: as elsewhere *Incorrigibile*, *Prov.* 21. 1. *Naught*, *Prov.* 9. 12. *Proud*, *Prov.* 3. 34. Workers of iniquity *Psal.* 119. 51. But where did *Job* mock in *Zophar*'s judgment? First, he spoke contemptuously (as he thought) of God, as *chap.* 10. 3. *Is it good unto thee that thou shouldst oppress?* &c. And whereas he spake better sometimes of Gods wilddom and righteousness, *Zophar* thought it was but from the eeth-outward: but poor *Job* had little lift or leisure to mock and jeer: next, he mocked his friends for saying that he was justly afflicted; saying, that they were cold comforters, void of Gods fear, mercilesse men &c. This they took in very ill part, and *Zophar* thinks to make him ashamed of it: for saith he,

Shall no man make thee ashamed?] *sc.* By refusing thee, and by bringing thee to a due sight of thine error: this good office he that shall undertake to do for another, must be sure that he be able to do it effectually, else better not to attempt it. When *Cavolo-Straism* opposed *Luthers* Consubstantiation but weakly and insufficiently, *Zwingli* said, he was sorry that so good a cause wanted shoulders.

Verf. 4. For thou hast said.] Thou hast confidently affirmed; and this he makes to be a loud lie, and not an idle word only. But where and when had *Job* said it? Did not *Zophar* openly play the Sophister, so interpreting what *Job* had spoken *chap.* 6. 10. and 9. 22. and 10. 7. in defence of his innocency, as if *Job* had maintained that he was free from all sin; whereas notwithstanding, he had very often witnessed and confessed himself to be a sinner, inso much, as that albeit he were without sin, yea he could not be accounted clear and pure in the sight of God? But *Zophar* took these for good words only, and was therefore so sharp-set against him. So *Cyril* and *Zephania* mistook one another, and objected heresie mutually: when

δοῦλος ἀλάστορ, κακός, ὑπερήφανος, μαγεύων.

Non satis humerorum habere.

when as afterwards it appeared, that they were both of one judgment. Charity would have taught *Zophar* to have taken *Job* in a better sense, and to have said of him as *Cruiger* did of *Luther*, *eum commodius sentire quam loquitur*: dum offensus est, that he held right, though in his heat he spake not so fitly as might be wished; good mens words are reverenter glossanda (as one said of the Lawes) to have a reverent glosse put upon them, and not by a spiritual unmannerlinesse, to be taken with the left hand; when they might and ought to be taken with the right.

My doctrine is pure] Clear as chrystat, transparent as a chrystat glasse with a light in the miditt; you may see through it, and find no flaw or filth in it: *Job* was no professed preacher, yet he had not corrupted the words of the Holy One, *chap.* 6. 10. As he had received the knowledge of the truth from parents and teachers: (the word here rendered *divinum*, comes from a root that signifieth to receive) so he had freely and purely imparted it to others, commending it unto them as found and sincere, and therefore well worthy of all acceptation. But that which troubled *Zophar* and his two fellows was, that *Job* should affirm that God did afflict good men in this world as heavily as bad men, which yet was an irrefragable truth, such as *Job* resolved to live and die in.

And I am clean in thine eyes] *i.e.* I am not finlesse, but sincere and upright, no hypocrite (as you have charged me) no worker of iniquity, but one that would be cleansed from all filthinesse of flesh and spirit, and do by the daily practice of mortification, purifie my self as God is pure: more then this *Job* said not, though *Zophar* thought he did, and therefore witheth in the next words that God himself would convince him of his error.

Verse 5. Behold that God would speak &c.] For we do but lose our sweet words upon thee, sith thou art set, and so wedded and wedged to thine own will and way, that thou canst not be removed and reclaimed, but by an extraordinary touch from the hand of heaven; *O therefore thus God would speak and open his lips against thee, and for us*: for so *Zophar* doubts not but he would do; but if it proved otherwise *chap.* 42. *Job* was justified, and these three condemned, because they had not spoken of God, (or of God) as in this text, the thing that was right, *verse* 7. but had been Satans instruments to discourage *Job*, and to drive that good man to many passionate speeches. Some men (and women too, as *Sarah*, *Gen.* 16. 5.) are over-hasty to send for God, as it were, by a post, to decide their controversies: who, if he should come at their call, would certainly pronounce against them. Fret not thy self therefore to do evil: be not rash with thy mouth, and let not thine heart be hasty to utter any thing in this kind before God, or to interest him in thy quarrels and controversies: for he will surely passe an impartial sentence; *whether is there any iniquity with the Lord our God, nor respecting of persons, nor the suing of gifts*, *1 Chron.* 19. 7. One Interpreter from this with of *Zophar* noteth; that it is an ordinary practice of hereticks (Satans factors) to mention God as approving of their errors, if by speaking he would from heaven declare himself plainly; and that therefore we should take heed of those that labour to work upon us this way, when by right reason they are able to evince nothing that they say.

Verf. 6. And that he would shew thee the secrets of wisdom] This may be understood of Gods law (saith *Diadochus*) or of the hidden wayes of his providence; which if God would shew *Job*, he should at once see that he mistook much, and knew little of those many mysteries that are both in the word and works of God, in all divine dispensations, which are such as none can unriddle but God himself; neither can we see them till he shew them. It is well observed, that the word here rendered [*secr.*] signifieth to interpret and expound that which is dark, mysterious and enigmatical; and till God shew us in this sort, we remain ignorant both in the book of the creatures, and in the book of the Scriptures. Oh pray that ye may be all taught of God; that he would shew you great and mighty things which *Job* knew not, *Jer.* 33. 3. that he would open your eyes, that ye may behold wondrous things out of his Law, *Psal.* 119. 18. &c.

Behold they are double to thee which is] *Sunt enim Deo judiciorum duo genera, scilicet Tigannes translate the words, for God hath judgments of two several sorts, open and secret, such as thou with all thy skill canst not give into.* The Hebrew

Psal. 37. *Ecclesi.* 5. 2.

is, *describes the being*; that is, faith one, manifold more then is by thee apprehended, and although God hath afflicted thee according to what he hath revealed, yet he might afflict thee more, if he should proceed according to the height of his secret wisdom: thy plagues should be double to that which is, if God should deal rigorously with thee: there is reason therefore thou shouldst be patient, sith thy sins are far more then thy sufferings.

Know thou that God exalteth thee less then thine iniquity deserveth] This is a meditation that may be of special use, as to humble us, so to stanch murmuring, and to strengthen patience under present pressures. See *Exra* 9. 13. with the Note. *Job* rendreth it *acknowledg* at least that God exalteth somewhat of thee for thine iniquity: somewhat it is, and but somewhat, sith hell is the just hire of the least sin, and it is the Lords mercy that we are not consumed *Lament.* 3. 22.

Verse 7. Canst thou by searching find out God?] i. e. The nature of God, or the course of his providence, and the reason of his proceedings? thou canst never do it: Neither did *Job* ever take upon him to do it, but had excellently and accurately set out the same things *chap.* 9. 4. &c. that *Zophar* here doth, so that he might well have spared his pains in this discourse as to *Job*, but that being too pertinacious in his evil opinion of him, he chose rather to thwart him, then to close with him, as contentious people use to do.

Canst thou find out the Almighty unto perfection?] No nor the brightest Angel in heaven, the highest graduate in glory. Find him we may possibly, but not find him out, much less find him out to perfection. *Tantum recedit, quantum capitur*, saith *Nazianzen*. The nearer you draw unto God, the further off he is from you, and you are as much to seek as ever: he is indeed like the pool *Polygrius* writeth of (cited by *Aristotle*) which in compass at the first scarce seemed to exceed the breadth of a shield, but if any went in to wade, it extended it self more and more. A Country fellow thinks, if he were upon such a mountain, he could touch heaven, and take a star in his hand; but when he comes thither, heaven is as far off as it was &c. So it is here; eye hath not seen, nor ear heard &c. *1 Cor.* 2. 9. *Chrysostome* speaking of Gods love in Christ, saith, I am like a man digging in a deep spring: I stand here, and the water riseth up upon me, and I stand there, and still the water riseth upon me. What the Apostle saith of this infinite love of God, that it *possesseth knowledge*, as having all the dimensions *Ephes.* 3. 18, 19. the same is true of the wisdom of God, as *Zophar* setteth forth in the following verses.

Verse 8. It is as high as heaven, what canst thou do?] And much higher; it is as the highness of heaven (so the Hebrew hath it) which is so high, that one would wonder we should be able to behold the starry skie (which yet is but as the marble wall round about the palace) and the very eye not be tired in the way. See the Note on *Prov.* 25. 3. How high that second heaven is, may hereby be gathered, in that the stars (whereof those of the first magnitude are said to be every one above 107 times as big again as the whole earth) do yet seem to us but as so many small sparks or spangles: but how high the third heaven is above them, cannot be conjectured *Ephes.* 4. 10. And yet the wisdom of the Almighty is far above that. But what meaneth *Zophar* by these cuted questions of his, *What canst thou do?* and *what canst thou know?* He thought belike, that either *Job* considered not what he had said, when he set forth Gods wisdom, and his own shallownesse: or else that he contradicted himself, when he nevertheles stood so much upon his own integrity, and complained so greatly of his misery, as of an injury.

Deeper then hid] Which where-ever it is, appeareth by this and other texts of Scripture: as *Revel.* 4. 11. *Dent.* 32. 22. *Psalms.* 55. 15. *Prov.* 15. 24. &c. To be *known* *Ubi sit, sententia, qui curiosis querunt*, saith one; where it is, they shall find one day; who ever curiously enquire. The word here rendered *hid*, signifieth the lower and more remote parts of the earth: and *David* telleth us, that the wicked shall be *burned in hell*, into the lowest part of it; as the *Hebræe* there implieth *Psalms.* 9. 17.

Verse 9. The times are longer then the earth] Wherein, some kingdomes are of a very great length; as those of the *Turks*, and of the *Tartars* at this day. How long then in the earth itself? Some have undertaken to tell in how many dayes a nimble

Orat. 1.

De mirabil. auscult.

nimble, footman might measure it, but that's but a conjecture. It must be remembered, that these things are spoken after the manner of men; for the wisdom of God can neither be measured nor numbered: of his understanding there is no number, saith the Prophet, *Psalms.* 147. 5. *Archimedes* the Mathematician vaunted, that he by his skill in Arithmetick, could number up all the sand or dust that is in the whole world habitable and inhabitable. But who can cast up the extent of the Divine wisdom.

And broader then the sea] Which yet *David* calleth the great and wide sea, *Psalms.* 104. 25. Breadth is ascribed to the sea, because of its huge extension; mariners for many dayes together whiles they sail upon the main, see no land; but only sky and water. Gods wisdom goes beyond all these: neither must we think to lade this Ocean with our cockle-shell. We may sooner drain the sea with a spoon, then the perfections of God with our largest understandings.

Verse 10. If he cut off and shut up] Heb. *If he change*, viz. his course or way of proceedings toward men, either to shut them up close prisoners, or otherwise to put them to such straits that (*Job*-like) they know not what to do, or which way to turn themselves.

Or gather together] viz. His witnesses, say some, against an offender, his armies and military forces, saith the Chaldee paraphrast, to ruine his enemies: his out-casts, say some interpreters, according to that *Psalms.* 147. 2. The Lord doth build up *Jerusalem*, he gathereth together the out-casts of *Israel*. If he do any or all of these to shew his sovereignty, as well he may;

Then who can hinder him] Heb. *turn him away*, or put a stop to him? If God should do and undo, confound all things, turn the world upside down, who shall contradict him or question him? May he not do with his own as he pleaseth? And might not *Zophar* have spared thus to have spoken to *Job*, sith *Job* had said the same to him in effect before? But *Zophar*'s design was to prove hereby that he who is by God brought into straits, is a wicked liver. He therefore in the two following verses glanceth at him as vain, wicked, brutish, and not unlike to a wilde asse-colt, such as God would surely tame and tutor to better things by afflictions, and so bring him to hand.

Verse 11. He knoweth vain man, he seeth wickednesse also] Doubtlesse he beheldeth faithlesse men, mortals of vanity, head-long and head-strong wights; *homines falsitatis* (so *Cajetan* rendereth it) men of falshood; *homines mendaces* (so *Pagnine*) lying perions, such as thou *Job* art presumed to be by thy impious words, and grievous punishments: He seeth wickednesse, *inanimatem & iniquitatem*, vanity and villany: God seeth all, how closely and clearely soever hypocrites think to carry the matter; first hiding God from themselves, and then vainly hoping to hide themselves also from God; but his eyes behold, his eye-lids try the children of men, *Psalms.* 11. 4. He seeth their wickednesse or *unreasonableness* (as the word properly signifieth) for wicked men are *absurd men*, *2 Thes.* 3. 2. they are compact of meet incongruities, solecizing in opinion, speeches, actions, all.

Will he not then consider it?] i. e. To judg and punish it? Man maketh no great matter of sin, but God doth. He will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, *Eccles.* 12. 14. he will see that every transgression and disobedience shall receive a just recompence of reward, *Heb.* 2. 2. This *Zophar* doth not only affirm, but puts it home strongly by a question (wherein he closely taxeth *Job* of hypocrisie) *will he not consider it?* Some read it without a question thus, *But he* (that is man) *considereth not*; is without understanding of Gods wisdom and justice, being dull and stupid like a wilde asse-colt as it followeth.

Verse 12. For vain man would be wise] Heb. *Hollow man*, that is, as void of grace, as an hollow tree is of heart of oak. *would be wise*] Heb. *would be heavy*, *ingreditur cordatus homo*, there is an elegancy in the Original that cannot be Englished. *Will thou know, O vain man*, saith *St. James* *chap.* 2. 20. The Greek is, *thou empty man*, thou that hast nothing in thee, and yet art highly conceited: thou that art (*Ephraim*-like) a silly dove without an heart; *Hos.* 7. 11. and yet in *superbiam* mettstis (as the Vulgar here hath it) raised up to pride: that little knowledge he hath, puffeth him up, *1 Cor.* 8. 1. *So hollow-like is the natural foot*, or rather so bladder-like,

Atqui non evanescit hac à Zophar dict. quoniam de his jam ex eadem dixisset Job. Marc.

like, that filled with earthly vanities, it growes great, and swelleth in pride: but prick'd with the least pin of piercing grief, it shriveth to nothing. The Prophet *Isaiah* fitly compareth it to a bul-rush, chap. 58. 5. the colour whereof is fresh, the skin smooth: but if you pill it, what is under but a kind of spongy, unsubstantial substance, of no use in the world worth the speaking of? Formallists and pretenders to holiness, are flat nothing, worse then nothing, iniquity, *Matth.* 23. 28.

Eph. 4.

Though man be born as a wilde asses colt] Take him in his pure naturals, he is no wiser, created he was in Gods image, which consisted in knowledge, righteousness and holiness: knowledge in his understanding, rightness or straightness in his will, and holiness in his affections. But since the fall, all this is lost and gone quite: he hath principium salutis, neither can he know the things of God, no though he be *Philos.* a souly man, one that doth excolere animam, such as *Tully* and *Aristotle*: yet is he in spirituals, as blind as a beetle, a meer asse-colt: a colt is none of the wisest creature, much lesse an asse-colt, least of all a wilde asse-colt; and yet such is man, sensual man, *Judg.* 19. saplesse man, *Psalms* 14. 1. he is as an asse foale for rudeness, a wilde asse for unruliness, untamed, and untractable. Surely, as a wilde asse-colt, (saith *Gregory* upon this text) not used to the yoke, runneth up and down the large fields and woods at his pleasure, and when he is weary, lieth down, and thus doth from day to day: So man by nature is licentious, running as his lusts carry him, to all manner of sin, and giveth not overrunning till he is weary: he will not be held in by any reins, or kept to do the work he should by any yoke which the Lord by teaching seeks to put upon him. Surely (saith another) God is faine to deal with such, as men do with frisking jades in a pasture, that cannot take them up, till they get them to a gate: so till the hour of death &c. *Thomas Blavernus* chief counsellor sometime to the King of Scots, believed not that there was God or devil, heaven or hell, till he came to die, and then cryed out, he was damned: so also did one *Arthur Miller*: and before him, a desperate Dean of *Pauls*. When death comes (saith *Sir Walter Raleigh*) which hates and destroys men, that is believed. But God that loveth and maketh men, he is not regarded. O eloquent death! O mighty death! whom none could advise, thou art able to persuade &c.

Marbury.

Theatr. hist. pag. 127, 128.

Sword against
sweat, pag. 34.
Hist. of world.

Verse 13. *If thou prepare thine heart*] viz. to meet God, *Amos* 4. 12. humbly submitting to his justice, and heartily imploring his mercy. The fume of what *Zophar* saith in the following verses, is this; if thou truly repent, thou shalt prosper: as if not; thou shalt perish: this he might have said more fitly to most of us, who are deeply guilty (saith *Lavater*) then to *Job*, who was nothing so sinful as we are, and yet much more penitent. But *Zophar* calls upon him to quarrel with his faults and not with his friends, and to break off his sins by repentance, without which, if he should have peace, it would be but like those short interims between the Egyptian plagues.

And stretch out thine hands towards him] Heb. *And spread thy palmes to him*: so in prayer for pardon of sin, and power against sin: for this stretching out, or spreading of the hands, is a prayer-geiture, wherein Gods people come *forma pauperis*, holding out the hand to receive mercy, as beggars do alms: or as men beg quarter for their lives with hands held up: or lastly, as he that is faine into a ditch, or deep pit, and cannot get out, lifteth up his hands, and cryeth out for help. See *Exod.* 17. 11, 12. and 19. 29. *1 Kings* 8. 22. *Psalms* 141. 2. It appeareth that the Ancients prayed not with their hands joyned together, or a little way lifted up, but with their arms stretcht abroad, and the palms of their hands turned up towards heaven.

Verse 14. *If iniquity be in thine hand, put it far away*] Cast away all thy transgressions; and throw thy lusts out of service. Hands lifted up in prayer must be pure; *1 Tim.* 2. 8. for the fountain of goodness will not be laden at with foul hands *Isai.* 1. 15, 16. Good therefore is the counsel of *Jeremiah*, chap. 4. 14. and of *St. James*, chap. 4. 8: The Priests had their laver to wash in before they sacrificed, and their brazen altar to offer on before they burnt incense. He that comes to pray, having not first purged himself of all filthiness of flesh and spirit, doth (say the Jew-doctors) as he that cometh to offer a clean beast; but holds an unclean one in his hand: By iniquity in the hand here; *Beza* and others understand wrong-dealing, either

either by fraud or force, by strength or flight of hand: and then *Zophar* presseth *Job* to restitution: away with it, saith he, send it home to the right owner: else you will cough in hell, and the devils will laugh at you, saith *Latimer*.

And let not wickedness dwell in thy Tabernacles] i. e. In thy family, and wherever else thou hast to do; I and my house will serve the Lord, saith *Joshua*: I and my maids, saith *Esther*. *David* care for the reforming and well-ordering of his household, and of his whole kingdom. See *Psalms* 101. throughout. Such a man is really as he is relatively. Those Governors of families and countries shew themselves perfect strangers to the practice of repentance, who make no other use of their servants and subjects, then they do of their beasts; while they may have their bodies to do their service, they care not if their souls serve the devil. This will lye heavy one day.

John. 24. 15.
Hib. 4. 16.

Verse 15. *For then shalt thou lift up thy face without spot &c.*] Repentance must be performed in faith, or else it will prove to be penitencia *Iscaiotica*, a Judas-like repentance. Lord (saith that dying Saint) cast me down as low as hell in repentance, and lift me up by faith into the highest heavens in confidence of thy salvation. *Zophar*, that he may move *Job* kindly and rightly to repent, promiseth him thereupon *maiorum ademptionem, bonorum adeptionem*, freedom from evil, and fruition of good. And first, thou shalt lift up thy face without spot, i. e. Thou shalt be full of comfort and of confidence, not casting down thy countenance, as guilty *Cain*, but looking up boldly and cheerfully, as *St. Steven* did, *Acts* 7. 15. they saw his face as it had been the face of an Angel.

Ibat ovans animis & spe sua damna levabat.

Yea, thou shalt be steadfast] Or durable and compact as a molten pillar, thine heart shall be established with grace, thy mind with peace: thine outward estate with a lasting felicity.

And shall not fear] sc. The losse of those enjoyments. To be freed from the fear of evil, is better then to be freed from evil: and a great part of the Saints portion both on earth and in heaven, lies in their deliverance from fear, *Luke* 1. 74. *Psalms* 112. 7. See *Zeph.* 3. 13. *Isa.* 17. 2. Repent, and thou shalt fear no more a revolution of any thy troubles.

Verse 16. *Because thou shalt forget thy misery*] There being no fear left, or foot step thereof remaining to renew thy grief, *Gen.* 41. 30. Remember thy former trouble thou shalt, with thankfulness for a better condition now, but no otherwise: all the marks of former affliction shall be worn out. See *Isa.* 65. 16, 13. so that thou shalt discount all the evil thou hast endured.

And remember it as waters that passe away] As a land-flood, soon gone, as a light cloud quickly over: or as *Noahs* flood which that good man thought upon: when it was past, with thankfulness to God, offering sacrifice for his safety. So shalt thou *Job*: and as a man seldom thinketh how much water passeth by his habitation by day and by night, or if he do; yet its no trouble to his mind, no more shall the remembrance of by-past miseries be to thine.

Verse 17. *And thine age shall be clearer than the noon-day*] The rest of thy life which thou givest for lost, shall be the very prime part of thy time for glory. Solid glory springeth out of innocency of life, beneficence toward all men, acts done valiantly and successfully with justice and moderation of mind: whereunto is added the constant applause of good men, proceeding from an admiration of so great virtue. This *Zophar* promiseth *Job* upon his true repentance, with a daily increase thereof, as the Sun shineth more and more unto the perfect day. Fame followeth virtue, as the shadow doth the body at the very heels. *If there be any verities, if any praise*, saith the Apostle *Philip.* 4. 8. Where the one is, the other will be. *Abel* for his faith and righteousness is yet spoken of (as some render *Hebr.* 11. 4.) though dead long agoe. *The Righteous shall be had in everlasting remembrance*, *Psalms* 112. 6.

Thou shalt shine forth, thou shalt be as the morning] *Isai.* 58. 8. Or, If thou dost wax obscure, yet thou shalt match the morning which dispereth darkness, and conquers it by the approaching light. Look how the Moon wadeth out of a cloud, so shall thou over-cast righteousness break forth as the light, and thy judgment as the noon-day, *Psalms* 37. 6.

Verse 18. *And thou shalt be secure, because there is hope*] It's a spiritual security that's here promised; which is a fruit of faith, quelling and killing distracting and distrustful fears; faith, I say, unfeigned 1 Tim. 1. 5. which produceth hope unfailing Rom. 5. 5. Hope is the daughter of faith, but such as is a staffe to her aged mother.

Tea, thou shalt dig about thee] That is (saith one Interpreter) by searching to find out how to do all things for the best, thou shalt prosper in all. Others sence it thus, thou shalt be secure as they that lye in trenches. Rabbi David, Thou shalt dig only about thy city, and not need to make any walls about it for thy security. Others, thou shalt labour hard, and sleep soundly thereupon. Or thus, God shall so encompass thee with his safe protection, as if thou dost but dig a place to pitch thy tent in, thou shalt enjoy thy selfe safer therein then otherwise thou wouldst do in a walled city.

And thou shalt take thy rest] God will keep off those gnats of cares and fears, that might disquiet thee. We read of some great Princes that could not sleep; as *Absalonus Esch. 6. 1. Richard the third of England; and Charles the ninth of France*, after that barbarous Massacre at Paris: but David could Psalm 3. and 4. because God was his keeper. No marvel that Philip sleepeth soundly, when Antipater (his fast friend) watched by him the while. Job and all Gods beloved ones shall sleep on both ears, Psalm 127. 2. rest securely and comfortably. What should hinder, when the keeper of Israel, who neither slumbereth nor sleepeth, shall watch over them for good?

Verse 19. *Thou shalt lie down, and none shall make thee afraid*] Thou shalt walk about the world like a conquerour, being ever under a double guard, the Peace of God within thee, Philip. 4. 7. and the Power of God without thee 1 Pet. 1. 5. neither shall any enemy come upon thee in the night to fright and to disturb thee, which is a great mercy. It is not long since we of this Nation did eat the bread of our souls in peril of our lives, neither could we rest in our beds for the sound of the trumpet, the alarm of waite: *Desolation upon destruction was cryed* Jer. 4. 19, 20. Should this ever be forgotten?

Tea, many shall make suite unto thee] Heb. Shall intreat thy face: yea, they shall strive thee out with their intreaties. Many seek the Rulers favour, Prov. 29. 26. he is even thronged with suitors, so that he cannot be without a Master of Requests. Hence the Poet *Orpheus* saith that *Life or Supplications and Petitions are Joves daughters*: and that they are ever attending at his throne. Here then *Zophar* promiseth Job, that upon his return to God he shall be as great a man as ever; and that many, yea, that his very enemies shall not only not molest him, but fear his power; and beg his favour. And whereas once it was, this is *Job whom no man seeketh after*, then the rich among the people shall intreat thy favour, Psalm 45. 12. and all that despised thee shall bow themselves down at the foot of thy feet, Psal. 60. 14. See Job. 45. 14. Rev. 3. 9. Prov. 19. 6. Lo this is the habour God putteth upon holiness, *Holy and reverend is his name*; and therefore reverend because holy: so also is ours, *Isai. 43. 4.* Howbeit we have cause to complain, that in these last and worst times, as the Turks count all fools to be Saints, so men with us account all Saints to be fools: and not a few turn to unholiness, lest they should be despised.

Verse 20. *But the eyes of the wicked shall fail*] Contraries illustrate one another: and *Zophar* with his words should stick and work, thinks to leave a ring in *Jobs* mind by telling him what he must trust to if he persist in his sin. And first, *his eyes shall fail*: The eye is a principal part of the body; and the failing of the eyes followeth either upon some sudden fright, or upon much weeping, *Psalm 115. 6.* and 38. (we read of one *Pharao* son of *Kophar* King of *Chanaan*, who wept out his eyes) or too long looking after the same thing; or on the same object. The wicked, saith *Zophar*, shall never want frights and griefs: they shall also look many a long look after help, but none shall appear. *Job. 17.* their hopes shall be fruitless, their projects in vain.

And they shall not escape] Heb. refuge of might shall perish from them: and mischief they shall never be able to avert or avoid. Many sorrows shall come to the wicked Psalm 32. 10. and although they may think to get off, or disengage them,

yet

yet it will not be, *Amos 2. 14. Psalm 142. 4. Sant* for instance. God hath forsaken me, saith he, and the Philistines are upon me, 1 Sam. 28. 19.

Their hope shall be as the giving up of the Ghost] Broughton rendreth it, *Their hope is nought but pangs of the soul*. Of that which yieldeth but cold comfort, we use to say, *It comforteth a man like the pang of death*: the Vulgar hath it, *Their hope shall be the abomination of their soul*: the *Figurine*, *Their hope shall be most vain*, even as a puffe of breath which presently passeth away, and cometh to nothing. Some *Rabbins* make this the sence, *Their hope shall be as the snuffing of the breath*: that is, they shall be so angry at their disappointments, that they shall vex and snuffe at it. According to our translation, the wicked mans hope is set forth as utterly forlorn, and at an end for any good ever to befall him. The godly mans hope is lively, 1 Pet. 1. 3. and the righteous hath hope in his death, *Prov. 14. 32. Cum expiro spero* is his motto: whereas the wickedes word when he dieth is, or may be, *Spes fortuna valet*, my life and hope endeth together. *Spes eorum expiratione animae*, so *Tremellius* rendreth the text: Death cauleth in the wicked a total despair, and a most dreadful shriek giveth the guilty soul, when it seeth it self launching into an infinite ocean of scalding lead, and considereth that therein it must swim naked for ever.

CHAP. XII.

Verse 1. *And Job answered and said*]

Being nipped and nettled with his friends hard usage of him, and harsh language to him, but especially with *Zophars* arrogant and lofty preface in the former chapter, he begins now to wax warm, and more roughly and roundly to shape them an answer.

Verse 3. *No doubt but ye are the people*] The select peculiar people, the only Ones, as a man is put for a good man, *Jer. 5. 1. a wife for a good wife, Prov. 18. 22.* a name for a good name *Eccl. 7. 1.* As *Athens* was said to be the *Greece of Greece*, and as one promising to shew his friend all *Athens* at once, shewed him *Salma* or as the *Latine Poet*, saying of *Fabius Maximus*.

Hic patrie vestrae murique urbis stant pectore in uno.

So saith *Job* by an holy jeer (not to disgrace his friends, but to bring them to more modesty and moderation; if it might be) Certes, ye are not one or two men, but (specimen totius orbis, an Epitome of the world, or at least the Representative of some whole people: ye have got away all the wit from my self and others: whilst ye look upon as so many wilde asses colts in comparison of your selves. Thus the Pope (Simon Magus-like) gives himself out to be some great thing, *Mat. 8. 9.* even the Church-virtuall: and that in his breast, as in *Noahs* Ark, is comprehended all wisdom and worth: ye know nothing at all, saith he (Caiaphas-like) to all others, *Job. 11. 4.* so do his *Parientes*, the *Jesuits*, who will needs be taken for the only scholars, Politicians, and Orators of the world. The Church, say they, is the soul of the world, the Clergy of the Church; and we of the Clergy: the Empire of learning is ours &c.

And wisdom shall dye with you] As being lockt up in your bosoms: *Suicidius* telleth us of *Platon* the *Academian*, that he was heard to say, that Learning was born with him, and would dye with him. The *Gnosticks* would needs be held the only knowing men: *Illuminates* in *Spain* the only spiritual men: *Swenkfeldians* in *Germany* styled themselves the *Confessors of the glory of Christ*: our *Antinomians* the *Heavenly Gospel*, and of free-grace: But what saith *Salomon*? Let another man praise thee; and not thine own mouth, *Prov. 27. 2.* And that which had been much to a mans commendation, if from another, soundeth very slenderly from himselfe, saith *Pliny*. *Athen. Exord.* and *Rabbi Levi* sic another sence upon this verse: *His* wit was no honey, but a plain assertion to this effect: *Questionless* you are to be counted among the common sort of people: (see *Job. 7. 49.*) Neither is there in you any thing excellent or extraordinary that ye should be looked upon; as trained

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ned from the dregs, or sifted from the brans of the very vulgar : your wisdom, if ever you had any, is even dead and decayed with you, and you have out-lived your prime &c.

Verse 3. *But I have understanding as well as you*] Think not that you have engrossed all the knowledge, and that you have the monopoly of wisdom in your breasts, for surely I may come into the ballance with you, and claim as great a share in understanding as your selves. *Zophar* was pleased to call me *hollow and heartlesse*, chap. 11. 12. *But I have an heart* (so the Hebrew here hath it) that seat of understanding : and that shall appear in the ensuing discourse, where *Job* proveth, that by solid arguments concerning Gods power, wisdom, &c. which *Zophar* had but barely propounded. And whereas this patient man was not without his impatientcies, yet he discovereth more grace, even in his distempers, then his friends did in their seeming wise carriages. Breaking out in the body shewes strength of nature. Some infirmities discover more good, then some seeming beautiful actions.

I am not inferior to you] Heb. *I fall not lower then you*. See *Nehem.* 6. 16. *Esth.* 6. 13. *Job* 13. 2. He meaneth, that he was much their superior, and did better understand the doctrine of Gods providence then they. This he speaketh not out of any vain-glory, or ambitious boasting, but as *David*, and *Paul*, and others after them did, commending themselves, either in defence of their own wronged innocency, or when it appeared unto them, that the concealing of their good parts and practises might turn to the hindrance of the truth, or to the hurt of the Church, or to the impairing and impeaching of Gods glory. In these cases, self-commendation is not unseemly : but a *Job* may lawfully stand upon, not his comparisons only, but his *disparisons* also.

Yea, who knoweth not such things as these?] *Viz.* That God rewardeth the righteous, and punisheth the ungodly. The Heathen saw this by the rush-candle of natures dim light. *Doth not nature it self teach you?* saith *Paul* 1 *Cor.* 11. 14. And again, *Thou knowest, that no whoremonger &c. hath any inheritance in the kingdom of God, and of Christ*, *Eph.* 5. 5.

Verse 4. *I am as one mocked of his neighbour*] Those that should countenance and comfort me, condemn and scorn me. I am their laughter and pastime, so he took it, fith they sat so heavily upon the skirts of his conscience, and would not weigh his reasons brought in in his own defence.

Who calleth upon God, and he answereth him] i. e. *I Job* do make God my refuge, when these jeering neighbours of mine do *shame my counsel*, *Psal.* 14. 6. and would mock me out of my religion : but God favoureth me though men frown : and where humane help faileth, divine appeareth. Or thus rather : I am derided of those who professe to call upon God, and to hear often from heaven. They are hard-hearted to me, though themselves have liberally tasted of Gods tenderness : and they pull up the bridle of mercy before me, which themselves have oft gone over.

The just upright man is laughed to scorn] *Shame shall be the promotion of fools*, *Prov.* 3. 35. and such a dissembler as *Dag* may well be derided, *Psal.* 52. 6, 7. But what hath the righteous done? And why should just, upright *Job* be laughed to scorn? But this is no news : Christ and his people have ever been for signs, and for wonders in this mad world, alwaies besides it self in point of salvation. He that departeth from evil, maketh himself a prey, or is accounted mad, *Isai.* 59. 15. If he will needs be a just upright man, if he will live godly in Christ *Jesus* (if he be so set upon it, that none shall hinder him) he shall suffer persecution, this of the tongue howsoever, 2 *Tim.* 3. 12. A wolf lieth not upon a painted sheep, we can look upon a painted road with delight : it is the reality of godliness that is hated.

Verse 5. *He that is ready to slip with his feet*] He who is in a declining, tottering condition, ready to fall and perish under the burden of his afflictions, though formerly he was looked upon and made use of as a lamp or torch, yet when he is at an under, and brought low, is shamefully slighted by such as have the world at will : like as a torch when waited and waxen short is cast out of the hands, and trodden on with the feet of him that held it. The holiest men, if afflicted, do but *smoke* in stead of shining. When Christ himself was a man of sorrows, he was therefore despised and rejected of men, who hid, as it were, their faces from him, and esteemed him not, *Isai.* 53. 3. The prodigal elder brother speaks scornfully of him, because poor,

Luke

Luke 15. 30. *This thy son* ; he saith not, *This my brother* &c. *Gregory* saith, that the poor just man is here compared to a lamp extinct, because he shineth inwardly by the vertue of an upright heart : but outwardly is as it were extinct, because there is nothing outward to commend him ; no glorious apparel ; no goodly houses, &c. whence they are slighted by the rich wretches of this world. But such a lamp (saith he, following the Vulgar translation) is set for an appointed time ; that is, the day of judgment, when he shall shine most brightly, even as the Sun &c. when the worlds favours shall be thrust into utter darkness.

Verse 6. *The tabernacles of robbers prosper*] By *Robbers* here understand all such as sin against the second table, but especially oppressors ; and wrong-dealers, whether by force or fraud. As by those that *provoke God* (*quivis Dei interurbant*, so the *Tigurines* translate) that irritate and disquiet him, attempting to put him out of temper, are meant sinners against the first table : See the like 1 *Tim.* 1. 13. I was (against God) a blasphemer, (against man) a persecutor ; against both injurious : but I obtained mercy, special mercy! So do not these *Robbers* and *God-provokers* in the text : thrive they may, and be in a peaceable condition ; yea, they may be secure and confident of the continuance of their prosperity : confidences are to them, saith the Hebrew verity ; for they trust in uncertain riches, whilst God bringeth into their hands, *viz.* whatsoever they wish, yet not as love-tokens, but as wrath-tokens : these fatting beasts are but fitting for the slaughter. God oft giveth that in wrath to some, which he withholdeth from others in great mercy : Mean-while *Zophars* twofold assertion in the former chapter, *verse* 17, 20. that good men prosper here, and bad men suffer, falls to the ground, whilst *Job* disproves it. 1. By experience in this verse and the former. 2. By the testimony of the creatures, those Catholick preachers, *ver.* 7, 8, 9, 10. 3. By the testimony of the senses, and of ancient men, *verse* 11, 12.

Verse 7. *But ask now the beasts of the earth, and they shall teach thee*] Even the wildest of them that abide in the wilderness : there is not one of these, or else of the fowls of the air, but can both teach thee, and tell thee that the world is ordered by a providence, that God is Powerful, Wise, Just, &c. and must therefore be loved and served. That he suffereth the bad to oppress the good, as the great beasts do devour the little ones ; as the hurtful fowls destroy the harmless, as the great fishes eat up the smaller : man, who was once the Captain of Gods school, is now, for his truantness, turned down into the lowest form : as it were, to learn his *A B C* again ; yea, to learn it of the meanest creatures. See *Prov.* 6. 6. *Jer.* 8. 7. *Matth.* 6. 26. where it appeareth, that in the Ant, Stork, Swallow, &c. God hath set before us, as in a picture, the lively resemblance of many excellent vertues, which we ought to pursue and practise : These are the right lay-mens-books, the images that may truly teach people the knowledge of God, and of his will, of themselves, and of their duties : which we should the rather learn, because God hath given us wisdom beyond them, *Job* 37. 15. and yet by sending us to them, shameth our dullness and disobedience.

Verse 8. *Or speak to the earth, and it shall teach thee*] Teach thee? What? surely many good lessons, as that of humility and modesty, considering our original : that of fruitfulness, whilst she liberally yields her riches and strength, and brings forth food for the maintenance of those innumerable armies of creatures that live upon her : but especially, and for the purpose, this the earth teacheth, that the tabernacles of robbers prosper, that oppressors swallow down most of her delicacies, eat the fat, and drink the sweet, rustle in her silks, and gird in her hid treasures of gold and silver.

And the fishes of the sea shall declare unto thee] These *monstrous* must have some what also to say to thee, and by a dumb kind of eloquence read thee a divinity-lecture, whilst they are able to produce many such particular examples of violence in the seas, and with further *doctores* (or *scribes* up unto the bottom of the sea) are served up to great mens tables, and do fill the fat paunches of oppressors. It is not unlikely that *Job* in this frequent sending *Zophar* to school to the unreasonable and inanimate creatures, doth twiteth him with those quicker questions of his, *chap.* 12. 8. *What canst thou do? what canst thou know? &c.* giving him also to know that he need not travel so far as heaven or hell for instances of Gods infinite power and wisdom, with

Terra quam
serimus docet
seriam quam
gerimus.

Ἰηλαρησεν
Αἰς 17.

Theologia
cryptica.

we may contemplate the foot-steps of God in each creature: and sith he is so near unto us, that hee may bee almost felt with our hands, as Paul speaketh.

Verse 9. *Who knoweth not in all these &c.* Or, *By all these* forementioned creatures &c. and therefore *Zophar*, you have shewed no more wisdom in your lofty discourse, then the birds, beasts, and fishes have taught and told us. It is a silly vanity to pretend mysteriousness about vulgar truths; to dig deep for that which lieth above ground; to talk of new truths, and never before heard of, when as the hearer may well say, as here, *Who knoweth not such things as these?* Of some in these dayes it is observed, that they call upon their hearers to mark, it may be they shall hear that which they have not heard before: when the thing is either false, or if true, no more then ordinarily is taught by others.

That the hand of the Lord hath wrought this. That he alone made all without rest or toyle, and that he alone manageth and ordereth all according to the good pleasure of his will: neither need he subscribe his name to his work, for the very things that he hath made, proclaim that he made them. Mean while, hereby we may see how much we are beholden to *Aristotle*, *Eliau*, *Galen*, and other Learned men, who have written bookes concerning the Natures of living creatures.

Verse 10. *In whose hand is the soul of every living thing.* That is, the life of every beast, flowing from a sensitive soul, *Lev. 17. 10, 11.* This God both giveth to the creature, and conserveth it: he suffereth it not to be taken away from little sparrows, or the like, without order from him: much lesse befalleth any such thing to man without his singular providence, sith our very hairs also are numbered, *Matth. 10. 30.* *Luke 12. 7.* The few-doctors do therefore offer manifest injurie to *Job*, when they say, that he held indeed that God created, and doth preserve the several kinds of things, but permitte the particulars and individuals to hap-hazard; whereas here he delivereth his judgment plainly to the contrary, when he saith,

And the breath of all mankind. Heb. *The spirit of all mans flesh* (and so Brought on readeth it) that is, of every mans body: hence God is called, the God of the spirits of all flesh, *Numb. 16. 22.* and the Father of spirits, *Heb. 12. 9.* and the Former of the spirit of man within him, *Zeck. 12. 1.* My times are in thine hand, saith *David*, *Psalms 31. 15.* God preserves our lives as a light in a lantern: and we may be glad it is in so safe an hand; we should therefore honour him, as *Daniel* telleth *Belshazzar*, *Dan. 5. 23.* yea, let every thing that hath breath praise the Lord, *Psalms 150. 6.* Or as the Hebrew hath it, *Let every breath praise the Lord*: as oft as we breathe, we are to breathe out the praise of God, and to make our breath like the smoke of the Tabernacle: this we should do the rather, because our breath is in our nostrils, every moment ready to puffe out, and the grave cannot praise God, death cannot celebrate him, *Psalm 38. 18.*

Verse 11. *Doth not the ear try words &c.* The mind may as easily conceive of these truths, as the ear judgeth certainly of the variety of sounds, and the tongue of the diversity of tastes: neither may you think that I will, without any examination or distinction, allow of your discourses, or that I can take it well that you reject, as void of reason, what I have said, without once weighing it. The ear is one of the two learned senses, it is an instrument of discipline: only it should be kept clean and free from prejudicial passion, which will be as gall in the ear. See *Psalm 6. 9.* *Demosthenes* called oft upon his *Athenians* to get their eares purged of thot: and *Alexander*, when he heard a cause, was wont alwaies to keepe his eares free for one care free for the other party: he would not be prepossessed. *Mercer* observeth, that the Hebrew word for an ear, doth in the dual number signifie a pair of balances; to note, that a judicious Christian taketh not up truth upon trust, but considereth first, and afterwards believeth; he tryeth all things, and then holdeth fast that which is good, but abstaineth from all appearance of evil, *1 Thes. 5. 21, 22.* The ear and the mind are in the Greek tongue very like in sound: the mind judgeth of the truth of words by the ear, as the beam in a pair of balances determineth the just weight of things by the two scales. He that is spiritual discerneth all things, *1 Cor. 2. 15.* his heart is purified sense. *Philip. 2. 9.* senses exercised, habitually exercised, his discerns good and evil, *Heb. 5. 14.* his sense is a rational service, *Rom.*

Mal. 3. ult.

Quadam ani-
malia fel in
aure gestant.
Oren. mor. 1. 1.

Is. vii.

Rom. 12. 1. his obedience the obedience of faith, *Rom. 16. 26.* Whereas the natural man is carried away as he is led, *2 Cor. 12. 2.* pulled away with the error of the wicked, *2 Pet. 3. 17.* taken prisoner by seducers, *2 Tim. 3. 6.* and by them made prize of, *Col. 2. 8.* as having either no skill, or no will to examine what is doctrinally propounded to him.

As the mouth tasteth his meat. Heb. *the palate*, which is the proper instrument of tasting: Now the order of nature requireth (saith one) that seeing our bodily senses, are so nimble and able to discern what is fowr, what sweet, &c. our understandings also should do the same by right reason: and the contrary is very absurd and unbecoming a man; neither can there be any good excuse made for our dullness, if we bend not our minds to the search of the truth, for as much as there is so much adoe made to please the palate, eyes, eares, and other senses: *Catullus* withed all his body were nose, that he might spend all his time in sweet smells. *Philoxenus*, that his neck were as long as a Crane, that he might take more delight in meats and drinks (it seems that he placed tasting not in the mouth, but in the throat.) *Boccaccio*, the Italian Poet said, that he was born at amore delle donne, for the love of women: and of a prodigal pleasure-monger in London, we read, that to please all his five senses at once, he allowed to the delight of every several sense, a severall hundred pound. See the Note on *Amos 6. 6.* There is a *sancta crapula*, an holy gluttony, as *Luther* calleth an hearty feeding on divine viands, a finding satisfaction and sweetness beyond that of the hony and hony-comb in Gods Ordinances, crying to Jesus Christ as the Spouse doth *Cant. 8. 13.* Cause me to hearken to thy voice: and obeying him, thus bespeaking us, *Eat o friends, drink, yea, drink abundantly o beloved, till you are even inebriated with loves, Cant. 5. 1.*

Verse 12. *With the ancient is wisdom.* Heb. *with the decrepit*, who have a long long being upon earth, and are now become wondrous old, even four-score and upward: with such is wisdom, or else it is a shame for them. See *1 John 2. 12.* *Heb. 5. 12.* True it is, that wisdom doth not alwaies lean upon a staffe, nor look through spectacles. Age is no just measure of wisdom: there are bearded fages, (as was *Solomon*) and gray-headed children, as *Rebubim*. *Macarius* was called *anagorayear*, the old youth; (*Samuel*, *Daniel*, *Timothy* were such.) When *Asaph*, who succeeded *Chrysothom*, was an old dotrel of fourscore years, *adorande subigini*, (as one saith of some ancient Authors:) and *Nektarius* who succeeded *Nacianzen*, was a meer novice, and preferred to that place, only because he was of a venerable aspect, and of a bishop-like presence and deportment. Of the *Brabantia* *Erasmus* testifieth, that the elder they are, the foolishlier. And *Job* here seemeth to tax his friends, that though old, yet they were not over-wise: not worthy of their years: sith they understood not what he spake concerning Gods providence: *Is wisdom with the ancient*, saith he, *and understanding in length of dayes?* To some read it question-wise, *q. d.* it ill appeareth.

And in length of dayes, understanding. By reason of their much observation, and frequent experience, together with their ability to draw other things out of those they have observed, and from former events to prelage future. This is to be understood of such old men as are like flowers, which have their roots perfect, when themselves are withering; as with roses, keep a sweet favour though they lose their colour, as with the Sun, shine most amiably at their going down. But lest we should attribute too much to such fages, *Job* shewes in the next verse, that all their wisdom is but derivative, and that all their understanding is but a spark of Gods flame, a drop of his Ocean.

Verse 13. *With him is wisdom and strength &c.* Wisdom, strength, counsel, and understanding, are all concentred in the dominion of dayes: complete he is in all excellencies and perfections, all which do meet in him, and continue alwaies in the highest degree. The mighty God fainteth not, neither is weary: there is no searching of his understanding. *Isa. 40. 28.* He is also no lesse good then great and wise, good, original, universal, all-sufficient, and satisfactory, proportionable, and fitting for our soul, which as it was made by him, and for him, so it is never quiet till it resteth in him. See *Eccl. 5. 4.*

He hath counsel and understanding. Counsel he hath, but without consultation; Wisdom, but without experience. Knowledge, but without discursive Diect, but

Senforium.
Merlin in loc.

Theatre of
Gods judgm.

Psalms 63. 5. 6.

Amos. 11. 10.
cap. 9.

Veneranda ca-
minis, et vultu
sacerdote dignis.
Baron.

but without deliberation: *Loquimur de Deo &c.* We speak of God, faith one, not as we ought, but as we are able. And these things we speak of God: (faith another Father) because we find not what better to speak of him. But Job hath a mind to say the utmost that may be said.

Verse 14. *Behold, he breaketh down, and it cannot be built again.* As he did the old world, *Sodom and Gomorrah*, many Monarchies and Empires, the Tower of Babel, and other castles and houses which now live by fume only: If at all, if God have a mind to raine these, who shall raise or repair them? *Jehoiachin* the Apostate, in spite to the Christians, let the Jews awoke to recedifie the Temple at Jerusalem, but they could never effect it, by reason of a terrible earthquake, that slew the workmen, and marred the materials. The *Arian* Bishops held a second Council at Nice, with purpose to have abolished the memory of the first, together with the Nicene Creed, and to have established *Arianism*: but God disappointed them; and sent them packing thence by a huge earthquake, which overturned a great part of that city, and destroyed a number of people. *Constantine* Nephew to *Heraclius* the Greek Emperour, and (three hundred years after him) *Ordo* Emperour of Germany, intended, but in vain, to make Rome the seat of their Empires, as anciently it had been. God would not suffer it so to be, faith *Gualterus*, because the Kingdom of the Church, foretold by *Daniel*, was to have its seat there. If he had said, the Kingdom of Antichrist foretold by *Paul* and *John* the Divine, he had hit the nail on the very head.

He smiteth up a man, and there can be no opening. He clappeth him up close prisoner, as *Mansueti*, *Zidkiah*, *Bajazet*, *Boniface* the 8. &c. or fasteneth him to his bed by some chronicall disease (as he did *Abimelech*, *Abasab*, *Ala*, *Enas*, *Alb* 9. 33.) or otherwise straiteneth him that he knows not how to help himself, as he did *Pharaoh*, *Saul* (when the Philistines were upon him on every side) those refractaries in *Isaiah*, chap. 9. 2. and shall do the whole of *Babylon*, Rev. 18. when her lovers shall bewail her, but not be able to beseech her; ver. 9. 10. For when God thrusteth up any in this sort, they must lie by till he please to release them, and extricate them as he did *Joseph*, *Jehophaphat*, *David*, *Peter*, *Valentinian*, and many others, when they were even forsaken of their hopes.

Verse 15. *Behold he withholdeth the waters, and they dry up.* He not only when he pleaseth, imprisoneth men, but waters also: that they cannot get out of the clouds, those bottles of rain, those airy sponges, vessels as thin as the liquor that is contained in them: it is from the power of God that they dissolve not upon us at once, and overwhelm us. *Bartholomae* reports that in the year of grace 1351. a great number of men and cattle were drowned by the sudden breaking of a cloud; divers vineyards, stone walls, strong houses, were destroyed and ruined. At sea sometimes, ships are by the same means sunk; sea-men call it a spout. Again, it is by the anger and judgments of God that the clouds are sometimes so closed up, that they yield no more water then iron or adamant: *Isa* 58. 1. *Heaven*, faith he, that there be up rain. *Cherub* 7. 13. and *Deut* 28. 23, 24. God threateth, as a punishment of mens sin, that the heavens over their heads shall be brass, and the earth under them shall be iron: that the rain of their land shall be made powder and dust: from heaven shall it come down upon them as by extorting great drought; grains of dust shall ascend into their air with the wind, and come down as the drops of rain in a shower when it is kindly weather. Thus it was in *Abasab* dayes: *King* 18. See *Psalm* 1. 20 with the Note.

And they dry up. The rivers, fountains, and the roots of trees all dry up, languish, and perish; heavy sils, and other acute diseases abound.

Also he sendeth them out, and they overturn the earth. They did so with an accent in the general deluge, and in *Deucalion* flood in *Thurs*, besides many other great tracts and parts of the earth overturned by waters: *Pliny* and *Strabo* give us sundry instances of towns and countries laid waste by water. What great hurt was lately done about *Amsterdam* by water, and what breeding down of bridges, mills, and other houses, by excessive rain, and floods thereupon, besides marring of grounds; and rotting of cattle in many places amongst us, needeth not here to be recited.

Verse 16. *With his strength and wisdom.* Such strength as he exerciseth most wisely, mightily and righteously. *Sic volo, sic volo*, faith the Tyrant, Right or wrong, mine shall be: *Postumus* & *Jabemus*, faith that man of sin, we will and command, &c. neither must any minute us, nor say so much as what we do: upon

upon pain of damnation: When *Constantine* would have *Paulinus*, *Lucifer*, and other Bishops subscribe against *Athanasius*, and communicate with the *Arians*, he yielded to no other reason but this: *Quod ego volo, pro canone fit*. Do as I bid, or get you into banishment: But God, though he hath all power in his hand, and may do whatsoever he pleaseth, yet with him is strength and equity: (so *Varathas* rendreth the word *Tushiyab* here used) or the being, substance, and permanency of all creatures (so *Munster*) which subsist merely by his maintenance: or, the rule and certain law of wisdom and judgment, by which wisdom acteth, faith *Mercer*. So then the Lord, though he make his will a law, yet he cannot do otherwise then well, because nothing but wisdom and equity is in it.

The deceived, and the deceiver are his. This Job produceth as a proof of Gods insuperable strength, and unsearchable wisdom, that he hath an over-ruling hand in the artifices and flights of men, even the cunning craftinesse (as the Apostle speaketh) *Eph* 4. 14. whereby they lie in wait to deceive. These be not only and barely permitted in his just judgment upon the deceived (whether through ignorance, or idleness) but disposed also, & ordereth both the deceiver and the deceived, (whether in spiritual things, or civil) to his own righteous ends, and holy purposes. See *Ezek* 14. 9. *1 Kin* 22. 19, 20. *2 Thes* 2. 11. *Isa* 19. 14. and then conclude with Job, that wisdom and strength are his, who can thus draw light out of darkness, and powerfully order the disorders of the world to his own glory, and the good of his people: For there must be hereafter that they which are approved may be made manifest, *1 Cor* 11. 9. Mean-while here is the comfort of every good soul, that none can take them out of the Fathers hands, *Job* 10. 29. and it is impossible that the elect should be totally and finally deceived, because both the deceiver and the deceiver are Gods: by him, and from him, and for him are deceivers and deceived, (so *Broughton* translateth this text). By him, for he suffereth and ordereth them: From him, for he sendeth them: And For him, for they promote his glory, and serve his ends. He many times suffereth the tree of the Church to be shaken, that rotten fruit may drop off. There are that set this sense upon the words, they are both in Gods hands, the deceiver to have revenge taken upon him; and the deceived who revengeeth not himself to have his cause righted, as *1 Thes* 4. 6. an argument both of Gods wisdom to find out the deceiver, how subtle soever: and likewise of his power in punishing them, how potent soever.

Verse 17. He treadeth counsellors away spoiled. Of wit, wealth, and honour. This should be a warning to such not to take ill causes in hand, not to call evil good, and good evil, not to justify the wicked for a reward, and to take away the righteousness of the righteous from him, not to bolster out a bad cause, and to outface a good, lest if they improve their wits and parts to so evil an end, God make them as despicable as before they were honourable. They may see what the Lord did to *Abisopel* that Oracle of his time, to *Pharaohs* counsellors, *Isa* 19. 11, 12. to *Pharaoh* himself, *Ex* 1. 10. with *Pr* 28. 15.

And he maketh the Judges fools. Broughton rendreth the verse thus, He brings Counsellors to badness, and Judges to stark madness: He insatiate them, not by insinuating folly into them any more, then the Sun when he shineth not in our Horizon; causeth darkness in the air, which of it self, and of its own nature is dark: But when God with-holdeth that light of wisdom which he had imparted to a man, his in-bred darkness must needs shew it self. More then this, it sometimes cometh to passe, that when God delivereth a man up for his sins to a reprobate sense to an injudicious mind, he is thenceforth deprived sometimes of natural wisdom, and common sense, that the divine revenge may be the more apparent.

Verse 18. He looseth the bonds of Kings. He degradeth them, taking away all command and authority from them, which is the bond that bindeth the people to obedience and subjection, *Job* 30. 11. *Isa* 45. 1. 5. as our *Henry* the third, who was called *Regni dilapidator*, ill beloved of his people, and far a less King (faith the Chronicler) by striving to be more then he was: the just reward of violations.

And girdeth their loins with a girdle. With a rope, say the Vulgar: he brings them from the throne to the prison: he layeth affliction upon their loynes, as *Psalm* 66. 11. An instance hereof (beside the late King, and *Corradus* King of Germany likewise beheaded at Naples) we had here in *Richard* the second, brought forth in a royal robe to be deposed, and then hunger-starved in prison: as also in *Henry* the sixth, who having been the most potent Monarch for dominions that ever

Aug.

Am. Marcell.
lib. 23.
Socras. 3.
Theod.
Ruffin.
Eunc.

Theophanes.
Zonaras.
Cedrenus.
Job. de Columna
in Mari historiarum.
Gen. Chronol.

De meteur. lib. 11.

Prin. Nat. hist.
lib. 1. cap. 90. 91.
Sen. Nat. quest.
lib. 6. cap. 23.

Daniel.

Val. Max. Cribit.
pag. 267.

England had, was afterwards (when deposed) not the Master of a mole-hill, nor owner of his own liberty, but baffled and beaten by every base fellow. Some Interpreters make the sense of this to be, thus, God sometimes looeth the bonds, into which Princes are brought, and advances them again to kingly dignity; the ensign wherof, was of old a precious girdle. So it befall *Mamfich*: *Nebuchadnezzar*, *Jeboiakim*, restored and honoured againe as a king, by *Eyilmoredach*, 2 Kings 25:28. Historians write, that *Nebuchadnezzar* was so offended with his son and successor *Eyilmoredach*, as he cast him into prison, and that in prison he and *Jeboiakim* became acquainted together, whence his advancement afterwards.

Verse 19. *He leadeth away Princes (spoiled):* Or *Priests*. *Ducit sacerdotes inglorios*, so the Vulgar translateth, He leadeth away the Priests without glory, dishonoured. Priests were generally much esteemed and privileged in all ages. *Alexander* the great gave greatest respect to *Jaddu* the Jewish High-Priest. When the *Gauls* had burnt *Rome*, and were besieging the Capitol, *Caius Fabius Dorso*, attired as a Priest, with his sacrifice, and other necessities in his hand, marched through the midst of the enemies, astonished at his resolution, offered his sacrifice on the hill *Quirinalis*, and returned in safety. The *Bards*, a kind of Priests, were here in *Albion* of such esteem among the greatest commanders, that if two armies were even at push of pike, and a *Bard* had step'd in betwixt them, they would have held their hands, hearkned to his advice, and not have offered to strike till he were out of danger: *Magna fuit quondam capitis reverentia sacri*. Howbeit, such also have been carried captive, and slain by the enemy, as was *Seraiah* the high-priest by *Nebuchadnezzar*; and before him the two sons of *Eli* (whose white Ephod covered foul sins) slain by the Philistines. The Lord hath despised, in the indignation of his anger, both the King and the Priest, *Lam.* 2. 6. Both the Prophet and the Priest go about into a land that they know not, *Jer.* 14. 18. The word *Cohen* is used indifferently to signifie a Priest, or Prince, an Ecclesiastical or secular Governor. *Brough-ton* rendereth it here *Dukes*; others, *Presidents* or *prefects* of Provinces: Honour is no shelter against the wrath of God.

And overthroweth the mighty] Such as might seem unmoveable, as a rock or tree firmly rooted, these God shaketh and shattereth to pieces, he rooteth them up, and ruineh them. Let no man think to prevail by strength, 1 Sam. 2. 9. With the weakness of God (if any such thing there were) is stronger than men, 1 Cor. 1. 25. He will smite his enemies (as so many puny-boys) in the hinder-parts, and so put them to a perpetual reproach, *Psal.* 78. 66. Yea, he will not only smite them on the loins, but through the loins, (*Dant.* 32. 11.) that they never rise again. Let them therefore learn to meddle with their match, *Eccles.* 6. 10. and take heed how they fall into the punishing hands of the living God.

Verse 20. *He removeth away the speech of the trusty*] Or, of the eloquent, as *Demosthenes* the most eloquent of the Greeks, being by them frequently sent as an Ambassador to *Philip* King of *Macedony*, thrice stood speechlesse before him, and thirty several times forgot those things which he had thought to have spoken, as *Tantius* testifieth. So *Latomus* of *Lovain*, that Apostate and Persecutor of the truth, having prepared an elegant Oration to make to *Charls* the fifth Emperour, was so confounded, that he could hardly speak a word of sense, the grief whereof broke his heart. The Counsellor, and the Eloquent Orator, the Prudent, and the Ancient are reckoned up as the stay, and the stiffe, the beaury, and bulwark of a Nation, *Isa.* 3. 2, 3. These God removeth at his pleasure, and for a general judgment, causing either them to dye, or their abilities to decay, or crossing their attempts that they shall speak *persuasively*, but not *persuade* people, but be slighted and exploded of all. Yea, though they be Truth-speakers (so the Vulgar hath it,) or Trusty (as our translation) *confiding* men, as they are called, worthy to be trusted; such faithful counsellors as *Polybius* was to *Scipio*, who never miscarried in anything wherein he followed his advice, as the Historian testifieth: yet God can remove or change the speech of such, by leaving them to their own unfaithfulness and inconstancy, as we have plentifully experienced in these late discriminating and shedding times.

And taketh away the understanding of the aged] Heb. *And taketh the sense, or savour, or taste of the Elders or Senators*, that they shall be no more able to discern and deter

Chilind. 7.

Veratium.

determine what is true or false, right or wrong, then old *Barzillai* could skill of the Court-meates and musick. See this threatened, *Isa.* 29:24: Such old men as either were bred Scholars, or have had much experience in the management of great affairs, are presumed to be of great understanding: but God can either take such away, as he threatneth to do, *Isa.* 33:3, 4. or take away their wisdom, to render them uselesse to the publick: as it is reported of *Thiodorus* *Gaza*, and of *Athenis* *Magus*, those great Scholars, that for certain years before they died they did so dote, and were so childish, that they could not write their own names, or read a letter on the book. Let therefore the Eloquent and the aged take heed they abuse not their abilities, lest they forget and lose them.

Verse 21. *He poureth contempt upon Princes*] Or *Nobles*, or *Gentlemen*, which are, or should be free, bounteous, munificent benefactors: if they be not *Nobles*, but *Nobles*, liberal, but churchish, (see these opposed *Isa.* 32. 5.) it is just in God to pour contempt, to lay abundance of shame and scorn upon them, as lorded penny-fathers, ignoble, *Enclis*, poor-spirited men, the base brood, or rather blot of their better fore-fathers. Of our *Edward* the second it is chronicled, that never was Prince received with greater love and opinion of all then he: nor never any that sooner lost it: for his very first action in recalling his minion *Piers* *Gauefoun*, discovered an head-strong wilfulness, that was uncomfortable: hence he was slighted by his subjects, pursued by his wife and son, and at length cruelly murdered. *Mercer* observeth, that *David* hath the self-same words, *Psal.* 109. 40: that are found here, and verse 24. Neither need we wonder, since they both strike by the same spirit.

And weakeneth the strength of the mighty] Heb. *He slacketh the girdles of the impudent*: that like strong streams in narrow straits, bear down all before them: So do Souldiers in warre, see 2 Sam. 22. 16. *Job* 6. 15. But God runneth those girdles (or belts, which bind their garments, and buckle their armour close to them) he can dispirit them, and make them feeble and fume-headed, as he did *Samson*, and those *Assyrians* *Psal.* 76. 5, 6. By this whole discourse of *Job* it appeareth, that he had very diligently observed Gods providence, and way of administration in the several ranks of men, and alterations of common-wealths; whereby he had learned secretly to admire and adore Gods judgments; which thing we ought also seembly to do.

Verse 22. *He discovereth deep things out of darknesse*] As he did so *Joseph* and *Pharach* by dreams, to the Prophets by visions and revelations, and fill doth to his people by his Spirit: for the Spirit searcheth all things, yea, the deep things of God, 1 Cor. 2. 10. He bringeth to light also the hidden things of darknesse, hellish conspiracies, as in the Powder-plot, the deep reaches of Kings to maintain their authority, and compass their designs, resolving to suffer never a rub to lie in their way, that might hinder the true running of their bowle. *Philip de Comins* dived so deep, and wrote so plainly of the State affairs (those *arcana imperii*) that *Katharine de Medices* (Queen-mother of France) was wont to say, that he had made as many heretics in policy, as *Luther* had done in Religion: she saw not that God had set *Comins* awork, and that he will yet further bring out to light, (that all men may see) the shadow of death, that is, the things that are most abstruse, and most unlikely ever to have been discovered: see *Matth.* 13. 26. with the Note: and say, Wo to them that seek deep to hide their counsel from the Lord, *Isa.* 29. 15. The powder-plot was a deep thing of darknesse, it was under ground, they were so long digging in their vault of villany, and a long time it was secreted under oaths, and strongest concealments: But a bird of the air revealed it, and that which had wing told the matter, *Eccles.* 10. 20. It was a quill, a piece of a wing brought all to light by a blind letter put (by a providence) into a wrong hand: the danger was at the very *axend*, within eight hours of being acted, when from a match ready fired, we received a matchlesse deliverance: Say then,

Σὺ γὰρ ἰδὼν ἀπὸ τοῦ οὐρανοῦ τὰς ἐργασίας αὐτῶν.

Verse 23. *He increaseth the Nations, and destroyeth them*] It is all one with God, whether against a single man, or a whole Nation, *Job* 34. 29. when he once taketh them so do. The wicked shall be turned into hell, and (that they may not hope to escape because a multitude) all the nations that forget God, *Psal.* 9. 17.

Soon

Soon after the flood, the *Babel* builders were scattered, *Scythia* and her sisters were, not only consumed with fire, from heaven, *Gen. 19*. but *thrown forth* for an example, suffering the vengeance of eternal fire, *Jude 7*. Some Nations were ejected, and others substituted, *Gen. 2, 10, 12, 29*. Some utterly wasted and rooted out, as the *Edomites*, *Ammonites*, and *Moabites*, &c. that live by fame only; others not so much as by fame, their very names being blotted out from under heaven. The cities be wasted without inhabiters, and the houses without man, and the land is utterly desolate, *Isai. 6, 11*. Now all this is the Lord's own doing, and should be marvellous in our eyes. Hee plants and plucks up; hee builds and breakes downe, *Jerem. 31, 28*.

¶ *He enlargeth the Nations, and straiteneth them again*. Or *That he may straiten them again*, so in the former clause, *That he may destroy them*: This if he may justly do to whole nations, why should it seem so strange, that he suffereth particular persons though wicked, to prosper for a season; and though righteous for a while, to suffer hardship?

Verse 24. *He taketh away the heart of the chiefe of the people*. That is, of the greatest part of the people of the world (say some) these God suffereth to walk in their own wayes, *Acts 14, 16*. To become vain in their imaginations, and their foolish heart is darkned; professing themselves to be wise, they became fools, *Rom. 1, 21, 22*. As the Philosophers of old, and the *Chineses* at this day, who are known to be ingenious, and use to say of themselves, that all other nations of the world see but with one eye, they only with two; yet continue they grosse Idolaters, meer heathens, having no lesse then an hundred thousand gods, which they worship one while, and whip another, if they come not at a call. But the most Interpreters, by *chiefs*, or *heads of the people*, here understand their Governors, of whom though *Job* had said as much in effect before, (17) viz. that God dispiritheth and belotteth them for a plague to the people who follow their Rulers (and fall with them) as the body of a beast followeth the head, yet because few observe and improve this truth, therefore he repeateth and illustrateth it by three elegant Similies. And first,

He causeth them to wander in a wilderness &c. Not knowing which way to extricate themselves, they beat their brains about it, but to no purpose; they are so bewildered and puzzled, as if they were treading a maze: and this God causeth, he is active in it, whiles he with-draweth his light, and delivereth them up to their own foolish hearts, and to the Prince of darknesse, to be further benighted, 2 *Cor. 4, 4*.

Verse 25. *They grope in the dark without light*. This is the second Similie, setting forth this judiciary act of God in taking away the heart of the heads of the earth: grope they do, and would fain find out a way by feeling, but they *feel darknesse*, and not light (so the Hebrew hath it) they try to help themselves and their people out of misery, as the last Greek Emperour did notably; but it would not be.

And he maketh them to stagger like a drunken man. Who having lost the use of reason, knoweth neither where he is, nor what he was, but reelith and falleth off, and cannot rise again, much lesse go forward. So fareth it with evil rulers when God smiteth them with a spirit of giddinesse, and of slumber. See *Isa. 19, 24*. and *Eccl. 10, 20*.

Descrip. of the
world, of China
and Cathay.

Tink. hist. 345.

CHAP.

CHAP. XIII.

Verse 1. *I O mine eye hath seen all this*. [*sc.* All those effects of Gods providence, declared in the former chapter. I have not disquieted of Gods powerful and wise dispensations by note, or without book, I have not blurted out what I believe not, or am not able to prove; as you have accused me, but I have spoken both that which I have seen (and what more sure then sight?) and that which I have heard and received from our Ancestors and Doctors (to whom you have frequently referred me, for better information) mine eye that sense of discipline, by which, not learning only, but life also encreaseth, *Isai. 55, 3*.) hath heard of, and understood it too; which he addeth for further assurance. *Job* was a *well thinking man*, as Mr. Bradshaw was called the *Weighing Divine*: let us learn by his example, carefully to observe Gods works, laying up experiences, and diligently to listen and learn the things that are taught us, or written for us by others, that we may grow to a right and ripe understanding of divine truths, and be able confidently to commend the same to others, as being upon sure grounds. See *Matth. 23, 51, 52*.

Verse 2. *What y. know, the same do I know also*. [*Heb. Accompanying sayings know- ledge I also know*: this may seem an unbefitting boast, which if his friends had taxed him for, he might have answered, as *Paul* did in a like case, *Ic have compassed me*, 2 *Cor. 11, 5*. The Rule is, let nothing be done through strife, or vain-glory, but in lowliness of mind, let each esteem other better then themselves, *Philip. 2, 3*. Non est *comen prodenda Dei veritas*; aut *integritas nostra &c.* Nevertheless, no man ought to betray the truth, or his own integrity, lest he should be counted contentious. See *chap. 12, 3*. where we have the same in effect as here, whence some do gather, that *Job*'s friends had a very high opinion of their own knowledge, and a very low one of *Job*'s. He that is thus proud of his knowledge, the devil catch not how much he knoweth!

Verse 3. *Surely I would speak to the Almighty*. It might be better for me to speak to God, then to you, and much safer dealing with him I might expect; a God of truth, and without inquiry, just and right is he, *Psalm 32, 4*. But ye are *fingers of men*, and ye load me with false accusations, depraving my speeches, as thou *Zophar* especially hast done, wishing withall that God himself would speak with me face to face, which if it should come to passe thou saidst my misery and affliction would be redoubled. But oh that I might commune with the Almighty! surely and seriously I would rather do it, then with you my friends, and should hope so to defend mine innocency against your slanderous accusations; yea, to maintain Gods justice against you, in the presence and judgment of God himself. O the confidence of a good conscience! see it in *Abimelech*, *Gen. 20, 9*. but much more in *David*, *Psalm 7, 3, 4*. And *Psalm 135, 23, 24*. In *Jeremiah*, *chap. 12, 1*. in every strong believer, *1 Pet. 3, 27*. Those that walke uprightly, and speake uprightly, *Isai. 33, 15*. Not to every *Christian*, or profligate professor; *verse 24*. *The language in Zion are afraid*, *fearfulness surpriseth the hypocrites*, &c. but good *Job* was none such; and God knew it to be so: what if to the wicked he be a *dreaming fire*? yet to those that fear his name he is a reviving Sun, *Matth. 1, 2*. And upright *Job* saith not to reason with him: upon the same ground *Job* *Ephraim*, and other Martyrs cited their persecutors to answer them by such a time, before Gods tribunal.

And I desire to reason with God. If he please. So the Septuagint adde, and make out *Jobs* meaning: as if he had used the like modesty and humility, as *Nehemiah*, and after him *Ezra* did in their suits unto the King of *Persia*, when they said, *if it seem good to the King*, and *if I have found favour in his sight*. Others think that *Job* here desireth to plead with God as with a party that had dealt too hardly with him &c. that he challengeth God into the schools, as it were, there to crack an argument with him, and by reason to reduce him to milder dealing. And indeed, the Hebrew word here used, signifieth to dispute or argue, and from the Rabbins

Mr. Clark in
his life.

Merlin, is he.

Stromer
Neh. 1.4.
Eph. 1.4.

Rabbins call Logick the *Art of arguing*. This boldness is that, say our large Annotations, which both *Elisha* and God blame *Job* for in the end of the booke, though neither of them condemn him for an hypocrite: and that shewes that *Job* did speak amiss of God in his passion, and is not altogether to be excused; much lesse in every thing to be commended.

Mendacia mendacis assuitis.

Verse 4. *But ye are forgers of lies* i. e. Ye create false maxims to judge me by; ye gather up without any order, and to no purpose whatsoever cometh in your way to strengthen and maintaine your false accusation against me. You are not only to another; do patch up a false and frivolous discourse. So *David*, *Psalms* 119. 69. The proud have forged (or pieced together, made it up as of many shreds) a lie against me. *David* faith of hypocrites, that their tongue frameth deceit, *Psal.* 50. 19 and of *Dag*, that his tongue devised mischief, like a sharp razor, doing deceit, *Psal.* 52. 2. *Jeremiah* faith of his country-men, that they had taught their tongues to speak lies, and were grown Artists at it, chap. 9. 5. yea, that they had taken fast hold of deceit, and could not be got off without striving, chap. 8. 5. But these country-men of *Job* were none such, for God said, *Surely they are my people, children whom I will not lye*, *Isai.* 63. 8. And although every man be a liar, either by imposture; or by impotency, yet it must be understood that these good men aimed at truth, and intended not to deceive *Job*; but to undeceive him rather. They maintained errors, but unwittingly: they charged him also (but unjustly) with hypocisie. Hence this so severe a charge, *ye are forgers of lies*, such as our Russians would revenge with a stab. But we must know, faith one, that in those better times it was not so harsh a businesse in a serious disputation to call that a lie, which was falsely alledged by an adversary, as now-a-days it is in this corrupt age of ours, wherein the greatest liars, though taken in the manner, yet take it extreme ill to be told of their fault. Besides, in the defence of Gods cause, and the labouring truth, plain-dealing, even with our best friends is best: so that the Apostles rule *Eph.* 4. 31. be observed, *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice*.

Merlin.

Oryzæ vocis
que vocis
id est, vocis
et sic.

To are all Physicians of no value. Because you go to work upon wrong principles, and misinterpret the physick. Physicians he acknowledgeth them, and that they came with a good intent to comfort him: but for want of skill, in stead of curing, they had well-nigh killed him, because they judged amiss of his disease, and used remedies in stead of cordials. By the way observe, that Gods word is not only the food, but the physick of the soul, and may farre more fitly be so called, than the library of *Alexandria* was of old: for as the diseases of the body are healed by physick reasonably and rightly used: so are the distempers of the soul by Scripture consolations: neither shall we ever have cause to complain of them, as *Cicero* did of Philosophical comforts, *nescio quomodo* &c. I know not how it cometh to passe, but this I find, that the disease is too hard for the Physick: or as the *Romans* did of *Sylla's* bloody government, that the Remedy was worse then the Malady: how forcible are *Job's* words, said *Job*, chap. 6. 25? And fair words, as physicians, cure the mind distemper'd with passion, faith the Poet. Once, when *Lucifer* was in a great heat about something that had crossed him, *Melancthon* pacified him by repeating this verse, *Vincit animos, iramque, rancorem, quæ cetera vincit*.

But *Job's* friends as they were botchers of lies, so they were bunglers at healing him: they did faith *Levi* as a Surgeon, who applyeth a plaister to the hand of him whose grief is in his foot: or as that Country-Mountebank in France, who was wont to give in writing to his patients for curing all diseases.

Recan. f. 10
Thib. f. 11
cap. 16. v. 10
et sic.

*Si vis curari de morbo nescio qualis,
Accipias herbam, sed qualem nescio, nec quem:
Renas nescio, que curabori nescio quando.*

These verses are by one thus Englished,

*For I know not what, do not forswear
To cure with herbs; which whence I do not know:
I know not when, (if well I should): I know not where, and then
I shall be perfect whole, I know not when:
I know not where, in the world; such no physician, such no
teaching*

nothingness, good for nothing (as that rotten girdle in *Jeremiah*, those vine-branches in *Ezekiel*, chap. 15. 3. That idol in *Saint Paul*, 1 Cor. 8. 4.) were *Job's* friends to him, miserable comforters, chap. 16. 2. adding to his affliction, in stead of easing it, and pushing at him, as the whole herd of Deer, doth at that one that is wounded.

Verse 5. *O that you would altogether hold your peace* Heb. *In being silent, would be silent*; q. d. I thought much at your seven-dayes-silence; chap. 2. 13. and now I am no lesse troubled at your speeches. O that you had either continued your silence, or else would frame to say something better then silence: for hitherto ye have spoken much, but said little. I could heartily wish therefore that you would now stop your mouths, and open your ears, as verse 6. that you would be as mute as fishes, with I can hear nothing from you but what speaks you to be meer mutes, ciphers, nullities, as verse 4.

And it should be your wisdom. For even a fool when he holdeth his peace is counted wise, and he that shutteth his lips is esteemed a man of understanding, *Prov.* 17. 28.

Πῶς τίς ἀνδρῶν ἐφ' ἑσπέρῃ αὐτοῦ σιωπῇ.

As when the door is shut, it cannot be seen, what is within the house: so the mouth being shut by silence, the folly that is within lieth undiscovered: and as in glasses and vessels, so in men, the sound which they make, sheweth whether they be crack'd or sound. An ass is known by his ears (faith the Dutch proverb) and so is a fool by his talk. As a bird is known by his note, and a bell by his clapper, so is a man by his discourse. *Plutarch* tells us, that *Megabysus* a Noble man of *Persia*, coming into *Apelles* the Painters work-house, took upon him to speak something there concerning the art of painting and limning, but he did it so absurdly, that the prentices jeered him, and the master could not bear with him.

Plus de vanité.

Verse 6. *Hear now my reasoning &c.* Or, *hear, I pray you*. Be swift to hear, slow to speak, slow to wrath: suffer the words of exhortation, and of reprehension: sharp though it be, and to the flesh irksome, yet suffer it, fith it is for your good. *Quintilian* testifieth of *Vespasian*, that he was *passionissimus veri*, one that could well endure to be told the truth: but there are few *Vespasians*. Many people are like the nettle: touch it never so gently, it will sting you.

And hearken to the pleadings of my lips. Heb. *The contentions of my lips*; fith that you not only hear, but hearken to it with attention of body, intention of mind, and retention of memory: neither God nor man can bear it, to speak, and not be heard. See that ye refuse not him that speaks &c. *Heb.* 12. 25. See that ye slight not, shift not off *Christ* speaking to you in his Ministers and messengers: for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven.

Verse 7. *Will ye speak wickedly for God?* Ought ye to defend Gods justice by unjustly accusing me? Or must ye needs so free him from injustice, that ye must charge me with hypocisie? *Job* had before called them, Physicians of no value: here he compareth them to Lawyers of no confidence, that care not what they plead, so they may carry the cause for their client. But the Lord needeth no such advocates: he loveth truth, that he will not borrow patronage to his cause from falsehood: he so hateth flattery (though it be of himself) that he hath threatned to cut off all flattering lips; *Psalms* 12. 3. and would one day say as much to *Job's* friends, notwithstanding their pretended zeal for his glory; as once *Alexander* the great did to standing their pretended zeal for his glory; as once *Alexander* the great did to *Aristobolus* the Historian, who presented him with a flattering piece concerning his own worthy acts, which he extolled above measure: hee cast the book into the river *Hyasper*, and told the Author he could find in his heart to cast him after it.

And talk deceitfully for him. To talk for God is our duty: it is to make our tongue our glory: but to talk deceitfully for him, to seek to help his truth by our lie, (the Vulgar here hath it, Needeth God your lie?) that's altogether unlawful: for shall we do evil that good may come thereof? God forbid, *Rom.* 3. 8. And yet the Papists do so familiarly, and think they therein do God good service: as when they deny his provident hand in ordering the disorders of the world to his own glory, yet they should make him the Author of sin: so they think to defend his justice by teaching

Specht lib. 29.

teaching predestination according to fore-seen works, by ascribing to man free-will, righteousness of works, merit &c. So their doctrine of Equivocation for the relief of persecuted Catholics, their *pia fraudes* (as they call them) their holy hypocrisy to draw infidels to the embracing of the faith, and to the love of virtue; their lying legends, made, say they, for good intention, that the common people might with greater zeal serve God and his Saints; and especially, to draw the women to good order, being by nature facile and credulous, addicted to novelties and miracles.

Verse 8. *Will ye accept his person?*] Whilst you think to gratify him, and to ingratiate with him by oppressing me? Can you find no other way of justifying Gods proceedings, then by condemning me for wicked, because by him so afflicted? The truth is, these friends of Job out of a perverse zeal of advancing Gods righteousness, unrighteously suspected poor Job of wickedness, and so rejected his person, to accept Gods. See the like done *Isa. 66. 5. Jer. 50. 7. John 16. 2. O sancta simplicitas!* said John Hus, when at the stake, he observed a plain country-fellow busier then the rest in fetching fagots to burn the heretics.

Will ye contend for God?] Why not? Good blood will not belie it self: the love of God constraineth his people to stand to him, and to stickle for him: *Non amat, qui non zelat*, saith a Father. But then it must be a zeal according to knowledg: for else it will appear to be but base and reprobate metal, such as though it seemeth to be all for God, yet it never received the image and impress of Gods holy spirit, and therefore is not currant in heaven. But that I believe and know (said that fiery Frier Brunsford in a conference with Bilney) that God and all his Saints whom thou hast so greatly dishonoured, will take revengement everlasting on thee; I would surely with these nails of mine be thy death. Another Frier preaching at Antwerp, wished that Luther were there, that he might bite out his throat with his teeth, and with the same teeth receive the Eucharist by Luther to dishonoured.

Verse 9. *Is it good that he should search you out &c?*] q. d. Could you have any joy of such a search? Will not all your warpings and partialities, your colloquing and similitude be laid open to your losse and shame? Will not God reprove in stead of approving you in that which ye have said for him, but all against me? The time will come, when God will surely search out all controversies, that they all may be ashamed, who under a pretence of religion and right, have spoken false things, and subverted the faith of some. See 1 Cor. 3. 17.

Or do one man mocketh another, will ye so mock him?] Be not deceived: God is not mocked, deluded, beguiled, as clients are by their corrupt lawyers: as patients are by their cogging quack-salvers. Sorry man may be mocked, and made to believe lies, as 2 Sam. 15. 11. *Acts 8. 9. 10. and Rev. 13. 3. all the world wondered after the Beast.* Judges, and other wise men, are shamefully out other-whiles, deceiving, and being deceived: Not so the All-wise God. They that would mock him, *improbitur facinus & patitur*, as the Emperour said of him that sold glasse for pearls; they deceive not God, but themselves. Neither may they conceit that their good intentions will bear them out (as *Molin* here noeth) any more then it did these contemners for God, who little thought of mocking him. A bad aim maketh a good action bad, as we see in *Job*; but a good aim maketh not a bad action good, as we see in *David*, and here.

Verse 10. *He will surely reprove you*] That's all the thank you are like to have from God; your work in pleading for him so stoutly, though it be materially good, yet it will never prove so formally and eternally, because you so confidently determine of things you understand not, but only by a light conjecture. You do secretly, that is, cunningly and deceitfully accept persons, that is, Gods own person, whilst ye wrong me for his sake, and under a pretence of doing him right, condemn me for a wicked hypocrite, whom till thus afflicted, you ever counted honest and upright. This righteous Judge, who loveth judgment, and hateth robbery for a burnt-offering, *Psalm 61. 8.* will at no hand endure. No, but he will certainly reprove you, *arguere arguit*, he will surely and severely blame and punish you. Carry it never so cleanly, cover it never so closely: God who seeth in secret will reprove you openly; that is, he will chide you, smite you, curse you for it (if Repentance interpose not to take up the matter). he will so set it on, as no creature shall be able to take it off.

Ails & Mon. 914.

Erasm. Epist. lib. 16.

off. Men reprove offenders sometimes slightly and overtly, *deest ignis*, as *Latimer* said, whereby they do more harm then good; for their reproofs are rather soothing things *Junius*. then reprovings. *Personata reprehensiones frigent*: such was that of *Eli* to his sons, 1 Sam. 2. 23. Such also was that of *Jehoiab* to wicked *Ahab*, *Let not the King say so*. But when God took those same men to do, he handled them after another manner: he gives it them both by words and blowes, till both their ears tingled, till their hearts ached, and quaked within them: so fearful a thing it is to fall into the punishing hands of the living God. Let all those look to it, especially that are in place of judicature, *Psalms 82. 1, 2, 3.* Let them hear causes without prejudicate impiety, judiciously examine them without sinister obliquity, and sincerely judge them without unjust partiality, remembering that *Acceptatio personarum est judiciorum pestis*, accepting of persons is the pest of judgments.

Verse 11. *Shall not his excellency make you afraid?*] Heb. *His highnesse*, his Majesty, his surpassing sublimity and transcendent glory; shall not this affright you, and reigne you in from wrong-dealing and warping? *Who would not fear thee O King of Nations?* for to thee doth it appertain, *Jer. 10. 7.* And Fear ye not me, saith the Lord? Will ye not tremble at my presence, *Jer. 5. 22.* If an earthly King be so dread a Sovereign: if the glory of Angels hath so terrified the best Saints on earth, that they could hardly out-live such an apparition, what shall we think of the great and terrible God, as he is called, *Nehem. 1. 5.* the first motion of whose anger shall put men into disorder, and the brightnesse of his offended Majesty strike their spirits with astonishment? It is reported of *Augustus* the Emperour, and likewise of *Tambrlane* that war-like *Scythian*, that in their eyes fate such a rare Majesty, as a man could hardly endure to behold them without closing of his own; and many in talking with them, and often beholding of them, have become dumb. Now the Lord of glory as farre outshineth any mortal wight, as the Sun in his strength doth a clod of clay: and this made *Job* cry out, chap. 9. 34. *Let not his fear terrifie me: Be not thou a terror to me, O Lord*, saith holy *Jeremiah*: and the Lord most high is terrible, saith *David*, *Psal. 47. 2.* Most high he is, and therefore terrible.

And his dread fall upon you] Some read the whole verse thus, *Shall not this acceptance of him make you afraid, seeing his dread will fall upon you?* q. d. Let the sense of your sinne, and the feare of his wrath ready to seize upon you, deterre you from passing an unrighteous sentence, and from harbouring such low conceits of God.

Verse 12. *Your remembrances are like unto ashes, &c.*] Mr. Beza readeth the whole verse thus, *Your speeches are the words of ashes, and your stately bulwarks are but bulwarks of clay*: And thus he paraphraseth. For these things which you alledge as matters gathered by long observation, and which you thunder out against me as if they were most certain and grounded axiomes, are indeed no more sound and substantial then ashes; and those your high forts, as it were, and turrets, out of which you assaile me, are made but of dirt and mire. Others, by *Your remembrances*, understand with *Mercer*, *quicquid in vobis memorabile est*, whatsoever it is, for the which you are so often remembred and mentioned by others, as your wealth, dignity, power, splendor, name, and fame, yea, your very life is nothing else but ashes, and all shall return to ashes, and come to nought, according to that of *Abraham*, *I am but dust and ashes*, *Genes. 18. 29.* such an infinite distance there is betwixt Gods unconceivable Highnesse, and your extreme meanenesse, or rather; utter nothingnesse.

Your bodies to bodies of clay] i. e. To images made of clay, or earth: Or that which is highest in you, even your best enjoyments, your chiefest eminencies, or greatest elevations are like to a lump of clay, *terra quam terimus, terra quam gerimus*. See *Job 4. 19.* with the Note.

Verse 13. *Hold your peace, let me alone &c.*] This he had requested of them before, *verse 5.* and now having nipt them on the crown by these rebating arguments, he calls upon them again for silence and audience, which he now requesteth not, but requirerh; and the rather haply, because they began to take him off, as fearing lest by his unadvised expressions he should provoke the Lord to lay yet more load upon him. Wherefore he addeth,

And let come on me what will] That is, *At my peril be it*, take you no thought: let

Turk. hist. 236 & 415.

Jer. 17. 17.

let all the trouble that may ensue be on my score, I will be accountable for it to God, who, I hope, will be more favourable to me, then you : *Interim non sine stomacho hoc dicis*, saith Mercer. This Job speaketh not without some heat, yet not as one desperate, but rather resolute; for he feared no hurt from God.

Verse 14. *Wherefore do I take my flesh in my teeth?*] q. d. Do ye think, O my friends, that I am in a fit of spiritual frenzy, and so far out of my wits, that tearing as it were, my flesh with mine own hands; I mean, to use any cruelty towards my self, and willingly to betray mine own life? *Non sum ita crudelis, ut totus perdis vel lirr*, I am not yet so cruel to my self (whatever you may gather by my complaints and out-cries) as utterly to cast away my confidence, and all care of my life and soul. See 1 Sam. 19. 5. To despair in part, and for a time, may befall a godly man. See Mr. Perkins his discourse of spiritual desertion, where he remembreth that Luther lay (after his conversion) three dayes in desperation. And the like is recorded of Mr. Bolton. But of any good man that destroyed himself, we read not. *David's* life was in his hand continually (and he in daily danger of losing it) yet have I not forgotten thy law (saith he) which flatly forbiddeth all the degrees of self-murder, as the worst fort. That Satan tempted Job to this sin, some do probably collect from this text. A man is to expect, if he live but his dayes (saith a Reverend Casuist) to be urged to all sins, to the breach of every branch of the ten Commandments, and to be put to it in respect of every Article of our Creed.

Verse 15. *Though he slay me, yet will I trust in him*] Though he should multiply my miseries, and lay stroke after stroke upon me till he had dashed the very breath out of my body, yet he shall not be so rid of me; for I will hang on still; and if I must needs die, I will die at his feet, and in the midst of death expect a better life from him. *Dum expiro spero*, shall be my motto: *The righteous hath hope in his death*, Prov. 14. 32. yea, his hope is most lively, when himself lieth a dying, *superest sperare salutem*, my flesh, and my heart faileth, saith he; but God is the strength of my heart, and my portion for ever, Psalm 73. 26. True faith in a danger (as the blood) gets to the heart, Job 14. 1. and if it self be in good heart, it will believe in an angry God, as Isai. 63. 15, 16. (the Church there thought she should know him amidst all his austerities) yea, in a killing God, as here: yea, (as a man may say with reverence) whether God will or no, as that woman of Canaan Mat. 15. who would not be damped or discouraged with Christs either silence, or sad answers; and therefore had what she came for, besides an high commendation of her heroicall faith.

But (or nevertheless) *I will maintain mine own wayes before him*] We have had the Triumph of Jobs trust: here we have the ground of it, viz. his uprightnesse, the testimony of his conscience, that in simplicity and godly sincerity he had his conversation in the world, 2 Cor. 2. 12. This was his cordial, without which, grief would have broke his heart, Psalm 69. 20. this was his confidence, even the clearnesse of his conscience, 1 John 3. 21. Uprightnesse hath boldnesse; and that man who walks uprightly before God, may trust perfectly in God. Job was either innocent or penitent: He would therefore either maintain his wayes before God, and come to the light, that his deeds might be manifest, that they were wrought in God, Job 3. 21. Or else he would reprove and correct his wayes (so the Hebrew word signifieth also) that is, he would confesse and forsake his sins, and so be sure to have mercy, according to that soul-satisfying promise, Prov. 28. 13.

Verse 16. *He also shall be my salvation*] So long as I judg myself, God will not judg me, 1 Cor. 11. 33. Nay, he will surely save me; for God will save the humble person, Job 22. 29. what is humiliation, but humility exercised? *Non est igitur inanis electorum fides res evanida nec infirma*, saith an Interpreter here: therefore the faith of Gods elect is no empty or vain thing, but a light shining from the spirit of God, and such as overcometh the very darknesse of death. It is a sure testimony of Gods good will toward us, and an infallible perswasion of our salvation, such as slightheth the worlds false censures, overcometh temptations of all sorts, laugheth at death, and through the thickest darknesse of affliction beholdeth the pleased face of God in Christ, through whom we have boldnesse and access with confidence by the faith of him, Eph. 2. 12.

For an hypocrite shall not come before him] No, that's a priviledg proper to the Communion

Communion of Saints: therefore I am no hypocrite (as you have charged me to be, chap. 4. 6. and 8. 13.) for I dare both offer to maintaine my wayes before him to be upright for the maine, and I doubt not but he will be my salvation, and that I shall appear before him in heaven; this no hypocrite shall ever doe. How should he (say) when as he is an unclean caytiffe, as the Hebrew word signifieth, *flagitiosus* (so Vatablus rendreth it) a flagitious, impious person, a very juggle (so the Septuagint) a fair professor indeed, but a foul sinner, moyled all over, and even buried in a bog of wickednesse: he is a wicked man in a godly mans cloaths, saith one. He doth but assume religion, saith another, as the devils do dead bodies without a soul to animate them. He is like the painted grapes that deceived the living birds; or the golden apples with this motto, *No further then colours*; touch them, and they vanish. He knowes that he is naught, and that God knowes it too: how then should he approach him, or appear before his throne? No, he dare not, for the very *stew of his face doth testify against him*, as the Prophet speaks in another case: or if he do, he shall not be able to subist there, Psalm 5. 5. he shall not stand in judgment, Psalm 1. 5. but shall runne away with these or the like words in his mouth, *Who amongst us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings*, Isai. 33. 14? Woe unto us, who shall deliver us out of the hands of this mighty God, 1 Sam. 4. 8? None, for he shall surely assign you a part with the divel and hypocrites; when as the righteous shall give thanks unto Gods Name, and the upright only shall dwell in his presence, Psal. 140. 13.

Verse 17. *Hear diligently my speech*] Heb. *Hearing heart*, that is, incline your ears and hear, as Isai. 55. 3. Mark and attend; hear me not only, but heed me too: interrupt me not, neither give me the slip, as it may seem they were ready to do, when they heard him professe such a deal of faith and hope under so many and heavy afflictions; wherein they thought that either he was besides himself, or at least besides the cushion, as we say, and utterly out. See verse 6. and observe, that it is but needfull often to stirre up our auditors to attention. Job makes more prefaces then one to be heard; so do the Prophets often, Hear the word of the Lord, Hear and give ear, be not proud, for the Lord hath spoken it. So doth the Arch-prophet more then once, Revel. 2. & 3. And Mat. 13. 9. Who hath ears to hear, let him hear. All Christs hearers had not ears, or if they had, yet they were stopped; or if open, yet the bore was not big enough. O pray that God would say unto us *Epphata*, be opened, for a heavy ear is a singular judgment.

Verse 18. *Behold, now I have ordered my cause*] Heb. *my judgment*: Hee had spoken before of his Declaration, which is conceived to be a Law-term; for in law-suits, the Plaintiff putteth in a declaration of his grievance. Job had his declaration ready drawn, and craved audience: he asketh afterwards, Who will plead with me? and here in the like language he telleth us, that he had ordered his cause, he had marshalled and methodized his arguments, he had set and stated the controversie. Lo, here I stand ready prepared to plead, and am confident I shall prevail.

I know that I shall be justified] That is, I am perswaded, or I am sure (as Rom. 8. 38.) I believe and I know, as Job 6. 59. sc. with a fiducial knowledge; that I shall be justified, sc. from my sins, by Christs righteounesse imputed (yea, that I am so already; and that for ever: for *Peccata non redeunt*, discharges in justification are not repealed or called in again) and that I shall depart from Gods bar acquitted in this particular controversie. And so he did; for God justified Job, and reprov'd his three friends, chap. 42.

Verse 19. *Who is he that will plead with me?*] Of my justification in both respects I am so confident, that I dare encounter any that shall deny it: Who is he? and where is he that shall lay any thing to my charge, sith it is God that justifieth, Rom. 8. 33? Having ordered my cause, and cleared my conscience by confession, and self-judging, and now being justified by faith, I can cast down the gauntlet to all comers, and Goliath-like, call for an opposite to grapple with: in the name of the Lord of hosts I will undertake him, and am sure to come more off then a conquerour, even a Triumpher, 2 Cor. 2. 14. there being not any one condemnation (neither from God, nor the divel; from the law, sin, or death) to them that are in Christ Jesus, who walk not after the flesh, but after the spirit; as Job did, Rom. 8. 1. 33. Here he chal-

Caneph. Coram Deo dolus non ingreditur.

Mat. 24. 51.

Vatab.

Mal. 119. 109. Aliqui suspicantur Jobum respondentem, etc. Pinela.

Quem pernit peccasse, pene est innocens. Sen. Agam.

Merlin. in loc.

length all the world, faith Gregory, if they could, to accuse him for any thing outwardly done amiss by him. And herein if none could tax him; there was nothing but evil cogitations in his heart, of which he could be guilty: but for these, from which none can be free, he held not his peace, but spake and complained internally hereof to God by *reproving his own ways*: and if he should have been silent, and not speak hereof, and bewail them, he should die and perish: for so he readeth the following words, according to the Vulgar translation.

For now, if I hold my tongue, I shall give up the ghost. Vulg. *Wherefore being silent I am consumed.* Bronghton, *If now I speak not, I should starve.* The Hebrew is, *for now I shall be silent and die, g. d.* My passion must have a vent, or else it will make an end of me (as chap. 7. 11.) so tormented I am with these aspersions of my friends, that I know not how to live, unless I may wipe them off; or at least, unless I pour out my soul into Gods blessed bosom.

Verse 20. *Only do not two things unto me.* Accord me only two conditions, and then I will not fly the combat: he knew he might have any thing of God that was fit and lawful to be asked. When poor men make requests to Princes, they usually answer them as the Echo doth the voice, the answer cuts off half the petition; and if they beg two boons at once, they may be glad that they get one. But God dealt with his servants and supplicants not only as the Prophet did by the *Shunamite* (when he bad her ask what she needed, and promised her a son, which the most desired, and yet through modesty asked not, 1 King. 4. 16.) but also as *Naaman* did by *Gebezi*, when asking one talent, he forced him to take two. This Job well knew, and therefore he beggeth two things at once; but better he had begged that one thing necessary, Patience; or if two, the best use of his present sufferings. As we read of one good man, that lying under great torments of the Stone, hee would often cry out while his friends melted with compassion towards him, *The use, Lord, the use:* And of Mr. William Perkins, that when he lay in his last and killing torment of the Stone, hearing the by-standers pray for a mitigation of his pain, he willed them *not to pray for an ease of his complaint, but for an increase of his patience:* Thus if Job had done, he had done better: but by what he doth here, we may easily gather, that he expected no freedom from his misery, but from God alone: and that hee was wont familiarly to impart to God all the thoughts and actings of his heart: and lastly, that he acknowledged him to be a most righteous Judge, who would not deal with his people upon unequal conditions, but give them a faire trial.

Then will I not hide myself from thee. i. e. I shall have no cause, either through fear or shame to hide my self. It is not safe for a man to indent with God, and make a bargain with him: for so one may have the thing he would have, but better be without it, as those workmen *Matth. 20.* who bargained for a peny a day, and yet when they had it, were no whit contented. *Socrates* thought it was not fit to ask of God any more than this, that he would bestow good things upon us; but what, and how much, to leave that to him, not being over-earnest, or presuming to prescribe ought. Sir *Thomas Moors* wife was mightily desirous of a boy (that was her word) and she had one that proved a fool; and faith her husband, you were never quiet till you had a Boy, and now you have one that will be all his life a Boy. But what were those two things that Job was so earnest for?

Verse 21. *With-draw thy hand far from me, and let not &c.* Neither afflict me, nor affright me. See the same request chap. 9. 34. and granted by God, chap. 38. 3. and 40. 7. They must be very sorry prayers indeed that God will not heare, if they come from honest hearts, *Psalms 31. 22.* *I said in my haste, I am cut off from before thine eyes: Nevertheless thou heardest the voice of my supplications when I cryed unto thee.* For the sense of this whole verse, see the Notes on chap. 9. 34.

And let not thy dread make me afraid. Appear not unto me in thy Majesty, but in thy mercy: come not upon me in such a terrifical manner, as through astonishment at thy surpassing glory to kill me, for who can see thy face and live? Surely as the sight of the eye is dazeled with the Sun, or a chrytal glasse broken with the fire; so there is so much dread in the face of God, that the best cannot behold it. Destruction from God was a terrour to me, and by reason of his highnesse I could not endure, Job 31. 23.

Verse

Verse 22. *Then call thou, and I will answer &c.* Here Job gives God his choice, offering to be either Defendant or Plaintiff; Respondent or Opponent: *Hoc mul-tum erat*, faith *Lavater*, this was much, and indeed too much: for if God should enter into judgment with his best servants, no man living should be justified in his sight, *Psalms 143. 2.* The best may bear a part in that song of mercy, *Asperge me Domine*, purge me with hyssop, and I shall be clean; wash me, &c. *Psalms 51. 7.* Job is confident of his innocency, and he might be for that particular wherewith his friends charged him (*viz.* that he was an hypocrite) but yet in defending himself, and charging God so highly, as he doth in this and the next Chapter, he cannot be excused; what though he knew himself justified by Christs righteousness, imputed according to the Covenant of Grace; *Omnino tamen semper est Job immodicus*, faith *Merce* here; yet surely, he passeth the bounds of moderation, and is over-bold in this offer of his, laying the reins in the neck of his passions, *Fertur equi auriga &c.* *Cajetan* faith, these words are arrogant and scandalous; and *Eliphaz* is supposed for this passage to tax Job as he did, chap. 15. 4. *Yea, thou castest off fear.*

Or, let me speak, and answer thou me. i. e. I will be plaintiff or Opponent, I will be bold to say, it is not seemly to handle him as an enemy, who knows nothing by himself. If there bee any thing more then involuntary and unavoidable infirmity in me; Shew me what, and how many my sins are, that require so many and great punishments.

Verse 23. *How many are mens iniquities and sins.* How many? too many to be reckoned: Sin imputed to thee, sins inherent in thee, sins issuing from thee; commissions, omissions, failings in the manner of performance (for a good work may be marr'd in the doing, as many a garment is in the making, and many a tale in the telling) thy life is fuller of sins, then the firmament is of stars, or the furnace of sparks, besides thy birth-blot and inward evils which might justly cause thy destruction, as a man may die of inward bleeding. When the house is well swept, and all rooms seem very clean, if the Sun do but shine into it through the windows, the beams thereof discover an infinite number of moles in all places: so will it be with the best, if narrowly examined. Lesser sins, secret faults, are of daily, and almost hourly infection; yet we must be cleansed from them, *Psalms 19. 12.* or else *ut hominum vitæ quantulumvis laudabili*, faith one, Wo to the life of men, though praise-worthy, as the world judgeth. A pardon there is of course for such sins, and they do not usually distract and plunge the conscience: but yet that pardon must be sued out, and those sins must be disliked and bewailed.

Make me to know my transgression and my sin. That particular sin that thou chiefly strikkest at: for every affliction hath a voice in it, *Mic. 6. 9.* and faith to the sufferer, as those marriners did to *Jonas*, chap. 1. 8. what evil hast thou committed or admitted? what good hast thou omitted, or intermitted? Up and search; *Israel hath sinned: why liest thou upon thy face*, as the Lord once said to *Jobana*, chap. 7. 10. 11? something surely there is amiss that God would have amended: It is therefore meet to be said unto him, Make me to know my transgression and my sin, yea, the iniquity of my sin, the filthinesse of my lewdnesse, all my transgressions in all my sins (as the phrase is *Lev. 16. 21.*) that is, how many transgressions are wrapped up in my several sins, and their circumstances. This either Job meant here, or else he was afterwards by *Elisha* turbed to it, chap. 34. 31, 32. *Surely it is meet to be said unto God, I have been chastisement, I will not offend any more. That which I see not, teach thou me; if I have done iniquity, I will do no more.*

Verse 24. *Wherefore hidest thou thy face?* Who wast wont to shine upon mee, chap. 29. 2, 3. He that hideth his face, sheweth, that he neither pitieeth, nor purposeth to relieve. God seemed to look upon Job no otherwise then as under *Satans* cloak, said that Martyr. But he hideth his love sometimes out of increasement of love, as *Joseph* did to his brethren; and is never so near us, as when with *Mary Magdalen*, we are so bleared with tears for his absence, that we cannot see him, though at hand. A child of light may walk in darkness, *1st. 50. 10.* which when he doth, he must resolve, as *1st. 8. 17.* I will wait upon the Lord who hideth his face from the house of Jacob, and I will look for him: he must also in that dark condition cast anchor, as they did in the shipwreck, *Acts 2. 7.* and pray still for day, waiting till the day-star arise in their hearts, and all clear up.

And

And holdest me for thine enemy? Which if God should have done indeed, it would have been wide with Job, and far worse then ever yet it had been; for if a man find his enemy, will he let him go well away, 1 Sam. 24. 19? I trow not, unless it be for a greater mischief at another time. But Job was out when he judged himself hated of God, because afflicted, with he scourgeth every son whom he receiveth, Heb. 12. 5. See my Love-tokens, pag. 23. and 54.

Indignum est
majestati tue, ut
miserum bo-
municem esse
Jun.

Tibul.

Verse 25. *Wilt thou break a leaf driven to and fro &c?* q. d. *egregiam vero laudem*; Thinkest thou to get any honour by encountering and overturning me, who was at my best but as a leaf, or as stubble, weak, and worthless; and am now, by reason of mine afflictions, but as a leaf blown off, and whirled up and down; or as stubble fully dried, which is soon scattered by the wind, Psalm 1. 4. or quickly burnt by the fire, Nab. 1. 10. David reasoneth in this manner with Saul, 1 Sam. 24. 14. After whom is the King of Israel come forth? after whom dost thou pursue? After a dead dog? after a flea? A great purchase surely! a great victory! — *Angloria tanta est*

Insidias homini suppositis Deum?

The truth is, God doth not afflict any man (whom he knows to be a thing of nothing) on purpose to try his strength, or to shew his power; but either to exercise his justice upon the wicked, or to prove the faith of his people, and to promote their salvation.

Humilitas di-
ctum ex usu fo-
rensi. Jun.

Bains letters.

Mr. Clark in
his life.

Verse 26. *For thou writest bitter things against me* As it were by a judicial script thou decreest my doom; and accordingly thou inflictest hard and heavy things upon me, as is most elegantly described in the following verses by metaphors fetched from the course of Courts. Sin is an evil, and a bitter thing, Jer. 2. 19. Heb. 12. 15. *Alis* 8. 23, and hath bitter effects, Ruth. 1. 20. Exod. 1. 14. This made that holy man Mr. Paul Bains, say: the sweet ways of my youth did breed such worms in my soul, as that my heavenly Father will have me yet a little while continue my bitter worm-feed, because they cannot otherwise be thoroughly killed. I thank God (saith he in another place) *infirmation* I have, but *navisies spiritual* I taste not any. It is reported of this good man, that when he came first to Cambridge, his conversation was so irregular, that his father being grieved at it, before his death left with a friend forty pounds by the year, desiring that his son might have it if he amended his manners, else not: he afterwards had it, as he well deserved, as proving a notable instrument of much good to many, and particularly to that Reverend Dr. Sibbs whom he converted; Howbeit in his last sickness he had many fears and doubts, and God letting Satan loose upon him, he went out of this world with far less comfort than many weaker Christians enjoy; his case being not unlike his, who saith in the next words.

And mak'st me to possess (or to inherit) the iniquities of my youth Which I took for pardoned long since (and so no doubt but they were); but Job's affliction renewed the remembrance of them to his conscience (as it is the best art of memory.) Satan also made him believe, that now he was punished for the new and the old, as we say, and that God meant to make him answer for all the sins of his life at once, having watched a time to be revenged on him for all together. Youth is a slippery age, and soon slips into sin. There is great cause that a young man should cleanse his ways, Psalm 119. 9. where the word *Naggar* (signifying a lad, or stripling) comes from a root signifying to shake off, or to be tossed to and fro. And the other word rendred *cleanse*, signifieth to be clean as glass, which will soon gather a new duntiness. Such must cleanse their ways by cleaving to the word: or otherwise, they may one day groan as much under the sins then committed, as many do under the blows and bruises then received. See the former Note.

Verse 27. *Thou putt'st my feet also in the stocks* Mercer here observeth an elegant gradation in Gods proceeding with Job, as himself describeth it rising higher and higher in his discourse. 1. God hid his face, and denied him his favour. 2. He counted him as his enemy. 3. He broke him like a leaf or stubble. 4. He wrote bitter things against him. 5. He made him possess the sins of his youth. 6. For his young sins he claps him up close prisoner now in his old age, and there keeps him as with a strict guard following him close at heels, if he but stir a foot, was there ever sorrow like unto Job's sorrow? was ever greater severity and rigour shewed upon any godly

godly person? Where then shall the ungodly and theunner appear &c? Gods wrath is like Eliab's cloud, little at first, as a mans hand, but soon after very dismal and dreadful, or as thunder, of which we hear at first a little noise afar off, but soon after a terrible crack. Well might Moses say, Who knoweth the power of thine anger? Psalm 90. 19. *Cavibus autem, si pauebis.*

And looketh narrowly into all my paths He saith not *ways*, but *paths*. Gregory maketh this difference; *Ways* are larger, *Paths* narrower; God then is said to look into all mens paths, when he looketh not only at the evil done by them, but at the intention of their mind, which is not so easily discerned but by him the searcher of all hearts. And for that which followeth,

Thou settest a print upon the heels of my feet. Gregory here observeth, that God looketh at the hurt done to others by examples given by mens evil doings unto them, leaving a print upon the ground, as it were, whereby others follow them, and so their sin is in this regard made the greater: to which purpose some sense those words Psalm 49. 5. *When the iniquity of my heels shall compass me about.* Others make Job's meaning here to be, Thou followest me with continual pursuit, as a prisoner that is dog'd at heels by his keeper from place, to place lest he should escape. Thou followest me close, and upon the track like a hunter, Job 10. 16. The foot-steps of thy wrath (saith an Interpreter) are seen upon the soles of my feet (so that from top to toe I have no free part) like as prisoners feet are oft swelled with the weight of their fetters.

Did.

Verse 28. *And he as a rotten thing consumeth* Heb. *wazeth old*. He, that is, this poor man, this silly wretch, as David speaketh of himself, Psalm 34. 6. Or, This body of mine, as chap. 19. 26. Job pointing to it, as 'tis like he did there. And Paul, 1 Cor. 15. 53. 54. *As a rotten thing* (Heb. *au rousseisse*) consumeth. When a thing once rotteth, as an apple, flesh, &c. it soon perisheth: such is man under pressing afflictions especially.

And as a garment that is moth-eaten The beauty whereof is defaced, and the usefulness departed.

CHAP. XIII.

Verse 1. *Man that is born of a woman &c.*

Or, *That is born about by a woman in her womb.* Job's design is here to set forth the misery of man (whom in the last verse of the former chapter he had compared 1. To a rotten thing. 2. To a moth-eaten garment) *ab exordio ad exitum*, from his conception to his dissolution. *Man*, Earily man, that is born of a woman, or mannesse that weaker vessel, who both breedeth, beareth, and bringeth forth in sorrow a weak forry man, and is (as Gregory expresseth it) *ante partum aucta*, in partu dolorosa, post partum laboriosa, every way calamitous: neither is her babe in a better condition, but born with a cross on his back (as it is storied of Frederick the Elector of Saxony) and having his whole life over-spread with sins and miseries, as with a filthy morpheus.

Gen. 3. 16.

Job's Man. lxx.

com

1. of few days. Heb. *short of dayes*. Short indeed, every thing reckoned: For 1. Child-hood and youth are vanity. 2. Sleep, as a publican, takes off a third part of our time. 3. *All the dayes of the afflicted are evil*, and *shorter than a vision* in which regard Plorinus the Philosopher held mortality a misery, that we may not always be held under the miseries of this life, present. 4. Scarce one of a thousand live that little time that they are here, but wastfully waste the flower of their age, the strength of their bodies, the vigour of their spirits in sinful pleasures, and sensual delights, and then either sit and sing all too late, and in vain.

Aug. de civ. Dei

lib. 9. c. 10.

Or, *He complaineth with old Benjamin*, that now they must die when they do but begin only to be wile; the life of a wicked man runneth out, as the sand in an hour-glass.

R. 1.

glasse

generation, and had done all the will of God, fell on sleep. See more of this on chap. 7. 1.

Thou hast appointed his bounds. Heb. *Hin shamon*; It is appointed for all men once to die, Heb. 9. 27. once for all; and for ever it is appointed, and this statute is irrepealable. Here then we see the cause why some, likely to live long, die soon, and others more infirm live longer. God hath set the bounds of each ones life to a very day. The bounds may be passed which our natural complexion setteth; the bounds cannot be passed which the providence and will of God setteth. *Stat sua cuique dies.*

Verse 6. Turn from him thou mayest rest. Heb. *Look away from him*, i. e. from me; look not so narrowly, and with such a critical eye upon mine out-irayes, thus to hold me still on the rack; look not so angrily, afflict me not so heavily, but let me rest or cease from my present pressures, and doleful complaints, and spend the spans of this transitory life with some comfort, and then let the time of my departure come when thou pleasest.

Till he shall accomplish, as an hireling, his day. That is, saith the Glosse, till I am as willing to die, as a labouring man is to go to supper, and to bed. The word rendered *accomplish*, signifieth properly to *acquire*, and *rest* in a thing, and vehemently to desire it. The Saints, when they die, shall rest in their beds, *Isa. 57. 2.* they rest from their labours, *Rev. 14. 13.* and that *dwells presently*, straight upon the stroke of death; no sooner have they passed under the flaming sword of that punishing Angel, but they are forthwith in Paradise. Here they are seldom quiet, but tossed up and down as the ball upon the racket, or ship upon the waves; and hence it is that they sometimes fret or faint, as *Job*, and speak unadvisedly with their lips; these firm mountains are moved with earth-quakes, these calm seas are stirred with tempests, and truly, whosoever hath set himself to do every dayes work with Christian diligence, to bear every dayes crosses with Christian patience, and is sensible of his failings in both, *libenter ex vita, & quasi plena passu egreditur*, saith one, he will be full glad to be gone hence, and be as weary of his life, as ever any hireling was of his work. See the Notes on chap. 7. 1. 2.

Verse 7. For there is hope of a tree &c. Here *Job* setteth on his request, *verse 6.* with a reason: God loveth a reasonable service, and liketh well that we reverently reason it out with him. And for the literal sense, all things, saith *Gregory*, are so plain, that there is no need to say any thing to that, it being no more then this, either I shall have comfort in this world before I die, or never here: therefore grant me rest now. This argument *Job* illustrateth 1. By a dissimilitude here. 2. By a similitude, *verse 11, 12.* The dissimilitude betwix a tree and a man, is this; a tree may be hewed and felled, yet feel no pain. Again, *succisa repullulat, imbribus irrigata*, a tree cut down, if well watered, will spring and sprout up again. But now man, as he is very sensible of every stroke of Gods hand, neither can he suffer sickness or other affliction without smart, so when once cut down by death, he can by no means be recovered; he cannot revive without a miracle.

Verse 8. Though the roots thereof wax old in the earth And so the more unlikely to shoot forth again. Trees also have their old age wherein they decay.

And the stock thereof die in the ground. Heb. *in the dust*, as it needs must, when cut off from the root, it lieth along on the earth. It was by a miracle that *Aarons* rod flourished: not only all the plants of Gods setting, but the very boughs cut off from the body of them, shall flourish and be fruitful.

Verse 9. Yet through the frost of water it will bud. Heb. *from the smell of water*; a sweet Metaphor, saith *Merlin*, sense being attributed to things senselesse, as smelling to the fire, *Judg. 16. 9.* and here to trees, which are said to turn themselves and their roots after a sort, to take in the smell of the water, and thereby refreshed to bud and bring forth boughs, like a plant. This is check to those that live under the droppings of the ordinances, and yet are like the *Cypresse-trees*, which the more it is watered, proves the lesse fruitful, and being once cut down, it never springs again: whence the Romans, who believed not a resurrection, were wont to place a Cypresse-tree at the threshold of the house of death, as *Pliny* and *Sermon* tell us.

Verse 10.

Verse 10. But man dieth and wasteth away. Heb. *strong and lusty man*, dieth and wasteth away, or is cut off, *sc.* worse then a tree, for he growes no more, or is discomfited, vanquished, (as *Exod. 17. 13.* and *32. 18.*) *sc.* by death, and so carried clean out of this world.

See, man giveth up the ghost. *Homo vulgare & plebeius*; All of all sorts must die, whether noble, or ignoble, as *Rabbi Abraham* here observeth. *Job* is very much in this discourse about death: and surely, as *Nazianzen* wisheth of hell, so could I of death, *Utinam ubique de morte differeretur*! oh that it were more in mens minds and mouths then it is!

And where is he? *q. d.* No where above ground; or if he be, putrefies & retires to clet, he putrefies and stinks filthily: and as his life is taken away, so is his glory: yea, being once out of sight, he growes by little and little out of mind too, little thought of, less spoken of, many times not so much as his name mentioned or remembered in the next generation, *Eccles. 1. 11.* There is no remembrance of former things (or men) neither shall there be any remembrance &c. So *Eccles. 2. 16.* and *8. 10.* and *9. 5.* Hence the state of the dead is called the land of forgetfulness, *Psalms 88. 12.* And *Psalms 31. 12.* I am forgotten, as a dead man out of mind: Heathens also say the same.

*Cum somel occideris, & de te splendida Minos
Fecerit arbitria,
Non, Torquate genus, non te sacundia, non te
Restituet pietas.*

Verse 11. As the waters fail from the sea He sets forth the same truth by an elegant similitude drawn from the drying up of waters. Look how these after some ex-
haustion of the sea, or some great river, are separated and left (upon the reflux thereof) behind the rest upon the land, which cannot return (for then they must ascend, which is impossible to nature) nor continue, but do utterly dry up, and evaporate: So &c. *verse 12.* Others read it thus, *As when the waters from the sea fail, the flood decayeth, and dryeth up: so when mans life is taken away, it returns no more while this world lasts.* God hath made in the bowels of the earth certain secret wayes, passages, and veins through which water conveyeth it self from the sea to all parts, and hath its saltnesse taken away in the passage. Thence are our springs, and from them our rivers: but in hot countryes, and dry seasons, springs are dry, and rivers want water exceedingly; as at this time they do, *March 7. 1653.* So when natural moisture decayeth in man, he faileth, and dieth: the radical humor, that supplement and oyl of life, is dried up, and can be no more renewed till the last day, when yet it shall not be restored to the same state and moisture, but instead of natural, is spiritual, *1 Cor. 15.*

Verse 12. So man lieth down *sc.* in the dust of death, or in the bed of the grave; his dormitory till the last day.

Ut omnia mortis, sic lectus imago sepulchri.
And riseth not *scil.* To live again among men: so *Psalms 78.* Man is compared to a wind, which when it is past, returneth not again. If it be objected, that we read of three in the old Testament, and five in the new raised from death to life: besides, those many that arose and came out of the graves after Christs resurrection, and went into the holy city, and appeared unto many, *Matth. 27. 52, 53.* It is answered, 1. These few raised by Gods extraordinary power, do not infringe the truth of what the Scripture here and elsewhere affirmeth of all mankind according to the ordinary course of nature. 2. Even those men also afterwards died again, and vanished; no more to return or appear again in this world.

Till the heavens be no more i. e. Never (say some interpreters) to wit, *vi sua* by his own strength, and to a better condition in the land of the living: so the word *until* is used, *2 Sam. 6. 13.* *Matth. 5. 26.* and *1. 25. ut pie credimus.* How sound and clear *Job* was in the point of the Resurrection, we shall see, *chap. 19.* and because he falls upon it in the words next following here, some understand these words thus; They shall not rise till the general resurrection, when these heavens shall be changed, and renewed, *Psalms 102. 25, 26.* *Isaiah 65. 17.* *2 Peter 3. 7. 10, 11.* *Rev. 21. 1.*

They shall not awake Out of the sleep of death: nor be raised viz. by the sound

Fig.

Merlin.

Struin Virg. l.
4. Plin. lib.
16. cap. 32.

Homo quantum
visus fuit.
Val.

Hor. lib. 4.
Carm. 7.

Sanctus Abba.

found of the last trump, till the last day. But raised they shall be, and sleep no more, viz. when the heavens shall be no more. And till that time the bodies of the Saints are laid in the grave, as in a bed of down, or of spices, to mellow and ripen: this is matter of joy and triumph, *Iſa.* 26. 19. *Dan.* 12. 2. when they were to lose all: so *Heb.* 11. 35. The wicked also sleep in the grave, *Dan.* 12. 2. but shall awake to everlasting shame and contempt, *ib.* their sick sleep shall have a woful waking, for they shall be raised by virtue of Christs judiciary power, and by the curse of the law, to look upon him whom they have pierced, and to hear from him that dreadful *discedite*, Depart ye cursed &c.

*Sepulchrum est
quasi crinum
vel capsula in
quam reponitur
corpus.*

Verse 13. *O that thou wouldst hide me in the grave*] As in a sweet and safe repository, sanctuary! my soul mean-while living and reigning with thee in heaven, expecting a glorious Resurrection, and saying, *How long, Lord, Holy, and true?* The fable or fancy of *Psychopannychia* hath been long since hissed out, though lately revived by some Libertines, that last brood of *Beelzebub*; our Mortalists especially, who say, that the body and soul die together. But what faith the Apostle, *Rom.* 8. 10? if Christ be in you, the body is dead because of sinne; but the spirit is life because of righteousness. Now that *Job* thus woos death, and petitions for the grave, it is manifest that he saw some good in it, and that he promised himself by it *Malorum ademptionem, bonorum adeptionem*, freedom from evil, and fulnesse of good: we should learn to familiarize death to our selves, and put the grave under the fairest and easiest apprehensions, think we hear God bespeaking us as once hee did *Jacob*, *Fear not to go down to Egypt* (so down to the grave) *for I will go with thee, and will surely bring thee up again*, *Gen.* 46. 4. Or as hee did his labouring Church, *Iſa.* 26. 20. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thy self, as it were for a little moment, until the indignation be overpast.

That thou wouldst keep me secret] *In limbo Patrum* say the Papists, in *parabola ovium capras* (saith *quarentes*).

Until thy wrath be passed] For it is such, as I can of my self neither avoid nor abide. Turn it away therefore, or turn it into gentleness and kindness, *Pſal.* 6. 4. and be friends again, *Jer.* 2. 35. Or, secret and secure me till the resurrection, when all thy wrath will be gone from me.

Thou wouldst appoint me a set time] *Heb.* set me a *statute*: set down even what time thou pleasest, either to send me to bed, or to call me up again, so that thou wilt but be sure at last to remember me.

And remember me] *Job* is willing to die out of the world, but not to die out of Gods memory: to be out of sight, but not out of mind; that God should bury him in the grave, but not bury his thoughts of him: he could be content to be free among the dead, free of that company, but not as the *ſlum* that lie in the grave, whom God remembreth no more, *Pſal.* 88. 5. *Job* would be remembered for good, as *Nehemiah* prayeth, and be dealt with as *Moses* was, whose body once hid in the valley of *Moab*, did afterwards appear glorious in Mount *Tabor* at the transfiguration.

Verse 14. *If a man dye, shall he live again?*] This he speaketh in way of admiration at that glorious work of the Resurrection. See the like question *chap.* 15. 11. *Gen.* 3. 1. and 17. 17. So the Apostle *Rom.* 8. 30, 31. having spoken of those glorious things, predestination, vocation, justification, glorification, concludeth in these words, *What shall we say then?* We cannot tell what to say to these things, so much we are amazed at the greatness of Gods goodness in them. Surely, as they have a lovely scarlet bluish of Christs blood upon them, so they are rayed upon with a beam of divine love, to them that are in Christ. We read of that godly and learned Scotch-Divine *Mr. John Knox*; that a little before his death, he gat up out of his bed, and being asked by his friends, why being so sick, he would offer to rise, and not rather take his rest? he answered, that he had all the last night been taken up in the meditation of the Resurrection, and that he would now go up into the pulpit, that hee might impart to others the comforts which thereby himself had received. And surely if he had been able to have done as he desired; I know not what text fitter for his purpose he could have taken, then these words of *Job*, *If a man die, shall he live again?* He shall without question; and those that deny it or doubt of it (as the Sadduces of old, and some brain-sick people of late) *they erre, not knowing the Scrip-*

ture

tures (this among the rest) which are exprets for it, and the power of God. *Mat.* 22. 29. being herein worle then devils which believe it and tremble, worle then some heathens, who held there would be a resurrection, as *Zoroaster*, *Thespompus*, *Plato*, &c. worle then Turks, who at this day confesse and wait for a resurrection of the body at such a time as the fearful trumpet (which they call *Soor* shall be sounded by *Mahomet*, say they, at the commandment of the great God of the judgment.

All the dayes of mine appointed time (or warfare) *will I wait till my change come*] i. e. till my death (*Prov.* 31. 8. men appointed to die, are called in the original children of change) or till the resurrection come, when we shall all be changed, *1 Cor.* 15. 51. our vile bodies shall be changed and conformed to Christs most glorious body (the standard) *Philip.* 3. 23. in beauty, agility, impassibility, and other Angelical perfections. *When I awake*, saith *David*, &c. at that general Resurrection, *I shall be full of thine image*; *Pſalm.* 17. 15. I shall be brought from the jaws of death, to the joys of eternal life, where are riches without rust, pleasures without pain &c. Three glimpses of this glorious change were seen. 1. In *Moses* his face. 2. In Christs transfiguration. 3. In *Stevens* countenance when he stood before the council. Such a change as this is well worth waiting for: what would not a man do? what would he not suffer with those noble professors, *Heb.* 11. to obtain a better resurrection? I would swim through a sea of brimstone, faith one, that I might come to heaven at last. The stone will fall down to come to its own place, though it break it self in twenty pieces: so we, that we may get to our center which is upwards &c. *Sursum cursum nostrum dirigamus*; & *minuentem & exterminantem mortem attendamus*: ne finant, cum corporis fractura, anima saluam faciamus. Let us wait and wish every one for himself, as hee once did.

*Mi sine morte diem, vitam sine morte, quietum
Des sine fine, dies, vita, quiesque Domini.*

Verse 15. *Thou shalt call, and I will answer thee*] At the Resurrection of the just thou shalt call me out of the grave by thine All-powerful voice, uttered by that Archangel, with the trumpet of God, *1 Thes.* 4. 16. *1 Cor.* 15. 52. *Pſalm.* 59. 3, 4. and thou shalt not need to call twice: for as I shall not need then to fear (as the hypocrites will) to shew my face: so I will readily answer, *Here I am*; yea (as that dying Saint did so) I will say, *I come, I come, I come*, I will even leap out of the grave to obey thine orders: and I doubt not but to draw me out of that dark prison, thou wilt lend me that hand of thine, whereof I have the honour to be the workmanhip.

Thou wilt have a desire to the work of thine hands] I know that thou thy self (for the love thou bearest me, of thy goodness, who art thy creature, and on whom thou hast shewn favour, and reprinted thine image) wilt long after the consummation of my happiness; for then I shall be like unto thee (more like then ever) for I shall see thee as thou art, and appear with thee in glory; *Col.* 3. 4. being next unto thee, *Luke.* 22. 30. Yea, one with thee, *John.* 17. 21. and so above the most glorious Angels, *Heb.* 1. 14. The King shall greatly desire my beauty, *Pſal.* 45. 11. and rejoyce over me, as the bridegroom doth over his bride, *Iſa.* 62. 5. See *chap.* 10. 3. The word here rendred *Thou wilt have a desire*, signifieth, *Thou wilt desire as men do after silver*: The Lord seemed to deal by *Job*, as men do by dross, to put him away as wicked; *Pſalm.* 119. 119. nevertheless, he believed that he would look upon him as silver: and although he now crushed him together, and brake him to pieces, as the silver-smith doth an old piece of plate which he means to melt; yet that he would in the grave, as in a furnace refine him, and at the Resurrection bring him out of a new fashion. Lo this is the right Logick of faith, to make conclusions of life in death, and of light in darkness, to gather one contrary out of another.

Verse 16. *For now thou numberest my steps*] Or, *But now thou numberest &c.* thou keepst an exact account of every sin of mine, of every step that I have trod awry; yea, though it be but some wry motion of my mind (as the Septuagint here translate) so curious art thou and circumspect in thine observations of mine out-strayes, *See chap.* 10. 24. But is this *Job* that speaketh, or some other? How confident was hee at while, and comfortable in the hope of a glorious resurrection! But now, down again

Mr. Burgess.

Abba.

1 John 3. 2.

Salutem

again upon all four, as we say, and like an aguish man in a great fit of impatience, which holdeth him to the end of the chapter? But for this, who knoweth not that every new man, is two men? that in the Saints, the flesh is ever lusting against the spirit, and the spirit against the flesh? that in the *Shulamite*, is as it were, the company of two armies maintaining a continual contest, *Cant. 6. 13*? *Said, I am cast out of thy fight: yet I will look again toward thine holy Temple, Jon. 2. 4.* See the Note there.

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And thou shalt up mine iniquity.] *Adversus aliquid iniquitatis mee?* So the Tigurines translate, i. e. Wilt thou sew or adde any thing to mine iniquity? wilt thou tye to it that tag (as a Martyr phraseth it) of the Lawes malediction, conjoyning the punishment to the sin? Some make this an explication of the former, *q. d.* the bag is not only sealed, but for more surety, sewed too, and that purposely for a purchase of punishment, as some sense it.

Verse 18. And surely the mountain falling cometh to nought.] *q. d.* If thou, Lord, proceed to deal thus rigidly with me, viz. to number or cipher up my steps to watch over my sins, to seal them up in a bag &c. and all this in fierce wrath, that thou mayest lay load upon me; what mountain, what rock, what other creature is ever able to abide it? Job had said before, *Is my strength the strength of stones? Am I a sea, or a whale?* Were I these, or any the like robustious creatures, yet could not I expect to stand before the displeased Omnipotency, who taketh the hills like tennis-balls, and cracketh the rocks like a Nut-shell. See *Hab. 1. 4, 5, 6.* with the Notes.

And the rock is removed out of his place.] As in earth-quakes it sometimes falleth out. See on chap. 9. 5. or by reason of the sea underlaking, it decayeth in time, and waxeth old, as the Hebrew word signifieth.

Verse 19. The waters wear the stones.] *Gutta cavat lapidem &c.* the weakest things wear out the hardest by often falling upon them; or continual running over them: so doth Gods wrath though let out in *minutus*, secretly, but surely consume, *Hos. 5. 12.* I will be unto Ephraim as a moth, and to the house of Judah as rottenness, or that little worm (*veredo*) that eats into the heart of wood, and rots it. Thus he plagued the Egyptians by lice and flies. There may be much poison in little drops.

Thou wastest away the things that grow out of the earth.] Or, *Thou ever-flowest,* as once in the general deluge (when the face of the earth was grown so foul, that God was forced to wash it with a flood,) and frequently since, we see that after great rains there are huge floods that marre whole meadows and corn fields, not only discolouring, but drowning all their beauty and plenty. This is the fourth comparison used in this and the former verse, where a man would wonder, saith an Interpreter, *audire Jobum in medijs grammæ philosphantem, to hear Job in the midst of his miseries, making use of his philosophy, and travelling thus in his thoughts, for illustrations of his own case over mountains and rocks, &c.*

Thou destroyest the hope of man.] viz. In destroying the things above-mentioned, or so thou destroyest &c. though some relolve the *ruination* to the next verse, in

Adversus ad iniquitatem, est penitus penitus continenter adjungere. Merl.

chap. 6. 12.
chap. 7. 12.

Olymp.

Thou prevailst against him, &c. i. e. So thou never ceasest with thy might to cast down forty men, till such time as they changing countenance, and departing with an heavy and forrowful heart, thou violently throwest them out, their lives and hope ending together, if they have been wicked: as if godly, yet their vain and groundlesse hopes of prosperity and plenty, &c. come to nothing; though over the red sea, yet Gods people may be made to tack about two and forty times in the wilderness.

Verse 20. Thou prevailst for ever against him.] This and the rest of the words to the end of the Chapter, some make to be the Application of the Similitudes: Others an Amplification only of what he had said, *Thou destroyest the hope of man.* Thou must needs, when thou overmarchest and over-mailest him, and art never wofilled, *Exod. 15. 3.* the Lord is called, *A Man of War*; the Chaldees there hath it, *The Lord and Victor of Wars.* And the word here rendered, *Ever*, cometh from a root that signifieth to finish, conquer, and triumph.

And he passeth.] *scil.* Out of the world by a violent or untimely death, with as ill awill many times as the unjust Steward did out of his Office, as the *Septuaginta* did, out of the Fort of Zion, or as the Devil out of the Demoniack, *Sed voluntas Dei, necessitas rei*; he passeth, because he can neither will nor chuse, as they say.

Thou changeest his countenance, and sendest him away.] *Eleganter vero mors natus, immutatus verbo,* saith one, Elegant is death set forth by changing the countenance: for death taketh away the faire and fresh colour of a man, and makes him look wan and withered, pale and ghastly. It is easie to see death many times (before it come) in the sick mans face, in his sharp nostrils, thin cheeks, hollow eyes, &c. those Harbingers of death, whereby God sendeth for him, and so sendeth him away, (extrudat & amandet), as once he did Adam out of Paradise. *Lavaui;* Note here, is, *Propone tibi semper horribilem speciem mortis, ut es minus pecces.* Set before thy self alwayes the horrid face of death, to restrain thee from sin.

Verse 21. His sons come to honour, and he knoweth it not.] Whilst he lyeth sick, he regardeth no earthly thing, no not what becometh of his children (formerly his greatest care) whether they be advanced or impaired in their outward condition. As when he is dead he can take no knowledge of any thing done in this world; *1. Cor. 13. 12.* *Eccles. 2. 19.* and *o 6.* be his children or friends rich or poor, high or low, he is both ignorant and insensible. It was a base slander published by a Jew, some years after Queen Elizabeths death, That as she died without sense or feeling of Gods mercies, so that she witheld the might after her death hang a while in the Aire, to see what striving would be for her Kingdome. As for that opinion of some Papists, That the dead do sometimes returne into the Land of the living, that they know how things go here, and make report thereof to thole in heaven, it is contrary to the whole Scripture.

Verse 22. But his flesh upon him shall have pain.] That is, (say some) But as long as he is living, his body is afflicted with a thousand evils, and though his soul, by the condition of her creation, be exempt from them, yet she beares a part in them and becomes miserable with it. A dying man hath sorrow without, and forrow within; the whole man is in misery, as Job here felt himself. Others hold, that this Poetical representation hath no other meaning, but that the dead have no manner of communication with the living. Broughton: rendeth it, *His flesh is grieved for it self, and his soul will mourn for it self;* *q. d.* he takes no thought or care for his children or nearest relations.

Pileatus, mortis aut certe immaturæ Merl.

Facies Hippocritica.

Omnis in Affectu chari statu- ra parentis. Vir.

Camb. Eliz. Prefat.

Aben-Egra. Mercet. Dodon.

ST

CHAP.

again upon all four, as we say, and like an aguish man in a great fit of impatience, which holdeth him to the end of the chapter? But for this, who knoweth not that every new man, is two men? that in the Saints, the flesh is ever lusting against the spirit, and the spirit against the flesh? that in the *Shulamite*, is as it were, the company of two armies maintaining a continual contest, *Cant. 6. 13*? *Said, I am cast out of thy fight: yet I will look againe toward mine holy Temple, Jon. 2. 4.* See the Note there.

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Verse 18. *And surely the mountain falling cometh to naught*] *q. d.* If thou, Lord, proceed to deal thus rigidly with me, viz. to number or cipher up my steps, to watch over my sins, to seal them up in a bag &c. and all this in fierce wrath, that thou mayest lay load upon me, what mountain, what rock, what other creature is ever able to abide it? Job had said before, *Is my strength the strength of stones? Am I a sea, or a whale?* Were I these, or any the like robustious creatures, yet could not I expect to stand before the displeased Omnipotency, who taketh the hills like tennis-balls, and cracketh the rocks like a Nut-shell. See *Hab. 1. 4, 5, 6.* with the Notes.

And the rock is removed out of his place] As in earth-quakes it sometimes falleth out. See on chap. 9. 5. or by reason of the sea underlaking, it decayeth in time, and waxeth old, as the Hebrew word signifieth.

Verse 19. *The waters weare the stones*] *Gutta cavat lapidem &c.* the weakest things wear out the hardest by often falling upon them, or continual running over them: so doth Gods wrath though let out in minims, secretly, but surely consume, *Hos. 5. 12.* I will be unto Ephraim as a moth, and to the house of Judah as rottenness, or that little worm (*veredo*) that eats into the heart of wood, and rots it. Thus he plagued the Egyptians by lice and flies. There may be much poison in little drops.

Thou wastest away the things that grow out of the earth] Or, *Thou over-flowest*, as once in the general deluge (when the face of the earth was grown so foul, that God was forced to wash it with a flood), and frequently since, we see that after great rains there are huge floods that marre whole meadows and corn fields, not only discolouring, but drowning all their beauty and plenty. This is the fourth comparison used in this and the former verse, where a man would wonder, saith an Interpreter, *audire Jobum in medijs arummu philosophantem*, so hear Job in the midst of his miseries, making use of his philosophy, and travelling thus in his thoughts, for illustrations of his own case over mountains and rocks, &c.

Thou destroyest the hope of man] viz. In destroying the things above-mentioned, or so thou destroyest &c. though some referre the *destruction* to the next verse, to

Alsiere ad iniquitatem, est penas penit. continenter adjuvare. Metil.

chap. 6. 12.
chap. 7. 12.

Olymp.

Thou prevailst against him, &c. &c. So thou never ceasest with thy might to cast down forry men, till such time as they changing countenance, and departing with an heavy and forrowful heart, thou violently throwest them out, their lives and hope ending together, if they have been wicked as if godly. yet their vain and groundlesse hopes of prosperity and plenty, &c. come to nothing, though over the red sea, yet Gods people may be made to tack about two and forty times in the wilderness.

Verse 20. *Thou prevailst for ever against him*] This and the rest of the words to the end of the Chapter, some make to be the Application of the Similitudes: Others an Amplification only of what he had said, *Thou destroyest the hope of man*. Thou must needs, when thou overmatchest and over-masterest him, and art never worsted. *Exod. 15. 3.* the Lord is called, *A Man of War*; the Chaldees there hath it, *The Lord and Victor of Wars*. And the word here rendered, *Ever*, cometh from a root that signifieth to finish, conquer, and triumph.

And he passeth] *scil.* Out of the world by a violent or untimely death, with as ill a will many times as the unjust Steward did out of his Office, as the *Pharisees* did, out of the Fort of Zion, or as the Devil out of the Demoniack. *Sed valentius dei, necessestis rei*; he passeth, because he can neither will nor chuse, as they say.

Thou changeest his countenance, and sendest him away] *Eleganter vero mors natur, immutandi verbo*, saith one. Elegant is death set forth by changing the countenance: for death taketh away the faire and fresh colour of a man, and makes him look wan and withered, pale and ghastly. It is easie to see death many times (before it come) in the sick mans face, in his sharp nostrils, thin cheeks, hollow eyes, &c. those Harbingers of death, whereby God fendeth for him, and so fendeth him away, (*extrudit & amandet*), as once he did Adam out of Paradise. *Lavateri* Note here, is, *Propone tibi semper horribilem speciem mortis, ut ea minus pecces*. Set before thy self always the horrid face of death, to retrain thee from sin.

Verse 21. *His sons come to honour, and he knoweth it not*] Whilst he lyeth sick, he regardeth no earthly thing, no not what becometh of his children (formerly his greatest care) whether they be advanced or impaired in their outward condition. As when he is dead he can take no knowledge of any thing done in this world, *Isa. 63. 16. Eccles. 12. 19.* and 9. 6. be his children or friends rich or poor, high or low, he is both ignorant and insensible. It was a base slander published by a Jesuit, some years after Queen Elizabeths death, That as she died without sense or feeling of Gods mercies, so that she wished the might after her death hang a while in the Aire, to see what striving would be for her Kingdome. As for that opinion of some Papists, That the dead do sometimes returne into the Land of the living, that they know how things go here, and make report thereof to those in heaven, it is contrary to the whole Scripture.

Verse 22. *But his flesh upon him shall have pain*] That is, (say some) But as long as he is living, his body is afflicted with a thousand evils, and though his soul, by the condition of her creation, be exempt from them, yet she beares a part in them and becomes miserable with it. A dying man hath sorrow without, and sorrow within; the whole man is in misery, as Job here felt himself. Others hold, that this Poetical representation hath no other meaning, but that the dead have no manner of communication with the living. *Bronghton* readeth it, *His flesh is grieved for it self, and his soul will mune for it self*; *q. d.* he takes no thought or care for his children or nearest relations.

Violentia, mors aut certe immatura. Metil.

Facies Hippocratica.

Omnia in Aeternum chari stantia parentis. Vir.

Cambd. Elig. Prefat.

Aben-Egra. Mercet. Deodatus

ST

CHAP.

CHAP. XV.

Verse 1. Then answered Eliphaz the Temanite, and said.]

Lib. 35. Hist.

Hist. of Con-
of Trem 453.Non affert ul-
lone consola-
nem, non inuit
eum ad peniten-
tiam: sed po-
tius ad despera-
tionem compel-
lit. Lav.

LApides, locutus est: In this second encounter, Eliphaz falls upon Job, not so much with stronger Arguments, as with harder words; reproving him sharply, or rather reproaching him bitterly, *Faenidia quadam canina*, with more Eloquence than charity. So hard a thing is it (saith Beza) especially in disputing and reasoning, to avoid self-love, as even in these times experience daily teacheth us. He hinteth (I suppose) at the publick Conference betwixt himself and *Jacobus Andreas* at *Mompelgard*, whereby the strife was rather stirred then stilled, as *Thomann* complaineth. Or else at the Disputation at *Possianum*, wherein *Beza*, Speaker for the Protestant party, (before the Queen Mother of France, the young King *Charles* and many Princes of the Blood) entering into the matter of the Eucharist, spake with such heat (unless the Historian wrongs him); that he gave but ill satisfaction to those of his own side, so that he was commanded to conclude. Such meetings are seldom successful (saith *Luther*); because men come with confidence and wit for victory rather than verity. In this reply of Eliphaz to Job, we may see what an evil thing it is to be carried away with prejudice and pertinacy, which make a man forget all modesty, and fall foule upon his best friends. Here's enough said to have driven this sorrowful man into utter despaire, had not God upheld his spirit whiles, he is fiercely charged for a wicked man, and hated of God: neither doth any of his friends henceforth afford him one exhortation to repentance, or one comfortable promise, as *Lava-*

ter well observeth.
Verse 2. Should a wise man utter vain knowledge.] Heb. Knowledge of the wind; light, frothy, empty discourses, that have no tack or substance in them, but only words that are no better then wind, a meer flash or airy nothing. *Solomon* thinks, a wise man should beware of falling into this fault, lest he forfeit his reputation, *Eccles. 10. 1*. Dead flies cause the Ointments of the Apothecary to send forth a stinking savour, so doth a little folly, him that is in reputation for wisdom and honour; as spots are soonest observed in the whitest and finest garments; and envy, like worms and moths, doth usually feed on the purest cloth. *Neh. 6. 11*. A great many dead flies may be found in a Tar-box, and no hurt done, but one of them false into a pot of sweet Odours, or precious Perfumes, may soon taint and corrupt them.

And fill his belly with the East-wind.] *Per ventrem, mentem intellige, & per ventum Orientalem, vanam opinionem*, saith *Vatablus*. By belly understand the mind, and by the East wind a vain conceit, or frothy knowledge, blown forth out of a swelling breath, to the hurt of others; for the East wind is destructive to herbs and fruits. *Hos. 12. 1*. *Gen. 41. 6*. But doth not Eliphaz here by these bubble of words, and blustering questions, betraying much choler and confidence, fall into the very same snare which he findeth with Job: Doth not he also fill his belly with heat. (so the Vulgar rendereth this Text) which kindling in his bosom, blazeth out at his lips? Doth not this angry man exalt folly, and shew himself none of the wisest, though he were the oldest in all the company.

Verse 3. Should he reason with unprofitable talk? Why? But if he do, should he therefore be thus rippled up, and rough-hewed? And not rather reduced and rectified with hard Arguments and soft words? Man is a cross-crabbed creature: *Duci vult, irabi non vult*; Perswade him you may, compel him you cannot. A fit time also must be taken to perswade him to better, for else you may loose your sweet words upon him. The Husbandman soweth not in a storm: The Mariner hoyleth not sail in every wind: Good Physicians evacuate not the body in extremity of heat and cold. A brisier offendeth is harder to be touched than a strong Curr, *Prov. 18. 19*. This Eliphaz should have considered, and not so rashly censured Job for a fool, and his talk for trash, but rather handled him tenderly, considering his condition, and desired him to explain such of his speeches as he thought not so well and wisely uttered.

Or with speeches, where with he can do no good? This is but the same with the former:

mer, and indeed this whole verse is but a saying of that plainly, which in the foregoing verse he had said figuratively.

Verse 4. *Tea thou castest off fear.* Heb. *Thou makest void fear*; that is, Religion, whereof the fear of God is both the beginning, *Prov. 1. 7*. and the end, *Eccles. 12. 1*. This is an heavy charge indeed; as if Job, by saying, the extreme miseries of this life are common to the godly and the wicked, had by consequence taught men to cast off all Religion as unprofitable, which none but such a shamelesse man as thy self, saith Eliphaz, would ever have averred. It cannot be denied, but that Job through the bitterness of his grief, and the unreasonableness of his adversaries, was somewhat carried beyond the bounds of that reverence which is due unto God, and reasoneth the matter somewhat hotly with God; but that thereby he bewrayed his manifest contempt of his Majesty, calling off all awful regard and recourse thereto by Prayer, as the wicked, who call not upon God, *Psal. 14. 4*. This was a meer cavil, or rather an unflattering injury done to the good man, who gave sufficient testimony of his fearing God, and effusions poured out his prayer in his presence. All which notwithstanding he heareth in the next words.

And restrainest prayer before God.] Thou forbarest to pray thy self; and thou discouragest others. If this had been true, it had been a foul fault indeed, for whiles Prayer standeth still, the whole Trade of godliness standeth still likewise, and to cast off Prayer, is to cast off God: *Jer. 10. 15*. We must take heed of falling from the off-fellings of Prayer, though we continue doing the Duty. As vessels of Wine, when first tapped, are very smart and quick, but at last grow exceeding flat: so do many Christians, (through unbelief, and worldly cares and businesses, or domestical discords, or some other distempers, whereby prayers are hindered, *1 Pet. 3. 7*.) either they pray not frequently, or not fervently, but in a customary formal bedulling way. And this Eliphaz might suspect Job of, and assigne it as the cause of all his miscarriages in word and deed. Sure it is, that as sleep composeth drunkenness, so doth prayer the affections: a man may pray himself sober again, as a Reverend man gathereth out of this Text.

Verse 5. For thy mouth uttereth thine iniquity.] Heb. *Thy crooked, very disposition that standeth acrosse to God and goodness*, *Psal. 51. 5*. *Homo est inversus catalogus*. *Solomon* speaketh of perverse lips, as if the upper lip stood where the nether should, *Prov. 4. 24*. And Saint Jude speaketh of hard speeches, uttered by ungodly sinners, *Jude 15*. such as Job was none, whatever Eliphaz by misinterpreting made of him, wresting his words to a wrong sense, as *Psal. 56. 5*. and by a spiritual unmannerliness, making the worst of that he spake; there being not any thing that may not be taken with the left hand. Now if this befel Job from his friends and those godly persons, what wonder though the like, and worse be done to us by wicked enemies.

Quia id quod boni est excerpunt, dicunt quod mali est.
Nihil est quin male narrando possit depravare.

Terent. Phorm.

And thou chusest the tongue of the crafty.] Then the which, nothing is a greater enemy to piety, saith an Interpreter. Politicians formalize and enervate the power of truth, till at length they leave us a heartlesse and saplesse Religion, saith another. Such an one Eliphaz makes Job to be: *q. d.* Thou wast wont to speak prayer, but now thou speakest Policy, yea, *Thou chusest to do it, thou lovest evil more then good, and lying rather then to speak right*. *Psal. 52. 3*. Thou hast as many turnings and windings in thy mind, as the Serpent hath in his body (so the Hebrew word seemeth to signifie, *Gen. 3. 1*.) Thus he heighteneth his charge, and layeth on yet more load.

Verse 6. Thine own mouth condemneth thee, and not I.] Yes you, and none but you. Job's heart condemned him not (and thence his confidence toward God, *1 Job 3. 21*) much lesse his mouth; had not his words been misconstrued. But as charity maketh a good sense of doubtful speeches and passages; so prejudice and dis-pleasure takes all things (though well meant) at the worst, and as Logicians do, *Sequitur pariter deteriorum*. Eliphaz digresseth up evil, *Prov. 16. 27*. and is like

Sf 2

Achilles

Achilles, of whom *Homer* saith, that he was a great find-fault.

Iliad 19.

Δαΐδες ἐπὶ ταχέων ἐδύσιντο αἰσχροτά.

Tea, thine own lips resist against thee. Heb. Answer against thee. For Witenesses ordinarily answer to Interrogatories. So the pride of *Israel* (breaking forth as a great matter-pock in his fore-head) resisted to his face, *Hol* 5.5. and the Heretick is condemned of himself, *Tit* 3.11. Virtually he doth so, though not formally. But *Job* did neither good *Eliphaz*.

He vox Ristion non significat primus; sed prius. Lavan, Burcholc.

Verse 7. Art thou the first man that was born? Or *Wast thou made before Adam?* Out of the mouth of *Adam*, as from a fountaine, flowed whatsoever profitable Learning, Skill or Wisdom, is found in the world, saith the divine Chronologer. *Job* had taxed *Zophar* for a young puny and a Novice, *chap* 12. This, *Eliphaz* kindly answereth, and taketh upon him to answer in *Zophar's* behalf. As indeed these three speakers, *Eliphaz*, *Zophar* and *Bildad* stood to one another, as much as any one of them did for himself, as if they had all entered bond, and given security for reciprocal assistance. Here then *Eliphaz* asketh, *Art thou the first man born?* that is, *Art thou the wisest man alive?* and must we all be taught by thee, as *Adam's* Nephews were by him in things divine and humane.

Or wast thou made before the hills? i.e. Before the Angels, as some sense it. But take it literally for the Mountaines, called for their Antiquity, the everlasting hills. *Gen* 49.26. *Hab* 3.6. because they were from the beginning, and shall continue to the end. These appeared first at the separation of the waters, *Gen* 1. And Christ to set forth his eternity saith, *Prov* 8.25. Before the mountains were settled, before the hills, was I brought forth. So *Psal* 90.21.

Verse 8. Hast thou heard the secrets of God? Thus he goes on to jeer *Job*, and to accuse him of insolent Arrogancy, as if he had taken himself to be of Gods Cabinet-Council, and so to have known more of his mind than any other. Now this never came into *Job's* heart: but these hot spirited people, when their choler is once up, will not stick to lay any thing against another whom they desire to gale, and to make the worst of his words, when as themselves cannot take a reproof, though never so just.

Biliosus belliosus.

An solus sapiens ut se perone fuisse sapientia persuasit? Vauhi.

And dost thou restrain wisdom to thy self? Hast thou engrossed all the wisdom in the world? and must it needs live and dye with thee? Is every man a fool presently, who is not of thy mind and make? *Epicurus* indeed had such a conceit; and *Palamon*, in *Suetonius*, and *Laurentius Valla*, with some others of late: but *Job* was far from it, as appeareth by his many self-abasing expressions: and it had been well for him, if his three friends, had taken out that lesson in wisdoms school, viz. to judge those certaine good things found in another, better then they are, and certaine evils, lesse, doubtful good things, certaine, and doubtful evil things, none.

Verse 9. What knowest thou, that we know not? Here *Eliphaz* inveigheth against *Job's* pride, *sed majore cum fastidio*, but with greater pride, else what meaneth this arrogant comparison? Did not a deceived heart burn him aside, as the Prophet speaketh in another case? and might it not be said of him, as it was once of *Antony*, That he hated a Tyrant, but not Tyranny. See the Notes above on *chap* 12.3. and 13.2.

Verse 10. With us are the gray-headed, &c. *Job* had said, *chap* 12.12. *With the ancient is wisdom, and in length of dayes is understanding.* This, though modestly spoken, yet was very ill taken; and is here replied unto with a great deal of heat, *Sed ita solent importuni homines, &c.* saith *Mercer* here: But such is the course and custome of unreasonable men, to take every thing in the worst way, and to deal rather by reproaches, then by reasons, as *Eccius*, *Sanderus*, *Gembrandus*, the whole generation of Jesuites, of whom *Amelius* the Sorbonist saith, and truly, that they are a sort of men, *qui nihil magis habent quam arrogantiam Theologicam. nil minus possident quidem Theologicam scientiam*. Arrogant and yet ignorant, for whiles they think they know all things, they know nothing at all as they ought to know, *1 Cor* 8.2. As for Antiquity, (here so falsely pleaded) it must have no more Authority then what it can maintain. *Papists* boast much of it, as once the *Gibeonites* did of old, *thoers*

shoes and mouldy bread. But Antiquity severed from verity is of no value: for as *Cyprian* saith well, *Consuetudo mala, vetustas erroris est.* And our Saviour saith not, *I am custome*, but, *I am the Way, the Truth, &c.* And God saith, by the Prophet *Ezekiel*, *Walk ye not in the statutes of your Fathers, neither observe their judgments; &c. but walk in my statutes, and keep my judgments, and do them*, *chap* 20.18.19. See the Notes on *chap* 8.8,9,10. and on 12.12.

Verse 11. Are the consolations of God? *Sic seftuse suas consolationes appellat & socium*, saith *Mercer*: so *Eliphaz*, with state enough, calleth the comforts that he and his fellowes had ministred to *Job*, promising him mercy from God upon his found repentance; but telling him withal, that unlesse he would yeeld himself an hypocrite, those promises would profit him nothing at all. Had *Job* slighted the precious promises, those conduits of comfort, he had been much to blame, as he was doubtlesse, who said, *My soul refused comfort*, *Psal* 77.2. Like some follen child, that will not eat his milk, because he hath it not in the golden dish. The soul is ready to turn the back of the hand, and not the palm, to the staff of divine consolations, saying, Oh my stubbornesse! &c. and rather to flit and thark in every by-corner for comfort, then to suck it out of those wells of consolation, and be satisfied, *Iſai* 66.11. The Apostle taxeth his Hebrewes, that they had forgotten the consolation (so the words may be read) which spake unto them as unto children saying, *My son, &c.* *Heb* 12.3. Wrangling with God by caviling Objections, when they should rather have wrestled with him by earnest supplications, putting the Promises in faith, and drawing waters with joy, out of those wells of consolation, *Iſai* 12.3. *Job* was not altogether clear of this fault. He was so poor and sore without, and within so full of horror and terrour, that he was ready with *Rachel*, to refuse to be comforted. Mercies were offered unto him, but he was scarce in case to receive them. The ear which tasteth words as the mouth doth meat, was so filled with choler, that he could hardly relish any comfort. The easiest Medicines or Waters are troublesome to sore eyes. The flesh with her roatings and repinings maketh such a din, that the voice of the Comforter cannot well be heard in the best heart sometimes. The Spirit knocks but there is none to open: Hence he goes away grieving; and that should not be.

Is there any secret thing with thee? Hast thou meat to eat that we know not of? Are there with thee consolations of thine own better then those of God, which we have ministred unto thee? Some render it, *And is there any hid thing with thee?* that is, Either some greater and more profound wisdom then every man knoweth; or else some secret sin which must be cast out ere comforts can fasten. For as the wound cannot close and heal, as long as any part of the iron weapon remaineth in it; so herein the *Cordiacus passio*, or passion of heart, the heart is so oppressed and over-covered, that the most refreshing cordials cannot come at it, so that it is even suffocated with sorrow. In allusion whereunto, the Church prayes, *Lam* 3.65. Give them sorrow of heart. This was *Spiras* case; and for the time might be *Job's*. Possibly some sin or sorrow might lye at the fountaine-head, and stop the course of his comforts. This *Eliphaz* fisheth after, and would have found out, and remedied.

Verse 12. Why doth thine heart carry thee away? Violently transport thee; scilicet, beyond all bounds of reason and modesty. There is another charge, and higher then the former, as if he had been *emota mentis*, not well in his wits, but wild and wood as they call it; or at least, that his passions were so far too hard for his reason, as they did

Quate furor cordis exaginat? Pineda.

Restam de cardine tollere mentem, We are in no final danger of our naughty hearts: It was no ill prayer of one, *Lord*, keep me from that naughty man, my self. Nor was it any ill counsel of another, who said, *So take heed to thy self, that thou beware of thy self.* Though there were no devil, yet our corrupt nature would act Satans part against it self; it would have a supply of wickednesse (as a Serpent bath of poison) from it self, as hath a spring to feed it. Keep thy heart therefore with all custody, *Prov* 4.24. it will get away else, and carry thee away with it.

Domine libera me a malo hominis meo. Ita cave tibi ut caveas teipsum.

And what do thine eyes wink at? *Nililant, celeriter scilicet, & subreptit.* Possibly *Job*, through pain and anguish might be made to wink whiles he was speaking to them,

them, or they to him; and this they misconstrue as done in contempt. See *Psalm 35*. 19. Or that he was plotting some mischief, *Prov. 10. 10.* and *18. 30.* or pretending to some extraordinary devotion, and therefore shutting his eyes, that he might be the more reserved to God. The Vulgar hath it, *Why dost thine heavy life rise up?* and, as if thou wert thinking of some great things, why are thine eyes so set? It is for no goodnesse sure.

Verse 13. *That thou turnest thy spirit against God.* A fowle fault surely, but merely for want of a faire Interpretation. It is as if *Eliphaz* should have said, Thy spirit was right when thou bravely barest up under the afflicting hand of God, *chap. 1.* but because patience hath not had her perfect work as appeareth by thine angry expostulations, thy contesting with God, and chattering against him and his proceedings, therefore I conclude that thou art not perfect and wise, all is not right. *Why dost thy spirit swell against God?* (so the Vulgar rendreth it) Behold his soul which so lifted up, is not upright in him, that's certain, *Hab. 2. 4.*

And lettest such words go out of thy mouth. Contumelious and blasphemous words not fit to be named. *Bona verba, quæso Eliphaz.* True it is, *Job* had spoken some things more freely then was fitting, and not without a tincture of bitterness. But charity would have made the best of those speeches which you thus odiously aggravate against him; and have taught you to use the same equity toward others, that you would have others use towards your self. That faith (and so that love) is easily wrought, which teacheth men to believe and think well of themselves, and worse of others. We will make a good exposition, if we have but a good disposition.

Verse 14. *What is man that he should be clean?* *Eliphaz* hath now done chiding (it is but time he should) and falls to reasoning; wherein nevertheless he sheweth himself an empty and troublesome Disputer urging again the same Arguments as before, *chap. 14. 17, 18, 19.* and not resting satisfied in a sufficient answer. Did *Job* ever assert himself clean? Said he not the clean contrary in many places? see *chap. 14. 4.* Only as washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of his God, *1 Cor. 6. 11.* he discoursed of his integrity and righteousness, not denying himself otherwise tainted with Original sin, and guilty of actual, which he begged pardon for according to the tenour of the Covenant of Grace. And therefore *Eliphaz* might have spared these words, and better bestowed his pains in comforting *Job*, and exhorting him to patience. The Jesuites have at this day a device in handling Texts of Scripture by their nice distinctions to perplex and obscure the clearest places; and for those that are doubtful, not at all to distinguish or illustrate them. Again, in points of controversie they make a great further about that which we deny not, but say little or nothing to the maine business.

Hæc quæ desperant veniescere posse relinquunt.

Verse 15. *Behold he putteth no trust in his Saints.* Here he proceedeth to prove that which *Job* never denied; and *Bildad* also hath the same *chap. 25. Legs ejus verba, nam non male huc quadrant,* saith *Lavater*; Lay his words to these, and they will lend light to each other. See also the Notes on *chap. 4. 18.* There they are called his servants, here his Saints or holy ones; these were the old Patriarchs, say the Septuagint, with whom God at sometimes was angry; and although he was a God that forgave them, yet took he vengeance of their inventions, *Psalm 99. 8.* Others understand it of the Saints in heaven, or the holy Angels.

And the heavens are not clean in his sight. Nor they of heaven be clean in his eyes, so *Bromhous* rendreth it. The Angels are called angels of heaven, *Matth. 24. 36.* and *Gal. 1. 8.* Because made with and in the highest heavens, and appointed there to inhabit. Howbeit in the Apostate Angels, and in heaven, Gods holy and pure eyes found uncleannesse, and delivered them therefore into chains of darknesse, *2 Pet. 2. 4.* Again, to be clean in Gods sight is another manner of matter then to be simply clean; like us to be just is one thing, and to be just before God, another, *Luke 1. 6.* *Sed et in conspectu judicis quod fulget in conceptu operantis.* Some understand the Text of the visible heavens, the purest of all inanimate creatures (and therefore *Chrysostom* speaking of those praying Saints that prayed *Peter* out of prison, *Act. 12.* faith, that they were *ipsi celi puriores effluunt salis*, more pure then the heavens, yet

Quid tunc
contra Deum
spiritus tuus,

yet are they not pure in the sight of God, but have their spots which we count their beauty.

Verse 16. *How much more abominable and filthy is man?* And therefore, abominable because filthy, or stinking and noisome, as putrified meat is to the nose and palate. Now this is every mans case by nature, *Psalm 14. 3.* there being never a barrel better herring, but all in a pickle, though few believe it. Circumcision of old taught them, that that which was begotten by that part deserved in like sort, as a hominable and accursed, to be cut off and thrown away by God. And what else doth Baptism still teach us? See *Col. 2. 11, 12, 13.* *1 Pet. 3. 21.* *David* compareth man to the beasts that perish, *psalm 49. 12.* to beasts that dye of the Murrain, and so become carrion, and are good for nothing. He lyeth rotting in the graves of sin, wrapt up in the winding sheet of hardnesse of heart, and (as a carcass crawling with worms) swarming with noisome lusts, such as Gods soul abhorreth. This is his nature: and for his life,

He drinketh iniquity like water. He is as it were altogether sleept and soaked in sin; he sucks it in with delight as an Ox doth water, or a drunkard Wine, who had as liefe you take away his life as his Liquor, and could find in his heart to be drowned in a Butt of Malmsey: as *George Duke of Clarence* was in the Tower of London, and as some say, by his own Election. Sure it is that a draught of sin is the only Merry-go-down to a carnal man; he drinks it frequently and abundantly, even till he swelleth therewith. One observeth here, that *Eliphaz* saith not, *Man eateth*; but, *drinketh iniquity*; because to eat a man must chew, and this taketh up some time, and leaveth a liberty to spit out what he liketh not: but drink goeth down without delay, and we usually drink oftner then we eat: So here

Verse 17. *I will shew thee, hear me.* Here *Eliphaz* useth a short but a lofty preface, calling hard for attention, and raising in *Job* an expectation of no mean matters. But

Quid dignum tanto feret hic promissor hiatu.

Hera.

This is his Argument:

That is to be held for true which experience evinceth, and wise men teach us, as themselves have learned of their religious Ancestors.

But, both continued experience, and consent of men teach us; that wicked men have terrors within and troubles without.

Therefore this is to be taken for a truth. Therefore also by consequence, that is false which thou hast spoken concerning the prosperity of wicked men, *chap. 12. 6.* Neither canst thou avoid the charge of wickednesse who dost suffer the punishments of the wicked. Now what is all this more then *Eliphaz* had said in a former discourse? (so that *Job* might have cried out, *Apogee coequesmum*) only there he groundeth his Argument upon a night-vision; here upon the testimony and consent of certain wise men, commended by their power and justice. Some think he meaneth *Noah* and his pious posterity.

Then which I have seen, I will declare. Wilt thou not believe an eye-witness? What can be more sure then sight? *1 John 1. 1.* Surely, if we were well read in the Story of our own lives, and had laid up our experiences, we might have a divinity of our own. The *119 Psalm* is made up of experiments, and *David* oft telleth us what he had seen and observed.

Verse 18. *Which wise men have told from their fathers.* Who have carefully and faithfully transmitted it as a doctrinal truth to us their posterity, from hand to hand. For in *Job*'s time 'tis likely that the Scriptures were not yet written. Which, or, *scribentesque* wise men, who did in their generations, *Deum recte cognoscere & colere*, rightly know and worship God, which is the highest wisdom, saith *Lazarus*. Have told. Have spoken it so plainly and plentifully, as if they had shewed us the things acted before our eyes. From their Fathers. Who were careful to instill good instructions and heavenly truths into the minds of their children, their familiars and families, as did *Abraham*, *Gen. 18.* and others according to Gods own appointment, *Deut. 6.*

And have not hid it. But communicated it for the good of many. Light is diffusive

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five of it self. Knowledge is perfected while it is communicated. The more you teach and impart to others, *eo ditior ac ditior fitis*, faith One, the richer and skilfuller you become. It is not pouring out that dryeth up the fountains of grace, as of that Oyle, 2 King. 4.6. See Prov. 11.24; 25. Psa. 78.23; 34.

Verse 19. *To whom alone the earth was given.* Noah and his pious posterity (as was above noted) whom Methuselah and other Ancients call, *Stauds chiliarchas*, the Lords of the whole world, given them by the Possessor of heaven and earth, as Melchisedech first calleth God, Gen. 14. and from him Abraham another Prince of God; as those Heathens acknowledged him, and heir of the whole world, Rom. 4. As for Melchisedech (commonly taken to be Sem) he was King in Salem, and no stranger, that is, no enemy molested him; nor those great spoilers, Kedarbaumer and his Complices, these never meddled with Melchisedech and his subjects (probably out of respect to his wildome and holiness, for which he was famous) no not when marching against the Kings of Sodom and Gomorrah, they waited and smote all the neighbour Countries. So true of his subjects and territories was that which followeth here.

And no stranger passed among them; viz. in an hostile way, in a warlike manner, Nah. 1.15. Some read, *No stranger thing passed among them*. As not the devouring sword, to neither the pestilence that walketh in darkness, nor the destruction that walketh at noon day, Psa. 91.6. Such as was the raigue of Ferdinand the third, King of Spain for five and thirty yeares space. *In quibus nec fames nec pestis fuit in regno* - faith Lopez, wherein there fell out neither Famine nor Pestilence.

Verse 20. *The wicked man travaileth with pain all his dayes.* He tormenteth himself, or crucifieth himself through. (So some read it) 1 Tim. 6.10. He takes no more rest then one upon a Rack; he hath his hands on his loynes, as a woman in travel, Jer. 30.6. he smiteth upon his thigh, *sicut muliercula in puerperio facere solet*, faith Luther in his Marginal Note on Jer. 31.19. And if he would do so for his sin (as he doth for his misery) *pia esset illa tristitia*. & (if dici potest) *beatamiseria*, as Austin hath it; his grief would be godly, and his misery a blessing. God would pay him as he did his moan-making Ephraim and earnestly remember him still, ver. 20. But alas, the wicked wight, the hypocrite in heart, as he heaps up wrath, so he cryeth not, when God bindeth him, Job 36.16. Or if he do cry, 'tis *periti*, and not *proceavi*, I am undone, and not, I have done amisse. Hence God many times turneth looke upon him those three Vultures, Care, Fear and Grief, to feed upon his heart. It is seldom seen that God alloweth unto the greatest darlings of the world, a perfect contentment. In the very pursuit of these outward vanities is much anguish, many grievances, fears, jealousies, disgraces, interruptions, discontentments. In the unsatisfied enjoyment of them, something the wicked shall have to complain of, that shall give an unfavoury verdure to their sweetest morsels, and make their very felicity miserable, witness Abah, Haman, &c. But then followeth the Ring of conscience, that maketh a Cain, a Pasbur, a Richard the third, to be a terror to himself. And with this pain some wicked men travel all their dayes here, but hereafter it shall infallibly and inexpressibly torment the souls of them all through all eternity. And this with the following illustrations is that Oracle or divine sentence which Eliphaz received from those famous men above mentioned, and which he not obscurely applyeth and wresteth against Job, whom hereence he would prove a wicked man, by the very concessions, chap. 3. 25, 26. and 7. 13, 14. compared with Gen. 26. 36. Deut. 28. 65. for that which Eliphaz had heard from his Ancestors, was but the same Law, for substance, that was afterwards written by Moses, and which he hereafter sheweth to be the same.

And the number of years is hidden in the obscurity. Heb. *in the terrible Tyrant*, who as he hath more cruel Executioner then his own conscience, so not a more sensible displeasure, then to know that he is mortal, and yet to be ignorant when his Tyranny must end. The number of the years of his Tyranny is uncertain, such the vulgar translation. And from this uncertainty which he knoweth not how to remedy (though he run to light a candle at the devil sometimes, viz. by consulting with Soothsayers and Sorcerers to know of them how long he shall live, and who shall succeed him, as Tiberius and other Tyrants did) followeth suspicion and fear, faith Agui-
na upon this Text.

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Verse 21. *A dreadful sound is in his ears.* Heb. *A sound of fear and terrors*; Not one but many at once, so that he is a *Magor-missabib*, *salvus a corde suo fugiunt*, Tera. as Cain that Calf, and those Hivites with their horns of a clamorous confidence, worse to them then if their bodies had been tormented with stings, or torn with stripes. Exod. 13. 18. What a sound of terror in their ears frightened those Syrians, 2 Kings 7.6? And those Persians and Saracens overcome by Theodosius? *Panico terrore incusso*, faith the Historian, afraid of their own shadowes, they desperately cast themselves into the River Euphrates, and there perished above an hundred thousand of them, Anno Dom. 394. Euseb. The wicked flyeth when none pursueth, Prov. 28.1. The sound of a shaken leaf cha- feth him, Lev. 26. 35. when the righteous is bold as a Lion, and not dismayed at evil tidings, Psa. 112.7. His heart is balanced with the fear of God; and thence it is that he floateth feebly, blow what wind it will, he faileth to the Port; storms and tempests do but beat him into it.

In prosperity the destroyer shall come upon him. Heb. *In peace*, when he shall say, *Peace and safety*, 1 Thel. 5.3. When he is at the highest he shall be destroyed, Dan. 4.30, 31. In the fulnesse of his sufficiency he shall be in straits, Job 20.22. his short Spring shall have an eternal Winter, Psa. 92.7. *Ultimus sanitatis gradus est morbo proximius*, say Physicians, the utmost degree of health is nearest to sickness; so the wicked when nearest misery, have greatest prosperity.

Verse 22. *He believeth not that he shall return out of darkness.* He despondeth and despaireth of a better condition, fighting out that doallful ditty, *Speres & fortuna va- lere*, he looks for no further light and delight of former comforts; he knowes, that they that go down into the dark pit, cannot hope for Gods truth, Psal. 38. 18. There being left them neither hope of better, nor place of worse.

And he is waited for of the sword. Or, looked upon by the sword, which waiteth, as it were, an opportunity to slay him. *Circumspiciens undique gladium*, so the Vulgar. He looketh this way and that way as fearing the Murderer, his guilt repre- senting to him on all sides nothing but naked swords; he believeth that they will as- sassin him in his bed. This was the case of Saul, who suspected his best servants: Of Darius the Tyrant, who durst not trust his own daughter with his throat: Of Alexander Pherans, who would not go to bed to his wife Thebe, whom he loved, till he had first searched the room and her pocket for edge-tools. Of Richard the third, who after the death of his two innocent Nephewes, had fearful dreames and apprehensions, in somuch that he did often leap out of his bed in the dark, and catching his sword (which alway naked stuck by his side) he did go distractedly about the Chamber, every where seeking to find out the cause of his own occasioned disquiet, faith the Chronologer. Tiberius felt the remorse of conscience so violent, that he protested to the Senate, that he suffered death daily through fear of death; whereupon the Historian maketh this profitable Observation, *Tandem scilicet de flagitia in supplicium vertuntur*; Heinous sins will at length have heavy punish- ments.

Verse 23. *He wandreth abroad for bread, saying, Where is it?* He is hard put to it for necessities and would be glad of a piece of bread as 1 Sam. 25. 24. This was the case of Pythias, once so rich, that he entertained a million of men (even Xerxes his whole huge Host) for three dayes space, at his own proper charge, but after- wards so poor, that he dyed through hunger. And the like befell Gollimer, King of Vandales, of whom it is storied, that being overcome and beleagured by Belisarius, he sent to him for a Sponge to dry his tears, a Cittern to ease his grief, and a piece of bread to save his life. Belisarius himself was afterwards glad to beg his bread. And Henry the fourth, Emperour of Germany, after ten yeares Raign, was despoiled and driven to the like exigent, whereupon he is said to have made use of those words of Job, chap. 19. 21. *Have pity upon me, have pity upon me O ye my friends, for the hand of God hath touched me*. And there is no doubt but Eliphaz glanceth at Job in all these expressions, as if he were the man whom he here describeth with much Eloquence, but small charity.

He knoweth that the day of darkness is ready at his hand. His conscience telleth him, that he is not yet at worst; he knowes in himself, say the Sepenagint, that fur- ther evil shall be upon him, that his misery is inevitable, and at next door by; and

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this knowledg, being full of feare, is also full of torment: it is even hell afore hand, and above ground.

Verse 24. *Trouble and anguish shall make him afraid*] Or, *Scare him*, not only out of his comforts, but out of his wits and senses too, as it did *Charles* the great *Mensis ingru* Cardinal of *Lorraine*. See *Demi. 28. 34.* *Tullius Hostilius* the third King of *Romans* deriding the Religion of his Predecessour *Numa*, as that which did emaculate mens minds, was afterwards so terrified, that he set up and worshipped two new gods, viz. *Favorem & Pallorem*. Trouble and anguish, which he had perpetually present with him, as *Lactantius* reporteth. What a pitiful agony *Vitellius* the Emperor was in, when *Vespasians* Army marched toward *Rome*, is notably set forth by *Dio* in his life. Not long after that at the sack of *Jerusalem*, some Jewes killed themselves, lest they should fall into the hands of *Vespasians* souldiers.

Hic ergo; non furor est, ne moriari, mori?

They shall prevail against him:] Or, *begins him* as a King is inviron'd in peace, by his Guard, in War by his Army. Or, *They shall destroy him*, as a King ready to the battle doth his enemies forces, which he routeth and ruineth. Fear hath a deadly force upon feeble spirits; neither is it any wonder that they ring their bells backward, when things begin once to be on fire.

Verse 25. *For he stretcheth out his hand against God.*] Worthy therefore to have a dead Palse transfused into it, or dried up, as *Jeroboamus* was, when but stretched out against a Prophet: and as *Valens* the Emperors hand was made unable to hold a pen, when he would have subscribed a Warrant for the banishing of *Basil*. Such a Giant-like generation there are to this day among men, as face the heavens, cast down the gantlet against God, *Erecto collo valido impetu, arroy avia incurvi cervicibus*, faith *Brennus* upon the Text, with stiff necks, full force, and insufferable insolence, as it were on purpose to crosse the Almighty, and to wrestle a fall with him: they sin with an high hand, *Levit. 26. 21.* *Numb. 15. 30.* and do as wickedly as they can, *Jer. 3. 5.* yea, with both hands earnestly, *Mick 7. 3.* Persecuting his people who are unto him as the apple of his eye, and resisting the Holy Ghost always. Surely, he would even destroy God if he could, for he hateth him, *Rom. 1. 30.* With an hellish hatred (as the word there signifieth) such as striketh at Gods very essence, *Psal. 10. 41.* counter *1 Job. 15.*

And strengtheth himself against the Almighty] *Sed vana sine viribus ira.* To his sinews of iron, he hath added browes of brasse, *Isai. 48. 4.* To his natural crofnesse, habitual hardnesse and hardinesse: so that now, like a stout Warriour, he bends all his strength against the Almighty, but with no better successe, then to be broken in pieces, *Isai. 8. 9.* with his iron Mace, *Psal. 2. 9.* *Sennacherib* for instance. See the Note above on chap. 9. 4.

Verse 26. *He runneth upon him, even on his neck:*] Vulgar, *He runneth upon him* (God) *with uncrested neck:* such is his audaciousnesse and impudence, daring to do any heinous wickednesse, and not fearing to run against the strongest part of Gods Armour, though able to grind him to powder. Sin hath mowed such an impudency in his face, that he dare with a full forehead encounter God, even upon the points of his Justice and righteous Judgments, wherein he is the ablest to give us the shock, &c. Thus some sense the Text. Others (of good note also) refer the word *runneth*, to God, and render it thus: God runneth upon him, even upon the neck, &c. He breaking his shields, how many and how thick soever they be, drags him by the neck as a miserable vanquished wretch, and layes upon him exquisite and high punishments, according to that chap. 31. 3. *Is not destruction to the wicked? and a strange punishment to the workers of iniquity?*

Upon the thick bosses of his buckler.] Wherewith the *Belialist*, this Champion for hell, thinks himself best armed and secured; against the dint of the divine displeasure. Bucklers, besides other bosses for ornament, had one great boss in the middle, with a sharp pike in it for use, to pierce and wound the Adversary. Now God runs upon this also, and is no whit hindered thereby from punishing the refractories, these high attempters, these monstrous men of condition, that so fiercely and so fearfully lift

lift up their hands against heaven, as if they would pull God out of his throne, and throw the house, yea, the world out at the window. Surely, as Pride resisteth God in a special manner, so doth God in a special manner resist it, *1 Pet. 5. 5.* The reason whereof is given by *Boetius*. All other vices (saith he) flye from God, only Pride flyes at him, stands out, and makes head against him.

Verse 27. *Because he covereth his face with his fatnesse.*] This is given in as one chief cause of his insolency, he is a belly-god, he maketh plaits upon the panch, so *Brouncker* rendereth it: He hath larded his guts, so *Calvin*: He maketh it his businesse to pamper his body; his heart also is fat as greafe. *Psal. 119. 70.* He is waxen fat, that is prosperity-proud, and kickeb, *Demi. 32. 15.* Pride and fulnesse of bread were *Sodom* twin-sins. *Ezek. 16. 49.* Pride and fulnesse of Provender-prick'd, (as we call it) they easily turn the grace of God into *Leisivousnesse*. *Jude 4.* and that fulnesse breeds forgetfulnesse; as the fed Hawk soon forgets his Master and the Moon at fullst gets furthest off the Sun. Sensualists who love feasts, *Judg. 14. 10.* are void of the Spirit, *Jude 19.* A full belly maketh a fowle heart. The rankst weeds grow out of the fattest soil: and those that make their gut a gulph, well they may have collops in their flanks, but they have leanneffe in their soules: indeed they have (as Swine) their soules for salt onely, to keep their bodies from putrefying.

And maketh collops of fat on his flanks.] Heb. *And maketh mouths*, that is, wrinkles upon his flanks: He is active about it, and makes it his businesse to make provision for the flesh, *Rom. 13. ult.* He labours for the meat that perisheth, *John. 27.* He lives to eat, and laughs himself fat, till his heart now hardened by the deceitfulness of his sin, becomes as insensible as *Dionysius* the Heracleot, who felt not when men thrust needles into his fat belly; or those Beares in *Pliny*, that could not be stirred with the sharpest prickles.

Verse 28. *And he dwelleth in desolate Cities*] Such as had been before defolated, but are now by him re-edified, to get him a name and renown amongst men, and to make himself formidable, as those do, who build themselves strong holds upon high Rocks, as if they would wage war against heaven. Peradventure (saith *Deodax* here) he meaneth those Kings of violent Empires, who repaired or built great Cities after the Deluge, as *Nimrod*, *Ahur* and others, *Gen. 10. 8.* *Job 3. 14.* *Isai. 23. 13.* and raised themselves upon other mens ruines. *Eliphaz* his scope is to shew, that a man that hath great power amongst men, begins to think himself strong enough for God also.

And in houses where no man inhabiteth] For he hath driven away the Inhabitants through his oppressions. This is that crying sin of *Depopulation*, who build themselves desolate places, *Job 3. 14.* And *Evilsors*, who betray Townes, as *Rome* did *Carthage*, with a distinction, We will save the City, but destroy the Town. This hath been noted as a great fault in our Nation, and therefore *Guopius* thinks the English were called *Angli*, because they were good Anglers, and had skill to lay disguise baits when they fished for others mens livings. But that's his mistake (though perhaps wilful) for we were so called from the old *Angli* who came in with the Saxons, and were subdued by the Normans, whose Duke, *William the Conqueror*, paid dear for his depopulations at *New Forrell*, wherein six and thirty Parish Churches had been demolished, and the Inhabitants removed; to make room for beasts or dogs game. Diverse of his sons and Nephews came there to untimely ends, so dangerous it is for men to prove *Abaddons* or *Destroyers*.

Which are ready to become heaps.] Heaps of stones, the strongest structures in the world are subject to ruine. Make sure of Heaven, which the Philosophers fondly dreamt to be made of stone (arch-work) and would one day come to ruine. But whatever becometh of the visible heavens, which shall be purged by the fire of the last day, upon the invisible we may well write, as *Hyppocrates* telleth us it was engraven on the gates of a certain City, *Intacta manet*; it remaineth untouched; And as the Venetians boast of their City, that she is still a Virgin, because from the first founding thereof (which is 1200 years since, or neere upon) it never came into the hands of a forraigne enemy.

Verse 29. *He shall not be rich, neither shall his substance, &c.*] If he be rich, it is for a mischief, neither is it likely long to continue with him, for God will blow upon

upon, and blast his substance, which is the fort and strength, *Iſai. 10. 14.* He resolves he will be rich, *1 Tim. 6. 9.* and is set upon it: God to crosse him, saith here, He shall not be rich, but I will make a poor fool of him, according to that, *Ier. 17. 11.* As the Partridge sitteth on eggs and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool. There is a curse upon unlawful practises, though men be industrious, as in *Iehoiachin. Ier. 22.* It is God that giveth power to get wealth, *Deut. 8. 18.* Our care can no more add a penny to our estate, then it can a cubit to our stature, *Mat. 6. 27.*

He shall not prolong the perfection thereof. Vulgar, *He shall not send forth his root in the earth.* A man shall not be established by wickedness (saith Solomon) but the root of the righteous shall continue, *Prov. 12. 3.* See the Note there.

Verse 30. He shall not depart out of darkness. But be held under remediless misery, being ever blasted and benighted, till God at last breathe forth upon him his final displeasure. When God hath brought wicked men into straits, there he holdeth them; not so the godly, *Pſal. 34. 19.* they are full of deliverance in due season. And as before the morning light is the thickest darkness, so before help, hardest trials. *Post tenebras lux*, is the Christians motto; not so the ungodly; they are *ex tenebris in tenebras*, infelicitate exclusi, infelicitas excludendi, as *Austin* hath it, to passe out of one darkness into another, till they be cast into utter darkness.

His flames shall dry up his branches. That *ventus urens & exicans* of Gods wrath shall blast and consume, not his Off-spring only, but all his beauty and bravery: hee shall be as a tree that is thunder-struck, *Zach. 11. 16.*

And by the breath of his mouth shall he go away. God will blow him to destruction his very breath shall leave him breathlesse, *Iſai. 11. 4. Pſal. 18. 15. Job 4. 9.* See the Note there. Others understand it of the wicked mans mouth, and make this to be the sense, He shall be so choleric and impatient in his trouble, that he shall send out his last breath suddenly in a passionate fit. So did *Nerva* the Emperour, likewise *Valentinian* *Maximian* King of *Bohemia*, and our *Henry* the second.

Verse 31. Let us him thus is deceived, trust in vanity. Let it suffice him that he hath been once already deceived by the uncertainty of riches, which were never true to those which trusted them, nor never will be, *1 Tim. 6. 17.* As *Charendus* was wont to say of going to sea, (and another of going to Law) That he wondered not at those that go once, but at those who go a second time. So may we at those that having found the deceitfulness of sin, and the instability of Creature-comforts, that they should again be drawn in and deceived. This folly *Eliphaz* here forewarneth *Job* of, and would not have him twice stumble at the same stone, but deliver his soul, (if ever God should restore him again) and say, *Is there not a lie in my right hand? Why feed I upon ashes? &c.* *Mat. 4. 4. 20.*

For vanity shall be his recompence. i.e. Poverty and misery shall be his portion, as *Isaiah* shall be the portion of fools, *Prov. 3. 35.* As he hath sowed the wind, so he shall reap the whirlwind, whereof he is likely to have a great catch, *Hos. 8. 7.* See the Note there.

Verse 32. It shall be accomplished before his time. Heb. *ipsa non bis die.* That recompence forementioned of calamity and death shall be hastened, so that they shall not live out half their dayes, *Pſal. 35. 22.* but dye *tempore non suo*, *Eccles. 7. 15.* then when it were better for them to do any thing rather than to dye, sith they perish in their corruptions, they are killed with death, *Rev. 12. 33.* See *Prov. 10. 37.* Death ever taketh a wicked man unprovided, *Hec enim venit nobis ab Adam agnata est, ut nullum arbitrium ad suspensionem optem invenire possimus: neque unquam care mortem elicit, nisi per se ipsam.* We naturally dream of an immortality here, neither yield we to death till there be a necessity. *Adversus autem est animus*, such one: but it is a pitiful thing; that being all so desirous of life, we should so little care for those things that would lengthen our lives (such as are piety, justice, temperance, &c.) we forget that short way to long life, *Pſal. 34. 12.*

His branches shall not be green. Heb. *Eliphaiz non erigebat ramos suos*; this is his full estate or numerous issue, those boughs of his, laden and bowed down with fruit, shall not be green, but blasted and dried up: *ramus siccus non vivit*. It is a misery to be the branch of a wicked stock for such, as they leave the rest of their substance

Hom. 16.

Brent. in loc.

Lev. in loc.

stance to their little ones, *Pſal. 17. 14.* So they leave them Gods curse, as *Jahab* Legacy, *2 Sam. 3. 29.* or as *Gehazies* Leprosie, *2 King. 5. 27.* a wretched bequeath.

Verse 33. He shall shake off his unripe grapes as the vine. *Filius intelligit per baram, & pueros per florem*, saith *Vatablus*: i.e. By unripe grapes he meaneth the wicked mans sons growne up; and by flowers of the Olive, his little ones; and so it is the same with the former, only flourished over with two similitudes. He (that is God) will snap off his sower grapes as the vines: so *Broughton* rendreth it; *Lutius* a facundia. *Epif. 7.* (such as was that of *Lata* in *Hierome*, who buried many children) is a fore affliction. If the bud or flower decay, what hope can there be of fruit? Others understand it of the untimely death, as before, or of the decay of his wealth and possessions.

Verse 34. For the congregation of hypocrites shall be desolate. Heb. *Of the hypocrite*, where he seemeth to point at *Job*, as by the unripe grapes, and blasted flowers of the Olive, he had understood *Jahab* children and possessions: *vers. 33.* Now the whole congregation or train and retinue of the hypocrite, God will waste and ruinate, saith *Eliphaz*: they shall all be as one desolate; (so the Original hath it).

And five shall consume the Tabernacles of bribery. Heb. *The Tabernacles of a bribe*. Under these two heads, saith one, we may reduce all sorts of sinners; sinners against God under the notion of *Hypocrites*; and sinners against men under the notion of *Bribe-takers*; *Doctores*, say the Septuagint, that is, *Receivers of Gifts*; and the Hebrew word signifieth, a Gift in general: it is taken also for a bribe, because very many gifts are bribes. Now houses built by bribes or very many gifts, shall be consumed and come to nothing, *Ier. 22. 13, 14, 15, 16, 17. Hab. 2. 9, 10, 11, 12.* See the Note there. This *Eliphaz* calleth in *Jahab* teeth, but herein he dealt with him as injuriously as *Bonny* did with *Philip* the Martyr, when he said to him, *Allo I lay to thy charge, that thou killedst thy father, and wast accused of the murder on thy death-bed, &c.*

Verse 35. They conceive mischief, and bring forth vanity. Here *Eliphaz* for a close, by an elegant and usual Metaphor taken from childbearing, sheweth that all such as conceive with guile or wrong to others, by that time they have reckoned their months aright, though they grow never so big, shall bring forth nothing but wind and vanity. Like as a woman that thinks the child conceived and is deceived, pleaseth her self with the thoughts of a child, but brings forth nothing but wind, water, or some dead mass. *Benjamin* exemplifieth this by the Papists, devising for *monks* & *forms* *am-ficendi* & *Missandi*, so many wayes and formes of Confeſſing and Massing. Poor souls when stung by the Fryers Sermons, or otherwayes troubled in mind, run to those practices for help, but all in vain: for though stilled for a while, yet conscience recoileth upon them, and making them miserable, leaveth them desperate, as Poverty is a Doctrine of desperation. Mean while till they are consumed by the event, wicked men please themselves not a little in their sinful conceptions; they have a kind of a *confusio vana* (which *Scaliger* will have to be the sixth sense, besides those five commonly counted of) a sensual delight in their sinful projects. As one speaking of the Council of *Trent*, saith, That it was carried on by the Pope with such infinite guile and craft, as that themselves will even smile in the triumphs of their own wits, (when they hear it but mentioned) as at a master stratagem. These Heathens (so they are called, *Reb. 11. 2.*) consider not that whilst they thus tumultuate, they do but imagine a vain thing, *Pſal. 2. 1.* and that the child borne is *Vanity*, as here.

And their belly prepareth deceit. Not their head, but their belly prepareth (as *scilicet* and *strongly* prepareth, so the word signifieth) *deceit*, self-deceit (so some sense it) or rather to deceive and undo others whom they cannot overcome by might to overcome by sleight. And in these guileful projects they delight and take a compulsive kind of pleasure, as the voluptuous person doth in his lust, *Pſal. 52. 12.*

Adversus sunt homines vel corruptoria. Lavan. in loc.

Ad. & Non. fol. 16. 50.

In male agendo voluptatem quaerunt. Metelin. Spec. Europ.

CHAP. XVI.

Verse 1. Then Job answered and said.]

Although he had little or nothing to answer unto but what he had answered before, yet that he might not say nothing, he replyeth to Eliphaz his painted speech, and giveth him to know, That *Prudentibus viris non placent phalerata sed fortia* (as B. Jewel was wont to say) that is, that wise men look for matter, and not for words only, from those that accost them.

Verse 2. *I have heard many such things*] Heard them over and over, till I am even fated and nauseated, *Vexatus toties rancis*; q. d. Your sayings are superfluous, your proofs insufficient; you produce nothing new, nothing but what is trivial, and of very common observation; *Hæc ex centies audivi*; Mine eares are grated and grieved with these unnecessary repetitions, only re-inforced with greater bitterness, which as it addeth nothing at all to the weight of your words, so it causeth me to add this,

Miserable Comforters are ye all.] Heb. *Comforters of misery*, or of molestation, onerous and burdensome (so the Vulgar rendreth it) and in that sense, weighty if you will, laying more load upon me who was before in a sinking condition. You charge me for flighting the consolations of God, and pretend to come purposely to comfort me; but such cold comforters I have seldom met with; for in stead of abating and allaying my sorrowes, you do all you can to increase and heighten them. Is this your kinde to your friend? Calvin noteth upon this Text, That some Comforters have but one Song to sing, and they have no regard to whom they sing it. But Saint Jude's rule is, *Of some hath compassion, making a difference, others save with fear*, ver. 22, 23. which whiles Job's friends observed not, they were justly filed, *Miserable Comforters*.

Verse 3. *Shall vain words have an end?*] Heb. *Shall there be an end to words of wind*; Bubbles of words, big, swollen speeches, full of pride, void of reason: when shall we once have an end of them? They that would comfort another indeed, must not multiply vain repetition (for these are very burdensome to a serious ear, much more to a sad heart) much lesse bitter speeches, least of all taunts and buffooneries, as ver. 4. For, like as if the eye be inflamed, the mildest Medicine troubleth it, so is it here: how much more when harsh and uncouth?

Or what emboldeneth thee that thou answerest?] That thou rejoycest, having been so fully answered before? Some men will never be said or set down, such is their perty, they will not lay down the bucklers, though beaten to their heads. *Sed præstas verbum dare, quam surpriser pugnare*: Better yield, then stand out with dishonour.

Verse 4. *I also could speak as you do, &c.*] Every whit as curiously and furiously. I could scold and scoff as freely as you do, but I know no warrant to retort and retaliate. Being reviled we blesse, being defamed, we entreat, 1 Corin. 4. 12, 13. To render railing for railing, is to think to wash off dirt with dirt.

If your soul were in my souls stead] Some read it optatively, as *Isai. 64. 1. Would to God your soul were in my souls stead*; for then I would heap up words against you, and act your part upon you: but Job was not so malicious or vindictive, as to think that tallying of injuries, is but justice. *Hypocritæ nihil est crudelius, impatientius, & vindictæ cupidius*, saith Luther. Hypocrites are cruel, spiteful, and revengeful: but Job was none such. He therefore telleth his friends, that if they were in his condition, he would deal much more mildly with them.

I could heap up words against you] I could, but would not. *Posse & nolle, nobile est*. Or thus, Would I heap up, &c. and handle you thus discourteously by speeches and gestures, as you do me? It were easie to wag a wicked tongue, and to shake my head at you in despite and mockery: but were this Religion? Doth not

moral

moral Philosophy say, If a wife man speak evil of thee, endure him: if a fool, pardon him? *Vincit qui patitur*, as David did Saul, overcoming evil with good, though when he marched against Nabal, how rough and rash was he in a resolution of revenge? 1 Sam. 25. 32.

Verse 5. *But I would strengthen you with my mouth*] I would speak to your hearts, and raise up your drooping spirits. True it is, that *consolatio inculca creatura* (as Luther calleth them) creature comforts are poor businesses: nevertheless God conveyeth comfort many times by one man to another, as the aire conveyeth light, or water heat. His comforts are either rational, fetch'd from grounds which faith ministrerh; or real, from the presence of any thing that comforteth, as the sight and discourse of a friend. And herein, *how forcible are right words*? chap. 6. 25. They are of force, we see here, both to strengthen the feeble minded, and to abate the strength of their sorrowes, to assuage the most swelling floods thereof. And thus one man may be an Angel, nay, a God to another. Now whereas some might say, You that are so good at comforting others, and promise so far, Why are you not comfortable? Job answereth in the next verse, that this was their fault, who had unkindly kept him off from receiving any comfort.

Verse 6. *Though I speak, my grief is not assuaged*] Heb. *If I speak, scil. to bewail my misery*, or to maintain mine innocency; ye say 'tis good enough for me, and how can I be but wicked, who am so punished? As,

If I forbear, what am I eased?] Heb. *What goeth from me?* q. d. Ye conclude me guilty, because silent; as if I had nothing to say for my self. Some make the words to refer to God; as if Job had said, Whether I speak, or whether I forbear, God doth not come in to my help, I find no comfort from him, &c. and by the next verse it should seem that this is the right sense.

Verse 7. *But now he hath made me weary*] i. e. God, whom he acknowledged the Author of his afflictions; but he should better have born up under them, then to faint and fret even unto madness, as the Septuagint here translates. Job was now not only wet to the skin, but his soul came into drench, as Joseph once, *Psalm. 105. 18*. Like *Ezekiel's* book, chap. 2. he was written quite through with woes and lamentations. And he might say with Heman, *Psalm. 88. 15. While I suffer thy errors I am distressed*. The grief which he here describeth, *Major erat, quam ut verbis comprehendi, gravior quam ut ferri, molestior quam ut credi possit*, saith Brunsius; i. e. In locum. Was greater then could be uttered, heavier then could be born, more troublesome then can be believed. He therefore sets it out as well as he can, and amplifies it by figures and *Hypocritæ*, to move God and his friends to pity him: and to shew that he complained not without cause.

Thou hast made desolate all my company] Heb. *Thou hast wonderfully desolated or wasted all my company*; that is, all my joyes and members (so the Vulgar translates it); but they do better that understand it of Job's family and familiar friends, who were either destroyed, or stood amazed at his too great affliction, and yielded him little comfort. *Ne te autem turbet collage persona*, saith Mercer here; the change of person need not trouble us: only the troubledness and unevenness of Job's speech sheweth, that his spirit was troubled and unsettled. We meet with the like oft in the Psalms.

Verse 8. *Thou hast filled me with wrinkles which is a witness against me*] viz. that I am an afflicted man, but yet not a wicked man, such as Eliphaz had described by his *pinguis aquilinus*, those collups in his flesh; chap. 15. 27. *Thou hast made me all wrinkled* (so Bronghton rendreth it) or, *Thou hast wrinkled me*. The Hebrew word is found in Job only: but in the Rabbins more frequently. Grief had made furrowes in Job's face and his tears had often filled them.

And my leanness rising up in me] scil. By the continuance of my sores and sorrowes, which have made my body a very bag of bones, and caus'd me to cry out, *My leanness, my leanness, no unto me*. *Isai. 24. 16. My flesh, through my grievous anguish, being fallen from my bones*, which rise up in a ghastly manner.

Beareth witness to my face] scil. That I am one of Gods *Plagiati*, poor afflicted: but what of that? *Deum ergo he non curat* *Sed quantum he receverit* Heb. 12. 7. Others render it, *I am a face*; where my leanness fitteth, and is most conspicuous

Quia cum saigrit? Dolor, vel Dem ipse? Lacerat.

In nihilum redacti sunt omnes artum mei.

Person.

Mr. Clark in
his life.

Lib. de Missa.
prin. Anno Dom.
1533.

ous: like as it is said of our Saviour, That with fasting and paines taking he had so wanzed and macerated himself, that at little past thirty, he was looked upon as one toward fifty, *John* 8. 57. And as Mr. *John Fox* the Martyrologue, by his excessive paines in compiling the Acts and Monuments of the Church in the space of eleven years, grew thereby so lean and withered, that his friends hardly knew him to be the same man.

Verse 9. *He reareth me in his wrath, &c.* Who did all this to *Job*? The devil say some, his Disease, say others: (that was a most uncharitable censure passed by *Luther* upon *Ocolampadius*, that he died suddenly *ignis Satanae* *reliu* *confessit*, slain by Satans fiery darts, because he died of a Carbuncle.) But *Job* surely meaneth it of God, upon whom his heart was still, though he speak here somewhat unhappily of him, out of the sense of the self, and greatness of his grief.

Who hateth me? Heb. *He Satanically hateth me*. What strange language is this from him who elsewhere calleth God his *Salvation*, his *Redeemer*, *chap.* 13. 15, 16, 18, and 19. 25. and will by and by call him his witness in heaven, to whom his eye povereth out tears, *vers.* 19, 20? How shall we reconcile these contrary passions and passages, otherwise then by saying, that every good man is two men, &c? neither can it possibly be expressed how deeply sensible the Saints are of Gods displeasure, when they are more then ordinarily afflicted by him, and especially when he seemeth to fight against them with his own hand. Hereby (saith *Ferns*) we may easily see in what a perplexed estate wicked Reprobates shall be at the last day, when God shall declare himself to be such an enemy to them indeed; for so much as one of his Elect, and a most rare man, but conceiving him to be against him, because hee had no present sense of his favour, was thus extremely troubled.

He gnasheth upon me with his teeth. As extremely angry, *Ab.* 7. 54. and by sharpening his teeth threatening destruction, *Ps.* 37. 12.

Mine enemy sharpeneth his eyes upon me. Which cast forth as it were sparkles of fire. An elegant *Hypotyposis*, or description of his sad condition to the life, *Or non tam gestaverit quam nunc geri videatur*, saith *Brentius*, as if we saw it even acted before our faces.

Brent. in loc.

Verse 19. *They have gaped upon me with their mouth.* They? who? *Non solum Deus, nec solum amici mei, sed tota verum machina mundi adversatur*. Not God only, nor these friends of mine, but all the creatures are up in armes against me, and threaten to devour me at one morsel.

They have smitten me upon the cheek reproachfully. i.e. They have done me all the disgrace that may be. See *Lam.* 9. 30. 2 *Cor.* 11. 20, 21. *Mic.* 5. 1. *Ab.* 23. 1, 2 *John* 18. 22. Our Saviour was so served according to the Letter; they gaped upon him, mowed at him, buffeted him on the face, gathered themselves together against him, as here. Hence some of the Ancients call *Job* a figure and Type of Christ, who was thus dealt with both literally and also figuratively.

They have gathered themselves together against me. Or, *They have filled themselves upon me*, as *Exod.* 15. 7. They have taken their fill of pleasure at my miseries, as one rendeth it: Or, *They come upon me by full troops*; so *Broughton*. Men are apt to agree for mischief, *Ps.* 43. 15. & 83. 5, 6, 7.

Tigwin.

Verse 11. *God hath delivered me to the ungodly*. i.e. To the Devil, and his instruments, those Chaldean and Sabeen Robbers, *chap.* 1. 15, 17. together with his hard-hearted friends, who for want of the true fear of God, added to his afflictions, *chap.* 6. 14. See the Note there.

And turned me over. &c. As a Magistrate doth a Malefactor to the Executioner. It is a fore affliction to be under the rule of wicked men: much more to be under the rage, which yet was the case of that noble Army of Martyrs, ancient and modern. The comfort is, that although the Lord turn his servants over into the hands of the wicked, whose tender mercies are meer cruelties, yet he never takes them out of his own hand, neither will he suffer the rod of the wicked to rest upon the lot of the righteous, *Ps.* 125. 3. His constant care is, that the choice spirits of his afflicted people fail not before him, and therefore he numbeth out their strokes, and if their enemies over-do and go beyond their commission, so as to help forward the foreappointed affliction, he is sure displeased and jealous with a great jealousy against them, *Zach.* 1. 15.

Verse

Verse 12. *I was as ease, but he hath broken me asunder.* It is no small misery, to have been happy. *Ennius Truci & fortis Milesi*. *Euripides* bringeth in *Heubus*, as ashamed to look *Polymester* in the face, because of a Queen she was now a Captive; her former felicity was no small aggravation of her present misery: So was *Job*. *Prosper eram, sed disrupit me*, saith he; *I was wealthy, but he hath undone me*; so *Broughton* rendeth it. The same Hebrew word signifieth both to be rich, and to be at ease; for such commonly sing *Requiem*s to their souls, as he did *Luke* 12. 19. and say, *I shall never be moved*, *Ps.* 30. 6. *I shall see no sorrow*, *Rev.* 18. 7. But God can quickly confute them. *Job*s worldly prosperity was quickly dashed, and lost. He once hoped to have died in his nest, but God not only unstedfast him, but broke him to shivers, yea beat him to dust and atoms, as the word here signifies. Nay more,

He hath also taken me by the neck. As a strong man doth his enemy, dashing him to the ground and giving him his Passport, as we say.

And hath shaken me to pieces. Heb. *He hath scattered and scattered me*, as a stone crumbled to crumble, or a pitcher beaten to powder. *Sunt illustres figurae & elegantes hyperbole*, saith *Mercer*. Here's brave Rhetoric.

And set me up for his mark. Heb. *For a mark to him*; that I may feel all the arrows of his judgments. See *chap.* 7. 20. with the Note there. God shot showers of shafts at him, and seemed to take pleasure in so doing, as a man doth in his shooting at a mark.

Verse 13. *His Archers compassed me round about.* i.e. His Instruments of my woe, whether persons or things, but especially my grievous sores putting me to intolerable pain: these are Gods Arrows or Archers, and do make my poor body not unlike that shield of *Scirva* at the siege of *Dyrachium*, which had two hundred and twenty darts sticking in it, when *Casus* came to his rescue.

Desquam ferebat in pectore glum. Luc.

He cleaveth my reins asunder. As a skilful Archer, he hits the white, he cleaves the pin, as they call it, he shooteth exactly (to the very chining and dissecting of my back-bone) and so putteth me to most exquisite pain and torment, *Lam.* 3. 13.

He poureth out my gall upon the ground. My bowels, saith the Vulgar. The gall is affixed to the liver, and when that is poured out, the man cannot live, because his wound is mortal and incurable: *Job* held himself so, but it proved better: the Lord chastened him sore, but he gave him not over to death, *Ps.* 118. 18.

Verse 14. *He breaketh me with breach upon breach.* So that I have hardly any breathing-while, *Quis tot & tanti ferendia simul par sit?* Let no man henceforth say, *Non habet in nobis iam novus plaga locum.* What I did not *Job*? Never did any one suffer such hard and heavy things as I do. What I did not *Job*? This story of his is a Book-case to answer such an Objection, such never any before, nor since his time was so handled; witness the lamentable moane he maketh here. And yet to shew his equanimity under the hand of God, *Buxtorf* and *Anania* have observed, that the Hebrew word, *Pares*, in this Text rendered, *breach*, hath a letter lesser then ordinary in the best Copies, to signify, that *Job*s great calamities seemed to him to be but little, because he hoped that God would turn them all to the best unto his soul.

Non habet in nobis iam novus plaga locum.

Buxtorf. Tiberius 167. Anania in Conrad. Dissert.

He runneth upon me like a Giant. With speed, strength and courage, fiercely and fearlessly. But now what doth *Job*? doth he stand stoutly and sturdying it out with God? No, but in the next words he telleth us how he was affected with these afflictions, *scil.* that as Gods hand was heavy upon him, so he held out all the demonstrations and emblems of an heavy heart; and as God had laid him low, so he carried his soul accordingly. God aimed him with a rough bit, and he repented.

Verse 15. *I have sewed sackcloth upon my skin.* Not silk, but sackcloth is now mine immediate clothing, next my very skin, which must needs be troublesome to a man so full of sores and other sorrows. So far was poor ulcerous *Job* from that height and brightness of *Isaiah*, whereupon *Eliphaz* had charged him, *chap.* 15. 12, 13, 25. as if *Job* had been the indeed, but not leprosy, humbled, but not humbled. Here was a real Apology, *I have sewed sackcloth*, &c. here was an occasion for her demonstration, and should have moved his friends to more moderation: for why

why should any deale harshly with him, who dealt so courteously with himself?

And defiled my horn in the dust.] My horn; that is, my head, say some. My splendour, saith the Chaldee; *Omnis quondam magnificus*. All that I formerly made any reckoning of, saith *Brenius*; who also hath this good Note upon the Text. The sense of Gods wrath and judgements due for sin, changeth all our gayety, maketh all our costly garments be laid aside, putteth us into the habit of penitent Suppliants, causeth us to abhor our selves, and repent in dust and ashes, which were anciently the signes and symbols of true contrition. And now such Christians ought to repent all their life long, and to grieve for their sins, let them be always clothed with sackcloth, not without, but within; and let them put dust on their heads, by remembering that they are but dust, and that they cannot be raised out of the dust, and in stead of sackcloth, be clothed with the robes of glory, but by the mercy of God, through the merits of Christ, &c.

Verse 16. *My face is foule with weeping.*] Is swelled, saith the Vulgar. Is bristled up, say the Jew. Doctors: is double dressed, so one rendreth it. So far was Job from stretching out his hand against God, and strengthening himself against the Almighty, as *Eliphaz* had charged him, *chap. 15. 15.* That he lay at clouds feet as a Suppliant with blubbered and bellubbered cheeks, having furrowes in his face, and ficklees from his lips with continual weeping; yea, he had wept himself blind almost for so it followeth;

Mercer.

And in mine eye lids is the shadow of death;] i.e. Mine eyes doe fall with teares, as *Lam. 2. 11.* *Larga lachrymarum copia acrimulorum obstruente*; they are even wafted away and sunk into thy head, as in a dying man. Much weeping spendeth the spirits, weakeneth the vivif power, and sometimes blindeth, as it did *Pharisee* (the son of *Foriger* King of this Island by his own daughter,) who is said to have wept himself blind for the abominations of his parent. See *David's* teares and the effects thereof, *Psa 67. 7.* and *38. 10.*

3. Sermon before K. Edw.

Verse 17. *Not for any iniquity (Heb. violence or wrong doing) in my hands.*] Job could wash his hands of that rapine and bribery wherewith they had injuriously charged him, *chap. 13. 34.* and safely say off it, as afterwards *Father Luterus* did of Sedition; As for that sin, for ought that I know, me thinks I should not need Christ, if I might so say. Some failings there might be in him in doing justice, but no intendments of doing injustice.

Alas my prayer is pure.] As proceeding from an heart wafted from wickedness, *Jer. 4. 14.* and presented with holy hands, lifted up without wrath or doubting, *1 Tim. 2. 8.* That he regarded not iniquity in his heart, he was well assured, *Psal. 66. 17.* Prayer is the pouring out of the heart; if iniquity be harboured there, prayer will have the sent and favour, and that incense will strike off the hand which offereth it. God requireth, that in every place *thou offerest unto his name and a pure offering*, *Mal. 1. 11.* It standeth a man in hand to see that though his work be but mean, yet it be clean, though not fine, yet not foule, soiled and flubbered with the filth of a rotten heart. An upright man in afflictions is not without his cordial, as is to be seen in Job here, and *1 Chron. 12. 12.*

Verse 18. *O earth cover not thou my blood.*] Job had made an high profession of his innocency and integrity. This he further confirmeth, 1. By an imprecation against himself. 2. By an appeal to God, *ver. 19.* In this imprecation or wish of his (which *Mr. Brinsford* taketh to be meant by the foregoing words, *Alas my prayer is pure*, rendered by him thus, *But my wish is clean, Father. O earth cover me, &c.*) he hath agreed, no doubt to the history of *Abels blood*; *Gen. 4. 10.* and it is as if he should say, If I have committed murder or any the like wickedness, cover it not, O earth, but do thy office by crying out against me; yea, cry so loud to God for vengeance, as to drown the voice of my supplication.

And let my cry have no place.] A most patheticall speech, able to move the heart of his friends to hear so hear it, and straightway to alter their opinion of him, while he thus beseecheth the earth, and maketh red was a witness for the dumb and, little creatures, his letters.

Verse 19. *Alas now behold my witness in heaven.*] Here his appeal to God.

So

so great is the confidence of a good conscience. We also may do the like, if there be no other way left of clearing our innocency, provided that we do it with a cleare conscience, and in a matter of consequence; not in jest but in judgement. Some of the Martyrs appealed thus, and cited their Persecutors to answer at Gods Tribunal. Yea, to help the truth in necessity, a private Oath betwixt two or more, may be lawfully taken, so it be done sparingly and warily: for in serious affaires and matters of great importance, if it be lawful in private to admit God as a Judge, why should he not as well be called to witnesse? Again, the examples of holy men shew the practice of private Oathes as not unlawful, *Jacob* and *Laban* confirmed their covenant by a private Oath, so did *Jonathas* and *David*, &c.

Verse 20. *My friends scorn me.*] Or, Play the Rhetoricians against me. *David* likewise complaineth of his Rhetorical mockers at feasts, that made as it were set speeches against him. One rendreth it, *My friends are Interpreters*, or rather misinterpreters of my speeches: For my love they are my adversaries, but I give my self unto prayer, *Psal. 109. 4.*

But mine eye poureth out tears unto God.] *Expletus lachrymis egeriturque dolor.* The Hebrew hath it, *Mine eye droppeth, or disfigureth to God.* Prayers and tears are the weapons of the Saints, whose eyes, glazed with tears, are fitly compared to the *Fish-pools of Hesbon*. *Cant. 7. 4.* These tears have a voice (*Psal. 39. 12.* *Hold not thy peace at my tears.*) they are most powerful Orators. Christ going to suffer on the Crosse, could not but turn back and comfort those weeping women. God will poure out comforts into their bosomes, who can poure out teares into his: they can never be at any losse, who find out God to weep to.

Verse 21. *Oh that one might plead for a man with God.*] Heb. *And he will plead for a man with God; and the Son of man for his friend*; that is, (say our late learned Annotators, to whom we are greatly bound for this most sweet and spiritual exposition of the words) Christ who is God and man will plead my cause with his Father: He can prevail, because he is God equal to the Father; he will undertake it, because he will be man like to me. This interpretation agreeth best with the coherence and the words following. And it seemeth that Job knew the mystery of Christs Incarnation, *chap. 19. 25, 26, 27.* where he speaketh of him, both as God, and as a visible Redeemer. Christ is frequently called the Son of man in the New Testament, and believers are called his friends, *John 15. 13, 14, 15.* By this Text thus expounded, wee see that the Doctrine of a Mediatour betwixt God and man was knowne and believed in the world, long before Christ came into the world. He is the Lamb of God slaine from the foundation of the world: *Rev. 13. 8.* and to the Jewes the Ceremonial Law was in stead of a Gospel.

Verse 22. *When a few years are come, &c.*] Heb. *years of number*; that is, years that may easily be counted and cast up. The years of the longest lives are but few, they may be quickly numbered. This ran much in Jobs mind, and made him very desirous to be cleared before he dyed, that he might not go out of the world in a snuff. *Then shall I go the way.*] That way of all flesh, *1 Kin. 2. 2.* which Job feareth not to do, as knowing whom he had trusted, and that death should be unto him the day, break of eternal brightness.

Wherein I shall see return. See *chap. 7. 9, 10.* and *10. 21.* with the Notes.

Vu 2

CHAP.

CHAP. XVII.

Verse 1. *My breath is corrupt.*

Which argueth that my inwards are Imposthumated, and rotten, so that I cannot in likelihood have long to live; Oh therefore that I might have a day of hearing and clearing, before I dye. But Job should have remembered, that there will be at the last day a resurrection of names, as well as of bodies; which he that believeth maketh not haste. Howsoever it was not amiss for Job to grievously diseased, and now well in years, to bethink himself of death, and to discourse of these three particulars, that speak him a dying man. In the old, the Palm tree is full of bloomes, the map of age is figured on his forehead, the Calendars of death appear in the furrows of his face, the mourners are ready to go about the streets, and he is going to his long home, according to that elegant description, *Eccl. 12.* He should therefore say with *Varro*, *Annuu cōgissimus me admonet, ut sarcinas colligam, &c.* It is high time for me to pack up, and to be gone out of this life: Or rather, as *Simon*, *Lord, now let thou thy servant depart in peace, &c.*

My days are extinct] As a candle, *Prov. 13.9.* Or, *Cut off* (as a web) so some read it. The Original word is found only here.

The graves are ready for me.] Heb. *The graves for me; q.d.* I bid adieu to all things else, and as the grave gapes for me, so do I gape for the grave. *ἄβυσσος ἔσθ' ὁ θάνατος.* I would it were even so, as *Bezil* said, when *Valens* the Arian Emperor threatened him with death. But why doth Job speak of graves in the plural? Surely, to shew that he was besieged with many deaths: or else, because the dead are buried (as it were) first in their grave-clothes, and then in the coffin, and then in the Bier or Hearse, and lastly in the Sepulcher, which every place did, as it were, profier to Job; and threaten him with death, in regard of his many paines and pressures by the scoffs and taunts of his friends. For,

Verse 2. *Are there not mockers with me?*] Heb. *If there be not mockers with me, q.d.* *despise me.* Let me be punished, or let me be blamed for wishing to argue it out with God: so some Jew-Doctors fence it. Job had before complained of his friends jeering and girding at him, *chap. 16.30.* To be mocked in misery is a small aggravation thereof. See what is threatened, *Prov. 1.26.* The Proverb is, *Oculus fides, & fama non patiuntur jocos.* There's no jesting with a man's eye, faith, and fame. *Yonah* rendeth the Text thus, For as much as there are no mockings with me, I mean honestly, and plain, and yet mine eye continueth in their provocations, neither can I be free right in their opinions, so prejudiced they are against me.

And doth not mine eye continue in their provocations?] Heb. *Lodge or carry all night in their provocations, or bitterness?* *Broughten to death, in these many vexing lodges mine eye;* that is, I lodge not so much in rest, as in the thoughts of my friends' unkindness. And indeed, *(saith one)* a man may sleep better upon bare boards, than upon hard words. Some refer it to the eye of his mind lifted up to God in prayer: but yet no sweetness coming from him either internally or externally. The former is rather to be followed.

Verse 3. *Lay down now, put me in a surety with thee*] This Job speaketh not to *Eliphaz*, (as *R. Moser*, *Bera*, and some others would have it) but to God himself, as *chap. 16.7.* whom he desireth to lay down & appoint (as *Exod. 1.11.*) and put in Christ as a Surety to plead for him. See *Heb. 7.22.* and so *Brenius* expoundeth it: There is one only surety (saith he) one only Intercessor, the Lord Jesus Christ, who if he appear not in the eyes of our faith, we have none else that can undertake for us to God; neither is there any creature which can stand in the judgement of God, though he would never so fain be Surety for us: Thus he. And accordingly our late learned Annotators reading the words thus: *Appoint I pray thee my Surety with thee; who*

is he then that will strike upon my hand? that is, Appoint Christ, who is with thee in heaven, and hath undertaken to be my Surety: appoint him (I say) to plead my cause and to stand up for me, and then no man will dare to contend with me. And so it is futable to the Notes on *chap. 16.21.* and to *Rom. 8.33.* The Vulgar Latine, (not altogether from the purpose, saith *Brenius*), translates the whole verse thus, *Put me near thy self, and then let whose will contend with me.*

Verse 4. *Thou hast hid their heart from understanding.*] that is, Thou hast hidden understanding from their heart, thou hast left them in the dark, destitute of a right judgement, whilst they condemn me for wicked, because grievously afflicted; and thence it is that I do so confidently appeal to thee in Jesus Christ, sixth my friends are so far mistaken in this controverſie. If God give not both light and fight, if he vouchsafe not to irradiate both *Organ* and *Object*, the best will be bemisted. Every good gift and perfect cometh from above, even from the Father of lights, *Jam. 1.17.* It was he that made Reverend Doctor *Sibbs* (as one saith of him) Spiritually rational, and rationally Spiritual; One that seemed to see the insides of Nature and Grace, and the world and heaven, by those perfect Anatomies he had made of them all.

Therefore shalt thou not exalt them] *Therefore thou shalt not give them honour:* so *Broughton* rendreth it. But that's not all, *Liptosi* saith *Mercer*; it is a figure, wherein lesse is said, and more is meant: Thou shalt not only not exalt them, but thou shalt also abase and humble them: this contestation shall be nothing at all to their commendation in the end. It is the found knowledge of the truth according to godlinesse, that exalteth a man, and makes him to be accounted of; and the contrary, Howbeit many great and good men have been greatly mistaken in very great controverſies and transactions, as was *Luther*, Doctor *Resolvens*, *sed non in omnibus Illuminatus.* And yet how many Learned able men hath his name mislead in the point of Consubstantiation? *Orsin* was carried away with it a while, till he read his Arguments which he found to be little better then Paralogismes. Holy *Greenham*, when pressed to conformity to the Ceremonies by the Bishop of *Ely*, who urged *Luthers* approbation of them; and are you wiser then *Luther*? His sober and gracious answer was, I reverence more the revealed will of God in teaching *Luther* so many necessary things to salvation, then I search into his secret will, why he hid his heart from understanding in things less necessary.

Verse 5. *He hath speaketh flattery to his friends.*] As you my friends do to, and for God, in setting to assest his justice in punishing me for my wickedness, so soothing and smooching up the Almighty (*quod ipsum nihil aliud est quam falso Deo blandiri*, saith *Merlin*) and seeking to make the world believe by your great words, that you are his great Champions, whilst you go about to cleare up his righteousness, by concluding me unrighteous. See *chap. 13.7, 8.* with the Notes.

The eyes of his children shall fail.] Not himself only shall smart (while the Lord curseth off flattering lips, and the deceitful tongue, *Psal. 12.3.*) but his poor children shall rue for it. They shall lye languishing at *Hospis Hospital*, and after all be disappointed, or their eyes shall fail with long looking after good, but nothing comes. *They shall look for peace, and there is no good; and for a time of healing, but behold trouble.* *Jer. 14.19.* God will destroy flatterers, head and tail, branch and ruff, like as the *Thessallians*, once utterly destroyed the City called, *Kordanus* or *Flattery*.

Verse 6. *He hath made me also a by-word of the people.*] Here Job returns to his old task of setting forth his own misery; for what men are most sensible of, that their tongues do most of all run upon. Job is a by-word or a Proverb to this day, for we say, *As poor as Job*; as of old they said, *Pro pauperie, &c.* He was become a common proverb, a publick mocking-stock, yea he was *pro cantione ad sympanum trita*, as some fence the next words. And *as for time* (or, *to mens faces*) *Ipse* (or *I am*) *a tabet*: They sing my miseries to the Tabret, as a matter of mirth; they compose Comedies out of my Tragedies, and this greateth my grief. I am openly a Tabet: so *Broughton* reads it. The Vulgar hath it, *I am an example before them.* The Chaldean Paraphrast, *I am as hell before them.* The Hebrew word in *Tabet*, taken afterwards indeed for hell, but not so in Job's time. The Septuagint, *I became a sport*

2. in os.

asport to them; David met with the like measure, *Psal.* 69. 10, 11. and the Church, *Lam.* 2. 15. And Christ on the Crosse was matter of mirth to the malicious Jewes. God had made Job all this. He (that is, God) hath made me, &c. his name he spares in reverence: but every where he acknowledgeth God the Author of his troubles, as *Mercer* here noteth. The whole verse may be read thus: *He hath made me also a by-word of the people, whereas sometime, I was as a Tabret*; that is, I am now a scorn to them who delighted in me in my prosperity.

R. Levi. Pagnin
Vatab.

Verse 7. *Mine eye also is dim by reason of sorrow*. Not only is my good name blasted, but my body also is wasted: the nerves of mine eyes are contracted, the visive faculty decayed, *Psal.* 6. 7. Mine eye is consumed because of grief, yea my soul and my belly, *Psal.* 1. 10. Not the visive only, but the vital powers are wasted (see *chap.* 16. 16.) yea the intellective part, as well as the sensitive, understood by the formations in the next clause, that is, the cogitations, say they according to *Gen.* 6. 5. But I rather take it according to our Translation, for the members of the body.

And all my members are as a shadow. My *membra* are but *umbra*, they look more like a *Skeleton*, an Anatomy, an Apparition, then a true body, nothing being left but skin and bone, so much meager'd are all my members. This is *hyperbolica* a *maiorum suorum amplificatio*, saith *Merlin*.

Verse 8. *Upright men shall be astonished at this*. They shall silently admire and adore theathomiesse depth of the divine administration, when they see a man so upright to suffer such heavy pressures: yet shall they not censure me as you do, not condemn me for complaining, sith there is a cause. They cannot indeed see far into Gods secret intentions, they do therefore *mirari* rather than *rimari*. like as the old Romanes dedicated unto *Viktory* a certain Lake, the depth whereof they could not fix-thom.

And the innocent shall stir up himself against the hypocrite. He shall learn of me, not to be baffled out of his sincerity, to be mocked out of his integrity, but to maintain and take comfort therein against all his false Accusers. Opposition doth not weaken, but waken Heroick Spirits, 2 *Sam.* 6. 21, 22. They proceed so much the more vigorously in the wayes of Holinesse, like as Lime burns the more for the cold water cast upon it, and as the Palm-tree, which although it have many weights at the top, and many snakes at the bottome, yet it stirreth up it selfe, and flourisheth, taking for its Posie, *Nec premor, nec perimor*. Nothing hurteth or hindreth me.

Verse 9. *The righteous also shall hold on his way*. Stumble he may for a time at his owne calamity, and worke mens felicity; but as he that stumbleth, and yet falleth not, gets ground; so fareth it with the righteous in this case. Once *David* said, *Verily I have cleansed my heart in vaine, and washed my hands in innocency: For all the day long have I been plagued, when bad men have bene prospered. Hence he began to repent of his repentance, and to misceuse the generation of Gods children as thrice miserable, Psal.* 73. 13, 14, 15. but after a while, and upon better consideration, he said, *This is mine infirmity*; yea, he befooled and bebailed himself, *ver.* 22. for so saying. And the like will all those at length do, that belong to God, though for the present offended at Gods proceedings, and by their passions miscarried to their colt, yet they return to their right minds: forwards they may fall sometimes, but not backwards, for that were far more dangerous. *Lord, to whom should we fly,* saith *Peter*? sith thou alone hast the words of eternal life, *John* 6. 68. Neither know we where to mend our selves, by gadding about to change our way, *Jer.* 2. 36. The righteous shall hold on his way, *marcipis tenebit*, he shall hold it toughly, hold it as with tooth and nail, not going aside a nailles breadth, *arbitetia*, he shall stick to it, as the Greek hath it.

And he shall have clean hands. Upright, Innocent, Righteous, cleane handed, these are the good mans adjuncts and Titles of honour, far beyond those of the worlds greatest Magnifico.

Shall wax stronger and stronger. Heb. *Shall add strength*. Not only shall he hold his own, but get more grace, not only persevere, but proceed and make progresse. He shall take boldnesse, say the Septuagint, and (by an holy Antiphrasis)

Sumus audaci-
am.

get

get heart of grace, as they call it, from the evil attempts of others against him; the more outrageous they, the more courageous he; like as by Saint *Paul*, Bonds many waxed confident, *Phil.* 1. 14. and as the Primitive Christians, the more they were killed up, the more numerous they became. True zeal is of a most masculine, and courageous nature: it is inkindled, by quench-coales, quickened by rubs and remon-
strances. *Barnes* repaired earnestly, bursting out into heat, *Nehem.* 3. 20. Shall such a man as I fly? said that heavenly Spark, *chap.* 6. 11. Shall I change my opinion, because *hec Itharus vellet*? Remit of my diligence, because of a frown or a fump? because such a Persecutor threatneth me? Oh that I might enjoy those wild beasts prepared for my death, said *Ignatius*! Oh that I might have the maidenhead of that kind of suffering for Christ, said that Martyr to *Bonner*, threatening to whip him, &c.

Plures efficiunt
quoties mat-
mur. Tertul.

Verse 10. *But as for you all, do ye return, &c.* Change your minds, as *Mal.* 3. 18. and close with me, lay aside your prejudicate opinions, deliver up your selves to my discipline, who am ready to teach you things both weighty and necessary, *Siquis culturæ patientem accommodet aurum*.

For I cannot find one wise man amongst you. *Nihil hic ex odio dicis*, saith an Interpreter. This *Job* speaketh not out of hatred to their persons, but freely uttereth that which he was persuaded to be the truth, and wisheth them a better understanding of the thing controverted betwixt himself and them at this time. Now it is no fault to speak of men as we find them. See 1 *Cor.* 6. 5. *I speak to your shame, as it is so that there is not a wise man among you?* and yet *chap.* 10. 15. *I speak as to wise men, judge you what I say.*

Οὐδὲς ἀνθρώπων αὐτὸς ἀνάρτα οὐδ'.

Tibog.

Verse 11. *My days are past*. *q. d.* Its past time of day for me to hope for a returne of a prosperous condition, sith I am irrecoverably diseased and cannot be long of life.

My purposes are broken off. Or, *My thoughts are plucked up by the roots*. even the possessions of mine heart, that is, those thoughts that should wholly possess me, and take me up entirely, seizing upon my spirit; *q. d.* I am not now in case to think fortiedly and seriously of any good, my sorrowes are so many, and my sores so grievous. The *Gha'dae* hath it, *The Tables of my heart are broken*. How foolish then are they who put off their repentance till they are cast upon their sick-beds, when they may soon find enough to do to attend the paine and infirmity of their bodies? To suffer and be sick, (saith *One*) is work enough for any man at one time: he had not need to have his greatest work to do, when he hath such work to do.

Verse 12. *They change the night into day.* *i. e.* My troubled thoughts render my nights restless, filling me with confusion, when the mind is unsettled the man cannot rest.

The light is short because of darkness. *i. e.* Comfort is long ere it cometh, and soon it expireth: *Rara hora, brevis mora*. The Vulgar, *Post tenebras, pero lucem*, here, After darknesse I hope for light (the ancient *Misto* of the Town of *Geneva*) is far fetch'd.

Verse 13. *If I wait, the grave is mine house.* In that congregation house of all living, (as it is called *chap.* 30. 23) both I and my hopes must be suddenly lodged. Some render it thus, *If I build, the grave is my house*. *Solomon* calleth it, *The house of eternity*, *Eccles.* 12. 5. And the Egyptians accordingly call graves, everlasting houses, *as Shadrach* saith *Lik.* 1.

I have made my bed in darkness. The grave was *Jobs* house, and therein he had made his bed to rest from his labours: There men follow their works no more, because followed by their works, *Rev.* 14. 14.

Verse 14. *I have said to corruption, Thou art my father*. See how he bespeaks corruption and the wormes, *Ac si jam jure illorum, & Domesticum esset* as if he were of family with them, and nearest of kin to them, so doth he court them, as it were, that they might be willing to receive him: shewing withal how willing himself was to dye, for whether do men in a strange Country, and in misery, desire rather

Bern.

rather to go, then to the house of their parents? Here also Job declarerh what will be the end of all men, and what shall be their kindred in the grave. Of corruption we came (for what else is the seed and blood of generation?) to corruption also we go, as sons thereof; and Pulvis & Paredo we salute for sisters, that shall be most tender of us, and attendant upon us. Why then should any boast of high kindred? To the pit I cry, O father. O sister. O mother to the worm, so Bronghton rendereth it. Why should any boast of bodily beauty, since corruption will shortly seize upon the fairest face, which is now but putrefaction and wormes, once removed, and to the same must suddenly move back again. *Mibi experto credite, faith Austin.* Believe me who have made trial of it? Open a grave, and upon the dead mans head you shall find toads leaping begotten of his braines, upon his loynes Serpents crawling, begotten of his raines; in his belly wormes abounding, arising out of his entrails. Behold what now we are, and what we shortly shall be; Behold the Original and filthines of sin, &c.

Serm. 48. ad
frat. in crem.

Verse 15. *And where is now my hope, &c.* Heb. *And where is my hope?* scil. of restoration to my pristine prosperity, which you have so often promised me, who am now ready set upon the confines of death? Job was past the Cape of good hope, in his own apprehension; but God turned again his captivity, chap. 42. *Qui nil sperare potest desperet nihil.* Job did well to propound death to himself, and prepare for it by such a forementioned familiarity; but yet he should have better bethought him of the infinite power and goodness of God, who raiseth the dead, and delighteth to help such as are forsaken of their hopes. *Who delivered us from so great a death, and death deliver: in whom we trust, that he will yet deliver,* 2 Cor. 1. 10. The Hebrew word that signifieth hope, signifieth also a line, because by hope the heart should be stretcht out as a line to the thing it hopeth for. And because it signifieth also a Congregation, therefore some render this verse thus, *And where now is my congregation? And as for my congregation, who shall see it? q. d. I have no other family or familiars, but what are to be found in the grave.*

Jerem. 5. 17
Gen. 1. 19.

Verse 16. *They shall go down to the bars of the pit.* That is, I and my things, or I and my hopes of prosperity, verse 15. and they that will see the good I hope for, must passe through the gates of death to behold it, and lye down in the grave with me, and then it shall appear. *Cajetan* thinks that this is spoken ironically to his friends, and by way of irrision, q. d. Believe you think I shall be rich in the grave (who promise so much to me, and make me such overtures of an happiness here) for I have no hope to be rich in this world. And the Septuagint seem to favour this sense, rendering it, *Shall my goods go into the grave with me?* See 1 Tim. 6. 7. with the Note.

Per irrisorem
hoc dicta sunt.

When our rest together is in the dust. Or, *When I shall rest alone in the dust,* (as chap. 34. 29.) and then

De Annibal.
Sil. 104.

*Modo quem fortuna fovendo.
Congestis opibus dominique repositi opibus,
Nudum tarenta, porcabat navis cymba.*

CHAP.

CHAP. XVIII.

Verse 1. *Then answered Bildad the Shuhite, and said,*

NOT so much disputing, as inveigling against Job in a sharp and angry Oracion, wherein he elegantly descibeth the woe of a wicked man, but wrongfully wresteth the same against good Job, who might well say with him in *Tapium*, *Tu lingue, ego aurium domini.* If I cannot command thy tongue, yet I can command mine own eare. Or such Another, *Didisti ille maledicere, & ego consumere.* This man hath learned to reprobate, and I to fight his contempts and contumelies; unless I should yeeld that wicked man only are grievously afflicted in this life present, that they are not to be reckoned wicked who prosper in their way; but those only who suffer extremely.

Verse 2. *How long wilt thou live, &c.* First he taxeth Job of talkativeness, when himself talked much, but spake little, save only what he had spoken before, chap. 8. Though Job had sufficiently refuted him. But as nothing in the world is more unbecomable than an ignorant person, who thinketh nothing well done, but that which he doth himself, so those that bear themselves over-bold upon their owne knowledge, and over-ween their own abilities, account it a great injury if any dissent from them in opinion and judgement. And such a one here Bildad sheweth himself to be by his exordium ex *Agypto*, as *Junius* phraseth it, his abrupt beginning, as if he could beare no longer with Job's pridle prattle; who if he were more proud then his friends, he had greater reason, as being heavily afflicted, and fallily accused. Among the *Romans*, the Plaintiff was allowed but three hours, the Defendant six. But why doth Bildad bespeak here in the Plural Number? Was it for Honour sake (as *Cajetan* holdeth?) I scarce think it. Was it because he thought Job to be possessed by an evil spirit (as *Philop* after *Boetius*?). No neither. But this he seemeth to do, either as bending his speech to the by-standers, who seemed to favour Job, and sometimes to put in a word for him; whom therefore Bildad looked upon, as his fellow hypocrites; or else, by an *impro* he speaks unto Job as unto many, because he seemed to set up his opinion above all theirs, and would needs have his counter to stand for a thousand pounds.

Ααλνν δεσος
λεγειν ο αδω-
κτοτατος ο.
De Alcibiade
Plutarch.

Quando tandem
finem loquendi
seu negandi po-
tius faciet?
Lav.

Vos & Calliope
precor. Virg.

Mark, and afterwards we will speak. Let thy words be henceforth dipped and died in thy heart before they be uttered: let our words also be duly weighed, that some end may be put to these alterations and disputes.

Verse 3. *Wherefore are we counted as beasts, &c.* Here he taxeth Job of pride and arrogancy; grounding upon those words of his taken at the worst, chap. 12. 7. and 17. 4. 19. and not considering his case, that he was full of paine, which maketh wife mentetchy (as oppression maketh them mad, Eccle. 7. 7.) and that they had forely provoked him by their bitter taunts, and scurrilous investives, which called for so sharp a currie-compass. *Pessimam mentem habet hy poesis, & consensuatur.* Hypocritie loves not to be sighted, faith *Brentius* here. And *Gregory* upon this Text saith, *Thus in Bildad Hereticks are set forth, who stomach it much that the faithful take upon them to reprove them, as carried away by error; as if the knowledge of the truth resided in themselves only, and all others had no more understanding then beasts. This people which know not the Law are cursed say those Pharisees, John 7. 49. John 11. 49.* To know, making as little, faith *Caiaphas* to his Afflictors. The *Gnosticks* and *Illuminati* gave out themselves to be the only knowing men, &c. But if Bildad had been right set, he would neither have so far misconstrued Job's words, nor yet have been behind to befooled and befooled himself, as *Cajetan* in like case did, *Plal. 73. 22.* Where he useth the Plural of the word here used in the Singular, calling himselfe, *Bibemoris, id est, magnam es, etiam bibemoris*, a great and a grosse beast.

And reputed, *vultu non sicut* Heb. *Polledus* or *mulianus*, that is, as beasts unfit for food, much less for sacrifice. The same Hebrew word signifieth, *polluted and vile.* Every wicked man is a vile man, yet he never so high and honourable in

the worlds account, as *Antiochus*, *Dan. 11. 21.* is called a *vile person*, and yet he was the great King of *Syria*, surnamed *Epiphanes*, or *Illustrious*, and by the flattering Samaritans, he was hailed, *Antiochus the mighty God.* See *Psal. 15. 4.*

Verse 4. *He teareth himself in anger.* Here he chargeth *Job* with desperate madness, as if through extreme impatience he fell foul upon his owne flesh, as did that Demoniac in the Gospel, *Bejaies* the great Turk in his iron Cage, *Pope Boniface* the eighth, when clapt up close Prisoner in *Saint Angles*: and as they say the Pyger doth, when he heareth a drum struck up, he teareth his own flesh with his teeth: or as all wretched Beasts reare in pieces the prey which they have taken. Many read the Text thus, *O thou man which tearst his flesh in his anger.* Or, *O thou which*

Labia mordes,
caput quatit,
vestimenta scindit,
et sic in co-
honas impin-
git. Senec.

tearst thy self, &c. The Moralist describeth an angry man forcibly held by his friends, biting his own lips, rending his cloathes, and dashing himself against the pillars, &c. Such a one *Bilud* maketh *Job* to be, *down mad*, or *Adankind*, as we say: and he takes occasion likely, from those words of his, *chap. 13. 14.* But love would have thought no evil. *Bilud* herein sinned against the Law of love, as like wife he doth much more in the following vehement interrogation, charging *Job* with insolent boldnesse against God.

¶ *Shall the Wrath be forsaken for thee?* Shall God cast off the care of his earthly Kingdom to gratifie thee, and to make good thine Assertion, That good men may suffer, and bad men go unpunished? Never think it: thou maist sooner expect him to overturn the whole world for thy sake, and put every thing out of that order he hath decreed and made it in, then cease to be just in punishing the wicked. The course of Justice is as firmly settled as the course of Nature is. *Flas justitia, perire mandos.* Of *Fabricius* it was said, That the Sun might as easily be turned out of his track, as he out of his path of Justice, much more may it be so said of Almighty God, the Rock that cannot be removed, though he varied the manner, the means, the times and seasons of executing Justice, as seemeth best unto his heavenly wisdom.

Verse 5. *The light of the wicked shall be put out.* The ensuing description of a wicked mans unhappiness in life, at death, and after death, is very true, and daintily set forth, but fallily and wrongfully wrested against *Job*, *Tan*, or, of a *suavety*, the light of the wicked shall be put out; though thou wilt not hear of it, but the truth shall be spoken, however it be taken; and thou shalt hereby see thy self to be a wicked man, because thy light is extinct, that is, thy outward prosperity fitty compared to light; because 1. It cheereth our minds: 2. Directeth our hands to every business. 3. Lesseneth our frights. 4. Rendreth us conspicuous. The light of the wicked shall put out itself, (so some render it) he is commonly the cause of his own ruine.

Merito.

¶ *And the spark of his fire shall not shine.* He is quenched as the fire of the thornes, *Psal. 118. 12.* Whereof after a while, neither spark nor spunk remaineth.

¶ *Ver. 6. The light shall be dark in his Tabernacle.* The glory of his family shall be obscured: he and his shall come to utter and unexpected ruine, as *Haman* did.

¶ *And his candle shall be put out with him.* He and his prosperity shall dye together: he shall go out in a smock, and leave nothing behind him but a detestable name. *Sicut solus superius videtur, sic ille mortuus bene oriturum ecclesie.* saith *Adrianus* concerning *Evliam* his last piece, *De conjugio sacro dicitur.* Or, his candle shall be put out above him, so the Vulgar Interpreter: the Lamps which glistered over head, during the pride and pomp of his Feasts, shall give no more light: or if they give any, it shall be but to shine upon his Tomb.

¶ *Ver. 7. The steps of his strength shall be straitened.* that is, saith *Vatablus*, he shall not do what he would, and was wont. He shall lose his courage in the midst of his enterprises, and not be able to effect his attempts.

¶ *And his own counsel shall cast him down.* His cunning shall faile him, his counsell, whereby once he roke, shall serve but to advance his overthrow, and to precipitate him into misery. We see to fly of cunning, paved fellow, that he never wanteth a trick, whereunto he help himself, but there is neither power nor policy against the Lord

Lord and his judgements. Of the *Athenians* it is said, that *Athena* turned all their evil counsel into good unto them. Gods enemies have no such friend to help them at a dead lift. The stone cut out of the mountaine without hands, shall bring down the golden Image with a powder, and make it like the chaffe, of the Summer-floor, *Dan. 2. 35.*

¶ *Ver. 8. For he is cast into a net by his own feet.* Wicked men are even ambitious of destruction: judgements need not go to find them out: they run to meet their bane. Divine Justice and their own indiscretion undo them. He hath sewed his feet into the net, so the Vulgar rendreth it. He is sent into a net by his own feet, so Mr. *Broughton*. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins, *Prov. 5. 22.* these shall cast him into inextricable straits.

¶ *And he walketh upon a snare.* Upon a platted grin, saith *Broughton*; where-out the more he strives to get, the more he entangleth himself. *Sic laqueus fera dum jactat attingit. Sic avar viscum dum trepidantes excutit, pluvium omniibus illinunt.* So the beast whilst he toseth the snares wherein he is taken, straiteneth them: So the birds, while they think to shake off the birdlime, besmeare all their feathers with it.

¶ *Ver. 9. The grin shall take him by the heel.* Or, He shall lay hold on the grin with his heel, so *Mercer* readeth it: that is, he foolishly runs upon his own ruine, he perishest by his own oversight.

¶ *And the Robber shall prevail against him.* *Horridi subundi.* the shaghaired Ruffians that have waited their own elates, and now thirst after other mens, *Broughton* readeth it, *The savage shall lay hold on him.* So that either by secret contrivance, or open violence he shall be undone.

¶ *Ver. 10. The snare is laid for him in the way, &c.* This heap of words, net, snare, grin, trap, cords, sheweth that God hath many ways to catch the wicked with; and that *numquam* & *numquam non eis impendat exitum*, destruction is ready to meet them at every turning. God cannot want a weapon to beat a Rebel.

¶ *And a trap for him is the way.* He walks as it were upon a Mine of Gun-powder. The Hebrew hath it, *His trap*; such as most of the *Cesars*, till *Constantine* the great met with, and among the rest *Maximianus* (that Maffive Tyrant eight foot high) who daily devoured forty pounds of flesh, and drank thereto six gallons of Wine. This foul beast after he had raised the sixth Persecution against the Christians, especially against the Pastors of the Church, and exercised many other great cruelties, was told to his teeth,

Elephas grandis est, & occiditur;
Leo fortis est, & occiditur:
Cave multos, si singulos non times.

Minim in thea-
tra.

And it befel him accordingly; for at the siege of *Aquileia* in *Italy*, he was slaine as he slept at noon in his Tent by his own fouldiers. *Ezekiel* foretelleth the degenerate sons of *Israhel*, that they shall be taken by the King of *Babylon* as beasts in a toil. So *Pharaoh*, that natural brute beast, was made to be taken and destroyed, 2 *Pet. 2. 12.* with *Exod. 9. 16.* So *Saul* complaineth that God had forsaken him, and the Philistines those savage creatures, were upon him, 2 *Sam. 18.* Behold I will send for many hunters, and they shall hunt them, &c. *Jer. 16. 16.*

Euseb.

¶ *Ver. 11. Terrors shall make him afraid on every side.* These terrors are, as it were, the cruel Sergeants and mercilesse Officers: of that King of terrors, *verse 14.* Apparitions or attolling him as it were in the Devils name, and bringing him to justice. How can it be but a terrible time with him; when death comes with a Writ of *Habeas Corpus*, and the Devil with a Writ of *Habeas animam*? when the cold earth, must have his body, and hot hell hold his soul, according to that of the Psalmist, *Let death seize upon them, and let them go down quick into hell, for wickednesse is in their dwellings, and among them.* *Psal. 55. 17.* The sad forethought hercof causeth many unutterable griefs and gripings, perplexities of spirit, and convulsions of soul, a very hell above ground, and a foretaste of eternal torments. The word here rendered terror, signifieth utmost

most affrightments, such as put a man well nigh out of his wits and distract him. Cic. Orat. pro R. Sulpicio understandeth it of devils; others of furies, such as the Poets faine. Most certain it is, that a body is not so tormented with things, or torn with stripes, as a mind with remembrance of wicked actions, and fear of future evils.

And shall drive him to his feet. As they did Cain that Caitiff, *Qui factus est a corde suo fugitivus*, who would faine have fled from his own conscience (if he could have known whither) and became a Fugitive and a Vagabond upon the earth, Gen. 4. 12. seeking to outrun his terrors, which yet dogged him hard at the heels. They shall presse him at his feet, so Broughton readeth this Text.

Verse 12. His strength shall be hunger-bitten. Heb. *Hu strength* (or *wealth*) *shall be famine*. Or, *Famine shall be his strength*. He, who whilom having health and wealth at will, fared deliciously and gathered strength, shall be hunger-starved, and hardly have prisoners pittance; so much only as will neither keep him alive, nor suffer him to dye. See 1 Sam. 2. 5. 36. 'Tis as much, faith *Brennus*, as we use to say of an extreme poore or feeble person, his wealth is poverty, his strength weakness.

And destruction shall be ready at his side. i.e. Shall suddenly and inevitably seize upon him, there will be no running away from it, for can a man run from his side? The word signifieth not an ordinary calamity, but a dreadful and direful destruction. Some understand it of the *Pluvio*, or *Ulcus* in the side of a man: Others of *rib-roft*, as they call it, tortures inflicted on condemned persons (as Heb. 11. 34) who are beaten with bars.

Verse 13. It shall devour the strength of his skin. i.e. his bones which support his skin, these destruction shall devour or swallow up at a bit, as an hungry Monster.

The first born of death shall devour his strength. i.e. The Devil, say some, that Destroyer, Rev. 9. 11. that old Man-slayer, Job 8. 44. Prince of death, Heb. 2. 14 (as Christ is called Prince of Life, Act. 3. 15) and first born of death, as Christ is the first born of the Resurrection, Col. 1. 18. Others understand it, *De cruentissima ac funestissima morte*, of the most tragick and cruel kind of death. See Job. 14. 30. Broughton readeth it, *A strange death shall eat the branches of his body*, judgments shall come upon thee in their perfection, faith God to Babylon, Isa. 47. 9.

Verse 14. And his confidence shall be rooted out of his Tabernacle. Whatsoever he trusteth in about his house shall be pulled up by the roots, or grub'd up. Thus it befall *Doeg*, Psal. 52. 7. And this disappointment, this broken confidence of his, shall bring him (or make him go) to the King of terrors; i.e. to death that most terrible of terrors, as the Philosopher calleth it. Or the Devil (as R. Solomon interpreteth it) that black Prince, Eph. 6. 12. to whom wicked men are brought by death, which to them is not only Natures Slaughterman, but Gods curse, and hels Purveyor. Hence Rev. 6. 8. death haleth hell at the heels of it.

Verse 15. It shall dwell in his Tabernacles, because it is none of his. Heb. *Not his*: for why? the King of terrors hath turned him out of it, and taken it up for an habitation for himself. Some render it thus, *nothing or have nothing*, (that is want) shall dwell in his Tabernacle, his house shall be replenished with emptinesse, scarcity shall be the furniture of his habitation.

Brimstone shall be scattered upon his habitation. As is also threatned, Psal. 11. 6. And as was executed upon Sodom and her sisters: as also upon *Dioclesian* the Tyrant, who giving over his Empire, decreed to lead the rest of his life quietly. But he escaped not so, for after that his house was wholly consumed with lightening, and a flame of fire that fell from heaven (not without a sulphurous smell) he hiding himself for fear of the lightning, dyed within a little after.

Verse 16. His roots shall be dried up beneath. i.e. The meaning is, faith *Drusius*, he shall be deprived of Gods grace, which is the root of all happinesse, and of his blessing, which is the top of it.

Verse 17. His remembrance shall perish from the earth. As a tree when root and branch is gone, is clean forgotten, and no man remembereth where it grew; so shall it be with the wicked, *Non celebrabitur ejus nomen & fama, nisi in malum*, Eccles. 8. 10. It is reckoned as a great benefit to a wicked man, to have his memory dye with him, which if it be preserved, stands in keeping, and remains as a curse and perpetual disgrace.

Ac d

And he shall have no name. i.e. no honourable Name, no renowne. A good name only is a name, Eccles. 7. 1. as a good wife only is a wife, Prov. 18. 22. Every married woman is not a wife. *Zilab* *Lamechs* wife, was but the shadow of a wife, as her name also signifieth. In like sort, those only have a name in the streets or publick places, who are talked of for good; as the Martyrs, who have left their names for a blessing. Job. 65. 15. when as their wretched Persecutors have left a vile stuff behind, their Lamps being put out in obscurity.

Verse 18. He shall be driven out of light into darkness. Heb. *They shall drive him*; scilicet the devils shall drive him out of the light of life into outer darkness, as they did that rich wretch, Luke 12. 20. confer Mat. 8. 12. and 25. 30. The Dutch Translation readeth it, *Men shall drive him*. Others understand it of his troubles and sorrows.

And chased out of the world. As *Targuin* was by *Collatine*, as *Phocas* was by *Heraclius*, huck off the stage of the world as one phrased it; or as Job said of some wicked buried before half dead, chap. 27. 15. Men shall chap their hands at him, and shall hiss him out of his place, verse 23.

Verse 19. He shall neither have son nor Nephew, &c. A fore affliction to be written childlesse, which yet is the portion of some good people, as *Abel*, many Prophets and Apostles, for whose comfort that is written, Job. 56. 3. God, as he will be to his childlesse children better then ten sons; so he will give them in his house, and within his walls, a place and a name, better then of sons and of daughters; he will give them an everlasting name that shall never be cut off. Not so the ungodly, those men of Gods hand, for though full of children, they leave the rest of their substance to their babes, Psal. 17. 14. yet it will prove to be but *lullosa facundia*, as *Hierom* speaketh, they shall weep for their lost children, and not be comforted, because they are not. Or if they survive, they prove singular cuts and crosses to their wretched Parents, who have cause enough to cry out as *Moses* sometimes did, *Cur me dixit of hand, and not see my wretchednesse*, Num. 11. 15. They are filled with unmedicinable sorrows, in the losse either of their children or of their estates by their wasteful children, so that they praise the dead above the living, and wish they had never been born, Eccles. 4. 2. 3.

Nor any remaining in his dwelling. When the soldiers slew the Tyrant *Maximinus* and his son, at the siege of *Agulais*, they cryed out, *Ex pessima genere ne catulum quidem habendum*, Off so ill a kind, let not a whelp be kept alive.

Verse 20. They that come after him shall be astonished at his day. Future Ages heering the relation of his dismal destruction, shall stand agast, as if they beheld the ruins of some once beautiful City. Happy they, if in good earnest they could make that good use of it, which *Herodotus* the Historian faith, men should make of the overthrow of *Troy*; viz. to take notice thereby, that great sinners must look for great punishments from God. But *Ham* and his Posterity were little the better for the Deluge in their dayes: nor the adjacent Countries for *Sodoms* downfall.

As they that went before were astonished. scilicet His contemporaries and eye-witnesses of his calamity apprehended horror, so the Hebrew hath it, they took a fright: which yet was little to the purpose without faith and repentance; and unless their hearts fell down, when their hairs stood upright.

Verse 21. Surely such are the dwellings of the wicked. As sure as death 'tis so, and this is oft inculcated, because hardly believed. *Bildad* hints at Job in all this, and therefore speaks of the wicked here in the singular number, as who should say, Thou art the man. But Job's innocency served him for an *Heptabeus* Buckler.

And this is the place that is, the state. Of him that knoweth not God. *Periphrasis impii*, faith *Drusius*: this is the character of a gracelesse man. Have the workers of iniquity no knowledge? No none, that they were a button the better for.

CHAP. XIX.

Verse 1. Then Job answered and said.]

HE replied as followeth to Bildads bitter, and tainting invective. His miseries he here setteth forth graphically and tragically, granting to Bildad that he was dealt with no otherwise then if he were that wicked man described in the foregoing chapter; and yet denying himself to be any such one, by his lively hope of a joyful Resurrection, such as would make a plentiful amends for all, ver. 26, 27, 28. For though *Mercer* make question of it, yet I am out of doubt, saith *Beza*, that this is the true meaning of this place. And surely the whole Scripture doth not yield us a more notable, or a more clear and manifest testimony, to confirm unto us the Resurrection of our bodies, then this. This confession of his faith, saith *Lavater*, is the chief thing in this Chapter, and therefore challengeth our best attention.

Verse 2. How long will ye vex my soul? viz. with your furious and reproachful charges & criminations: Have I not misery enough already, but you must lay more load of scorn and contempt upon me; and so go on to trouble me, by adding to my saddest sorrows, such as pierce to the very soul? Call you this comforting an afflicted friend?

How long will ye break me in pieces with words? Words also have their weight, and if *harsh* and *harsh*, *Lavater* volant, non leniter volant. Like maules they break the heart in pieces, like a rack they torment it, *Psalm* 42. 10. As with a murdering weapon in my bones, mine enemies reproached me. You shall find some (saith *Erasmus*) that if death be threatned can despise it; but to be belyed, reproached, slandered, they cannot brook; nor from revenge contain themselves. Job was a strong man both in faith and patience, yet put hard to it by the hard words given him by Bildad and the rest, who did rather hurt his ear by the loudness of their voices, then helped his heart, by the force of their reproofs. Gods servants must not strive, but be gentle, 2 *Tim.* 2. 23, 24. shewing all meekness to all men, *Tis.* 3. 2. *Jam.* 3. 17. Gentle flowers comfort the earth, when dashing storms drown the seed. There is a twofold inconvenience followeth upon bitter and boisterous proceedings with a suppos'd offender. First, the party looketh not so much to his own failing as to their passion. Secondly, As he is unconvinced, so they are not esteemed: but though they have the right on their side, yet they lose the due regard of their cause, and reverence of their persons.

Verse 3. These ten times have ye reproached me; i.e. oftentimes. Herein Job endured a great fight of affliction, as the Apostle saith it, *Heb.* 10. 32, 33. a manifold fight, (as the word there signifieth,) *Cato* was two and thirty times accused publicly, and as oft cleared and absolved. *Basil* was counted and called an Heretick, even by those who, as it appeared afterwards, were of the same judgement with him, and whom he honoured as brethren. Dogs in a chafe bark sometimes at their best friends, &c.

You are not ashamed that you make your selves strange to me. Or, Are you not ashamed that ye harden your selves against me? Or, That ye pierce and jest at my misery? Or, That ye make Merchandise of me, and take your pennyworths out of me? *Beza* (agreeable to our Translation) paraphraseth it thus, Ye take me up to sport, as if ye dealt with a stranger and forrainer, and not with a friend. And so the word is taken, *Gen.* 42. 7.

Verse 4. And he is indeed that I have erred. Of humane frailty, for that there is any way of wickedness in me (as you would have it) I shall never yeild. But *nimis angustares est, nupiam errare*. Involuntary failings I am not free from: who knoweth the errors of his life? *Psalm* 19. 12. What man is he that liveth and sinneth not? It is the sad privilege of mortality, saith one, *Licet aliquando peccare*, to have license sometimes to sin.

Mine error remaineth with my self. q.d. 'Tis little that you have done toward the convincing me of any error in all this time, and talk, which until ye have done, I must

I must still remain of the same mind. Or thus, You shall neither answer nor suffer for mine error: what need then all this heat and harshness? Not that every man must be left to himself, and let alone to live as he listeth. Admonition is a Christian duty, and the word of exhortation, must be suffered, sharp though it be, and to the flesh irksome: better it is that the Vine should bleed then dye. Had Job been guilty, he would or should have been as *Pharaphan* is reported, *paucissimum verbi*, patient of a reproof. But his friends falsely accused him for an hypocrite, and fell fault upon another mans servant, whom they had nothing to do to condemn, *Rom.* 14. And hence this expression of his discontent.

Verse 5. If indeed ye will magnify your selves against me. Or, Will you indeed magnify your selves against me? viz. because of mine error, as ver. 4. which yet ye have not convinced me of? Will ye insult over me therefore, and throw dirt upon me? Of *Bonassus* a certain beast as big as an Ox, *Aristotle* reporteth, that having horns bending inward and unfit for fight, after that he is wounded by the hunters, he stretch for his life, and often leteeth fly his dung for four yards or more, upon the dogs or men that pursue him, to their great annoyance. In like sort deal many disputers of this world, when they cannot make good their matter by strength of Argument, they cast upon their adversaries the dung of calumnies, so seeking to magnifie themselves against him, and pleading against him his reproach.

And plead against me my reproach. Affliction exposeth a man to reproach. Where the hedge is low, the beast will be breaking over. See *Zeph.* 3. 12. with the Note there.

Verse 6. Know that God hath overthrown me. Do not you therefore add affliction to the afflicted, which is so odious a thing to God, *Psalm* 41. 2. and *Eccl.* 26. but regard the greatness of mine evils; which draw these complaints from me that seem so immoderate to you. See Job 6. 2.

And hath compassed me with affliction, that I can get out no way. An hunting term, Job 10. 16. *Eccl.* 1. 13. *Ezek.* 12. 13. *Hos.* 7. 12. Bildad had made much mention of nets and gins; wherein God enmesheth and ensnarleth the wicked. Job granteth, that Gods net had encompassed him; but withal denieth himself to be wicked, or that his friends should therefore reproach him, but rather pity him.

Verse 7. Behold I cry out of wrong, but I am not heard. Nothing is more natural and usual then for men in misery to cry out for help. Jobs great grief was, that neither God nor man would regard his moans or deliver him out of the Net. God did not rescue him, men did not right him or relieve him. His outcry seemeth to be the same in effect with that of *Habakkuk* the Prophet, *chap.* 1. 2, 3. O Lord, how long shall I cry and thou wilt not hear? even cry out unto thee of violence, and thou wilt not save? Why dost thou stave me iniquity, and cause me to behold grievance? for speaking and violence are before me, and there are that raise up strife and contention, therefore lookest thou upon them that deal treacherously, &c. Verse 13. Thus Job, but with out an answer: as the Lion leteeth his Whelps roat themselves hoarse for hunger, yet till they are almost dead, ere he supplieth them. Sure it is that God always heareth his Jobs, though he doth not always answer in our time, and in our way. Yet it is an hearing and an answer of prayer (saith one) that we can pray, though unheard and unanswered.

I cry aloud. Heb. I set up my Noise; cum gemitu & ululatu, with groaning and howling. Men never pray so earnestly, as in greatest afflictions, *Heb.* 5. 7. *Hos.* 12. 4. then their prayers like strong breezes in narrow straits, bear down all that stands before them.

Verse 8. He hath fenced up my way, &c. Here Job carried away, as it were, with a torrent of grief, amplifieth his miseries by many other comparisons. And first of a Traveller, whom nothing so much troubleth in his journey as hedges and darkness. God, saith Job, hath every way hedged me out of content and comfort, so that though I seek it never so, I cannot find it. Gods people are oft brought into greatest straits, as *David*, *Psalm* 31. and 142. Ifrael at the red sea, *Jobaphat*, 2 *Chron.* 20. that they may learne to depend upon the divine providence, &c.

And he hath set darkness in my paths. I am benighted, and know not whether

to go, or how to get out. Darknesse is full of error and terror. A child of light may walk in darknesse, *Jai. 50. 10.* Yea, in the valley of the shadow of death, *Psal. 23. 14.* yet is he never without some spark of faith, which guideth him in the deepest darknesse, until he behold the Sun of righteousness, *Lights is sowne for the righteous, &c.* heaviness may endure for a night, but joy cometh in the morning, *Psal. 30. ver. 6.* And as before the day breaks, the darknesse is greatest: so here

Gen. 37. 23

Verse 9. *He hath stripped me of my glory.* This is the second comparison, *ab exterioribus corporis cultu & habitu*, saith *Merlin*. From the outward habiliments and habits of the body. Our King *Richard the 3^d* when he was to be deposed, was brought forth gorgeously attired in his Robes royal, with a crown upon his head, a Scepter in his hand, &c. but soon after deplored of all, and unkinged, so it fared with poor *Job*, stripped and bereft of all that he formerly gloried in, and was respected for, as a man robbed hath all his clothes taken off, and is left naked. In him is appeared that mortality was but the stage of mutability, as one saith of our *Henry 6.* who of a most potent Monarch, was, when deposed, not the Master of a Melchii, nor owner of his own liberty.

Daniels Hist.

And hath taken the Crown from off my head. Hence some infer, that *Job* was a King, the same with *Jobab*, King of *Edom*, mentioned *Gen. 36. 34.* But this is uncertaine, sith *Crown* is often in Scripture taken allegorically, for Riches, Authority, Dignity, and other Ornaments. These were taken from *Job*, yea, from off his head, See *Lam. 5. 16.* But he had a better Crown, *qua nec eripit, nec surripit potuit*, which could not be taken away, viz. that Crown of twelve Stars, or celestial graces, *Rev. 12. 1.* together with that Crown of glory (the fruit of the former) that is incorruptible and fadeth not away, *1 Pet. 1. 4.* Happy *Job* in such a Crown; and that he was in the number of those few heads destined to such a Diadem. *David* had, (wherever *Job* had) a Crown of pure gold set upon his head, *Psal. 21.* this was a great mercy to *Job* mean a man, sith beyond a Crown the wishes of mortal men extend not. But *David* blesteth God for a better Crown, *Psal. 103. 4.* Who crowneth thee with loving kindness, and tender mercies. And how was this set on his head? *Job* forgiveth all thy iniquities, &c. verse 3. Neither can any take away this Crown, because *Job* is kept (as *Gen. 31. 2.*) guarded or garrisoned as in a Tower of brass; or Town of War, that is well fenced with walls and works, and so its made impregnable, by the power of God through faith unto salvation, *1 Pet. 1. 4.*

2 Pet. 1. 4.

Verse 10. *He hath destroyed me on every side.* Heb. *He hath demolished me*, he hath pulled me down piece-meal, as an old house is taken down part by part. See *Levit. 14. 45.* *Judg. 8. 17.* God had made and fashioned *Job*'s body together round about, *chap. 10. 8.* and now he destroyeth it round about. The body of a man is a wonderful fabrick, wherein the bones are the timber-work, the head the upper-lodging, the eyes as windowes, the eye-lids as casements, the brows as pen-houles, the ears as watch-towers, the mouth as a door to take in that which shall uphold the building, and keep it in reparation; the stomach as a Kitchen to dresse that which is conveyed into it; the guts and baser parts as sinks belonging to the house, &c. All these were decaying apace in *Job*, to his thinking.

And I am gone. That is, I am as good as gone already, every-day I yeild somewhat unto death, I am free among the dead, free of that Company.

And my hope hath been removed like a tree. He hath not left me so much as hope (which is the last comfort of the afflicted) of ever recovering here my health, wealth, and former enjoyments: but hath left me as a tree, that is plucked up by the roots, and so can never grow again. A Saint may beat that passe here in regard of his outward estate, that there may be to him neither hope of better, nor place of worse. This was *Cranmer's* Case.

Melch. Adam.

Verse 11. *He hath also kindled his wrath against me.* Now if his wrath be kindled, yea but a little, woe be to all those against whom it is bent. He will surely heap mischiefs upon them, he will spend his arrows upon them, *Deut. 32. 22, 23.* with *Psal. 2. 12.* *Job* felt them striking in the sides of his soul, even the inveterate arrows of the Almighty; and yet this was only a Refiners fire, *Mal. 3. 2.* or, if a consuming fire, as *Heb. 12. 29.* yet it was to waste his corruptions only, to sever the sin which

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he hated from the Son whom he loved; to try and exercise his patience, &c. all which notwithstanding, he complaineth heavily of these spunks and sparks of divine displeasure.

And counteth me unto him as one of his enemies. Heb. *As his enemies*: not as a single enemy; but a rabble of rebels, an Army of enemies, such as shall one day meet at *Armageddon*, their *Rendezvous*. See *chap. 13. 24.*

Verse 12. *His troops come together.* i.e. Troops of tribulations and temptations, of *Pirates and Robbers*, (as the Seventy have it) sickness and other sorrows are Gods Souldiers, *Matt. 28. 9.* and they seldom come single, *James 1. 2.* but trooping and treading on the heels of one another; *Concursata pignora crux*, a company comes.

And raise up their way against me. As Souldiers besieging a place cast up their Trenches and Fortifications. *Isabellus* rendreth it, *And have beaten their way upon me*; that is, saith he, tribulations have so often passed over me, that they have made a path way upon me, more transigentibus, as passengers use to do.

And encamp round about my tabernacle. Afflictions hem me in on every side; the troops of troubles besiege me so straitly, that I can no way in all the world find relief or comfort; which now as by a strong hand, yea, as by a strong host, are withheld from my soul; and so are like to be for a long season, as Sieges are many times. *Heman* was afflicted and ready to dye from their youth up, suffering those terrors, *Psal. 88. 15.* *Job* was a man of sorrows.

Verse 13. *He hath put my brethren far from me.* In their affections at least: some stuck to him but for a mischief, for they proved miserable Comforters: as did likewise *Peter* to our Saviour, who fled not with the rest of the Disciples, but better he had; for any good he did him. A brother is born for adversity, saith *Solomon* *Proverb. 17. 17* and although at other times there may be some unkindness, *fratrum concordia rara est*, yet in affliction and extremity good nature will work, and good blood will not belye it self: But *Job*'s brethren proved unkind, and grew out of kind; they got farthest from him, when his enemies had besieged him. And all this befel him, not without the Lord: He hath put my brethren far from me; this was no final aggravation of the affliction, that God with-drew or with-held that assistance and influence that should have enlarged and united the hearts of his brethren unto him. See *Psal. 105. 25.*

And mine acquaintance are verily estranged from me. Those that formerly knew me thoroughly, and were as well knowne of me, mine intimate friends; who knew all my heart, are now truly as strange to me, as if there had never been any such matter of Acquaintance. *R. Solomon* readeth it, *They are cruel to me. All the brethren of the poor man hate him* (saith *Solomon*, *Prov. 19. 7.*) how much more do his friends grieve from him? He pursueth them with words; yet they are wanting to him. This the Heathen; (as *Ovid* and others) heavily complain of. In the River *Araris* there is reported to be a fish called *Scylapides*, which at the waxing of the Moon is as white as the driven snow, and at the waning thereof, is as black as a burnt coal. A fit embleme of a fickle friend: *Wealth maketh many friends, but the poor is separated from his neighbour*, *Prov. 19. 4.* who therefore turneth from him as a stranger, if not against him as an enemy.

Verse 14. *My kinsfolk have failed.* *fail*, in courtship, as *Ruth*, Kinsman did, *Job* had many kinsfolk, but few friends; and this was a great grief to him, as it was afterwards also to *David*, *Psal. 31. 21.* and *38. 11.* and *69. 8.* to *Heman*, *Psal. 88. 8.* and to *Paul*, *2 Tim. 4. 14.*

And my familiar friends. They whom I favoured, saith *Broughton*, according to *Psal. 11. 6.*

Have forgotten me. Out of sight, out of mind. A thing forgotten is as if it had never been. All *Job*'s countesses were cast away: upon these *Sammon birds*, who had well nigh forgotten that there was ever such a man in the world as *Job*.

Ver. 15. *They that dwell in mine house, and my maids, &c.* *My Tensers*, or my *Guests*, or my *Servants*, those widows and Orphans, he kept at his own charge, *chap. 31. 13.* More then this, my *Maids*, those maids keepers, entrusted with the keys of the family; and that are no drudges to wash the feet of other servants, as

Y y

1 Sam.

d. Sam. 25. 42. And for his servants of the other sex, he was as courteously used by them too.

Verse 16. *I called my servant, and he gave me no answer.* Though I lay under greatest woes and sorrows, and called them to help me, yet such was their impudency and inhumanity, that they would not vouchsafe an answer. *Consider hic quanta crux sit*, saith *Brentius*, *et sua propria familia despicit et videtur*. Consider with me here, what an affliction it is, for a man to be despised and derided by his own family. A servant's eye should look to the hands of his Master, and the eye of a maiden to the hand of her Mistress, to observe the motion thereof, and so pick out the meaning. *Psalm 123*. 2. Accounting their Governors worthy of all honour, *1 Tim.* 6. 1, as the Centurions obsequious servants did, *Matth.* 8. 9. *Sed sic fieri sunt servus rami ingenuis*, saith *Abraham* here: But such is the condition of many servants now a dayes, that they will do no more then needs must. *Jobs* would neither say so.

I entreated him with my mouth. As a suppliant to my servant, who lived upon me, but would do nothing for me, though I humbly besought him. Here we may see, saith *Vatablus*, that when God is angry with a man, all goeth crumple with him: It is good for us in this case, to reflect and see whether we have not served God in this sort. *Alphonse* that renowned King, in a speech to the Popes Ambassador, professed that he did not so much wonder at his servants unthankfulness and undutifulness to him, as at his own to God.

Verse 17. *My inward friends strange to my wife.* The corruption of his inward (besides the unthankfulness of his outward slaves) made his heart strong and unwholome. This his wife (as did that Roman Lady, who said the thought all men's breath as unwholome as their husbands was) should have born with a time of sickness especially, when she should have shewn her self as help, and not an heart-break to her husband. Famous in our Chronicles is the Lady *Eleanor*, wife to Prince *Edward* (afterwards *Edward the First*) who extracted the poison out of her husband's wounds with her tongue, sucking daily (while he slept) his murthering wounds, whereby they presently closed. And no less famous is the wife of *Valdauus*, celebrated by *Ludov. Vicet* *Lib. 2. de Christiana femina*, p. 360. A young and beautiful Maid (saith he) was matched to a man stricken in years, whom she did find to have a very fulsome breath, and a diseased body, yet (out of confidence, being by Gods providence become his wife) she most worthily digested, with incredible patience and contentment, the languishing and foulness of an husband, continually visited with variety of most infectious and infectious diseases: and though friends and Physicians advised her by no means to come near him, for fear of danger and infection, yet she passing by with a loving disdain and contempt these unkind dissuasions, played him night and day with extraordinary tenderness and care, and services of all sorts above her strength and ability: she was to him friend, Physician, Wife, Nurse, yea she was Father, Mother, Brother, Sister, Daughter, every thing, any thing to do him good any manner of way, &c.

Though I entreated for the Childrens sake, &c. i. e. By the holy right of wedlock, and the trust thereof, those dear pledges of our matrimonial good affection: Children as they are dear to their Parents, (*Charis, Placitus* somewhere calleth them): so they are unswearing to their parents, whose soul they are called; as if there were nothing left to the parents but the husk. This therefore was a melting argument, but it moved not *Job's* wife. Men may speak persuasively, but God only persuadeth.

Verse 18. *Yea, young children despised me.* *Foetus*, saith the vulgar, who are never more pleasant than when they play the Buffons at my expence. Ungodly men some render it, *ut chap. 16. v.* *Ordem, et dolo fero de populo*. And surely none so base as they that deride virtue, especially because forsaken of fortune, as one paraphrast is. What a bitter journey was that of *Job* to his friends! (see *Psalm*) *ut Ammonius*, *Neb. 4. 3*? The basest can mock, as the Abjects did *David*, *Psalm 45. 15*, and the *Adversaries* also. *Psalm 69. 13*. But it is an happiness to do well, and yet hear ill. All Gods people must be ready to pass through good report, and evil report, *1 Cor. 6. 2*, and to suffer *Job's* buffeting; that as the reproaches in their power, not so much as a

man (saith *Chrysostome*;) So the reproached that bears it well, is *Angelus par*, equal to the Angels.

I arose, and they spake against me. I arose, i. e. to rebuke them, or to pacify them, or to pass away from them, and my back is no sooner turned, but they reviled me. Some render it, *Sto coram illis, I stand before them*; that is, They stay not till I am gone past, but reproached me to my face, such is their boldness and baseness: see *Esa.* 3. 5.

Verse 19. *All my inward friends abhorred me.* Heb. *All the Mortals of my Counsel.* q. d. My most intimate acquaintance and associates, my highest confidants to whom I was wont to open my bosome, and with whom I maintained closest correspondency: Lo, these now abhorre me, and keep a loof off from me; yea, they apportionize from their professed friendship; and renouncing the jawes of love, they deal despitefully with me, and are turned against me. Such an one was *Abiathophel* to *David*, *Psalm 55. 14, 15*. *Judas* to Christ, *Matth.* 26. 23. and *Bildad* to *Job* (as some conceive that he conceived by the latter clause of this verse).

And they whom I loved, &c. Heb. *and thou man whom I loved*, this bitter *Bildad*, that in his last speech hath so greivously galled me, who have hitherto so highly prized him. What? thou my son *Bildad*? This went to the very heart of him, as afterwards it did of *David*, when for his love they were his adversaries, when they rewarded him evil for good, and hated for his good will, *Psalm 109. 4, 5*. Precious therefore and worthy of all acceptation is that advice of the Prophet *Micah*, *chap. 7. 5, 6, 7*. Trust not in a friend, put not confidence in a guide, keep the doors of thy mouth from her that lyeth in thy bosome. For the son dishonoureth the father,

A mans enemies are the men of his own house. Look therefore unto the Lord, &c. all that trust in him, that triumph: but for others, we may be compelled to complain with *Q. Elizabeth*, *In Trust, I have found Treason, &c.*

Verse 20. *My bone cleaveth to my skin.* My skin is a bag of bones. I am become a meer Skeleton, and may well cry out, *O my leanness, my leanness!* So bare I am grown, that little appeareth in me but skin and bones. *My bones cleaveth to my skin* us to my flesh, (so it may be read) that is, as once it did in my flesh, when I was well lined within. Now, alas, I lie under a miserable *Marastrum*; and should therefore be pitied, as being a just object of your commiseration.

And I am escaped with the skin of my teeth. Escaped I am, and come off (as out of an hot skirmish) with my life, and very little else. All I have left me whole is the skin of my teeth; that is, of my gums, into which my teeth are engrafted: the rest of my body is all over of a scab. The vulgar rendreth it, *My lips only about my teeth are left me untouched*. And *Junius* gives this gloss, *Job* had nothing left him but the instrument of speech. These, say some, the Devil purposely meddled not with, as hoping that therewith he would curse God. Curse him he might, with his heart only; but this would have pleased the Devil nothing so well as to hear him do it with his tongue. This is the conceit of some of the Jew-Doctors. But it is better to ascribe this escape to the good providence of God, than to the malice of the Devil.

Verse 21. *Have pity upon me, have pity upon me, &c.* To him that is afflicted pity should be shewed from his friend: and to do otherwise, is to forsake the fear of the Almighty, *chap. 6. 14*. See the Note there. There was little either fear of God, or mercy to men, in that barbarous Bishop of *Spire*, who denied to *Hen. 4*. Emperour of Germany, (deposed after ten years reign, and hardly bested) a poor Clerkship there in a Monastery of his own foundation, which caused the miserable Emperour to break out into these words of *Job*, *Have pity upon me, have pity upon me, &c.* *for the hand of God hath touched me*. The Papists tell us, That the souls in Purgatory cry out to their friends on earth for help on this manner, and in these terms. But this is as very a Fiction, as purgatory itself is the Popes invention: who must needs be extreme pitiless, to suffer so many souls to lie in so great torments, when as hee hath power to fetch them out at his pleasure.

Verse 23. *Why do ye persecute me as God?* Is this that pitying of me, thus to press me with reproaches, and therein to think you gratified God, and do him good service? Know ye not, that to persecute him, whom he hath smitten, is greatest cruelty? and to talk to the grief of those whom he hath wounded, is to heap up guilt.

Agude wad
ens aine wad
Guldston.

Est detestatio
periphrasis.
Metaph.
Non minus e-
nim culmina-
tores homines
devorant quam
Scythia. Brent.
in loc.

Aug. Confess. 1.
5. c. 8.

Hurd.

Clark: Livet.

galls, and thereby *my* wash. *Psal. 69. 26, 27.* When a Bear is shot, the rest of the Herd push him out of the company. When a tree falleth, every passenger is ready to be putting at it: But Gods people should love as Brethren, be pitiful, be contrite, *1 Pet. 3. 8.* and of some have compassion, making a difference, and others have with fear, pulling them out of the fire. *Jude 22, 23.* Thus it should be: but as of old, in Egypt, one Hebrew smote another; blows enough were not dealt by the common adversary, but their own must add to the violence: Still Sannas thus busy, and Christians are thus malicious; that as if they wanted Persecutors, they persecute one another; and if (as here) they can but do as God, that is, for God, as they misperfwade themselves (to vindicate his Justice, and to promote his glory) then they rage and are confident, as the friends of Job, in whom nevertheless it was rather error amoris, than amor erroris; an error of love, then any love of error.

And art thou satisfied with my flesh? Which is pined away with pain and grief: This contents you not, but you must break my bones also, and suck my blood by your contumelies and calumnies. *Brenius* and others apply this Text to slanderers, and back-biters, whom they compare to Cannibals. It is reported of Wolves, that when they have once fed upon mans flesh, they desert not, but desire more of it. Job looketh upon his friends as such man-eaters, wherein his sorrow transported him too far; and whilom he was moving them to compassion, he shewes himselfe over passionate.

Verse 23. *Oh that my words were now written!* This reiterated with Job setteth as a Preamble to that ensuing memorable testimony of the Resurrection, as a matter most weighty and worthy the consideration of all ages; which therefore he wisheth recorded in some publick Instrument so all eternity: And God said, Amen to it. For not only this precious passage, but the whole Book of Job is full of divine instruction preparatory to the last day was committed to writing: (either by Moses, or some other Prophets of that age, or else by Job himselfe after his resurrection) and put among the Canonical Books of Scripture, concerning which *Daniel* saith, *For ever, O Lord, thy Word is sealed in Heaven, Psal. 119. 89.* And Christ, *Heaven and earth shall pass away, but my Word shall stand, Mat. 24. 35.* Not one hair of that sacred head can fall to the earth. Thus God hath answered Job, ad carminum desideria, as a Father speaketh, letting it be to him, even as he would.

Oh that they were printed! Or drawn out, that is, written (saith One) in great and Capital Letters, that every man might read them, *Heb. 2. 2.* for there was no Printing in those dayes that we know of. The Chinos indeed tell us, that they had the Art of Printing long before. But in Europe it was not heard of till the year, One thousand four hundred and forty. It began to be practised at Harlem in the Low-Countries (by *Lawrence Jans*, say some, by *John Gertsdemeyer* say others) and was perfected at Mentz, where *Tullius Officen*, the first Book that ever was printed, is still kept for a Monument.

In a Book that it might be preserved and laid up for the use of posterity, in some Kiriah-sepher, or City of Books. Let them that are able, be apt and active in setting forth Books for the benefit of others, fith, *Paulum sepulta distat inertia Celata virtus.* He that buried his talent gave an heavy account to the Master, and was therefore called evil, because idle servant. *Matth. 25.*

Verse 24. *That they were graven with an Iron pen, &c.* That my words were not only Scripta sed sculpsa, written, but graven in a Rock, as the Lawes of divers Nations were cut in Brasse or Marble; and as Monuments and Epitaphs are graven on Tombs for remembrance of those that are dead.

And Lead. *Pitumbo per pulvis infusa*, saith *Junius*, the cuts of the Letters in Marble being filled with Lead, that they might be the more legible and durable.

In the Rock. In Marble cut out of the Rock. Golden words they are indeed that here follow, and well worthy to be written in Letters of Gold. In the Life of *Zifan* (that *Warlike Robinson*) it is recorded, that in the famous Monastery called, the Kings Court, a mile from Prague, in the walls thereof the whole Bible was most exactly engraven in Letters of Gold.

For ever. To last longer then the world lasteth. Those bloody Tyrants of the

Primi-

Primitive times made account they had made fire work in rooting out true Religion, when they founded the triumph before hand, and engraved the victory upon Pillars of Marble in these babbles of words; *Nomine Christianorum deloco quis Rom. 16. 18.* But Christ shall reign, and the Church shall stand upon his right hand as a Queen in gold of Ophir. *Psal. 45. 9.* When all earthly greatness shall be in the dust, *Thy throne O God, is for ever and ever, Psal. 45. 6.* and there shall be a new succession of Saints to all perpetuity, *Psal. 72. 17.* His name shall endure for ever: His name shall be continued (Heb. choleda) as long as the Sun, as long as the world, as long as the Word of God, which according to Job with here, shall stand for ever, *Isai. 40. 8.* But what meaneth the Vulgar translation here by this insignificant word, *Celestis*? And why should Hugo seek to save the matter, by telling us, that *Celestis* is a Tool wherewith Letters or Pictures are cut in the flint? Wherupon *Vidua* quod, *qui Lector*, saith *Brenius*, See, I pray thee, good Reader, how idly they interpret Scripture that want Learning; for neither is *Celestis* such a Tool, nor can it be, *Celestis* for cause, fith the Hebrew word *Legend* doth not signifie Surely, but For ever.

Gelis vox est
nihil. Merc.

Verse 25. *For I know that my Redeemer liveth.* *Clavissimal fides confesso*, saith *Brenius*, a most famous Confession of his faith. *Brenius* is long, *sermo aureus*, *alibi* a *Apologia*, saith Another, This Job's short and yet long Apology, but golden all over, and such as hathfulness of matter in fewness of words. *Calvin* and *Mercer*, (*vir aliqui judicio fismi*) are mistaken here, when, following the Rabbinus, they interpret this Text of a temporal relevation of Job to such an estate of honour and riches, as he had enjoyed in the former part of his life: this they call Job's Resurrection and Redemption, &c. But his thoughts soared higher then so; I know, saith he; it is as if he should say, you take your selves to be the only knowing men, and as for me, *Right* hath set me among such as know not God, *chap. 18. 21.* But hardly I know what I know him, *1 John 2. 3.* Because I know him whom he hath sent for his Christ, *John 17. 3.* Not only as Redeemer, but as my Redeemer: by a particular application of him to my self, which is the very pith and form of faith. This great mystery of godliness I know, what ever else I am ignorant of; and I know it lovingly, because I am secure of my interest in Christ, by his Justice and Redeemer; and therefore I am no hypocrite or wicked man, as you would make me. Were it not for this word of possession, (*Adiuv*) the world man alive, say the devil, might say at Job here doth; yea, repeat all the Articles of the Creed, so as good purpose as he: but that which is meant by the devil is, he can say, *Adiuv*, to never a one of these, I know, said Job, when condemned for an hypocrite, that Christ is my Redeemer, and that this my Redeemer liveth for ever, and is for ever mine. So Doctor *Taylor* Martine, when condemned for an Hereticke, subscribed his last Will and Testament, in these words, *Behold I depart hence in a safe hope, without all doubting of All & Men, a glorious Resurrection, I thank God my heavenly Father, through Jesus Christ my ever-lasting Saviour.*

And that he shall stand. As keeping the field when all his foes shall be his foot-stool, *Psal. 110. 1.* So he standeth, *Rev. 10. 2.* setting his right foot upon the sea, and his left foot upon the earth (maugre all Heretics and Anti-christs that chauce arise) as Lord Paramount of both.

At the latter day. Or last of all. *Thoudesin* rendreth it, *Novissimis*, a general judgment of quick and dead at the last day; was in Job's time, and afterwards by *Zoroaster*, and other Heathens (as *Lucretius*, *Thespompus*, *Plato*, *Cicero*, *Ovid*, &c.) believed and foretold. But in proceesse of time, this true and pure Doctrine was darkned amongst them; and when once it was extinct, Superstitions, and other vaine fopperies over-grew the greatest part of the world. The ancient tradition was, that the latter age of the world should be so filthy all over, that as it could not be washed with water, as once, so it should be washed with fire, *2 Pet. 3. 10.*

Upon the earth. Or, Over the earth, to wit, in the aire. For there it is probable Christ will sit in the clouds of the aire, neer unto the earth, whether the Effect shall be caught up to meet the Lord, and so that they ever be with the Lord, *1 Th. 4. 17.* There the devils shall be subdued and sentenced, when they have ruled and plaid Rev.

Ephef.

Eph. 2.2, see Mat. 24.30. some read it, *And this* (pointing to his body) *shall stand, up at the last day upon the earth.*

Verie 26. *And though after my skin, worms destroy this body.* Here he pointeth again, as doth likewise David. when Psal. 34.6. he saith, *This poor man cryed, and the Lord heard him, &c.* So the ancient Believers, when they came to that Article in the Creed, *I believe the Resurrection of the flesh,* were wont to add, *Etiams hujus carnis,* even of this flesh, pointing to some naked part of their body; or else alluding to that of the Apostle, *This mortal must put on, &c.*

Worms destroy this body Heb. *They destroy this;* he saith not *this body,* quod ob deformitatem summam, non licet corpus dicere, saith Vatablus, So worn it was, and wasted with sores and sicknesses, that it could scarce be called a body. And yet it was not at the worst neither, for in the grave it should be worm-eaten, and something more. *Mibi experte credite,* saith Austin, Believe me who have tried it, open dead mens Sepulchers, and upon their heads ye shall find toads crawling, begotten of their brains, on their loynes serpents, begotten of their Rains, in their bellies worms begotten of their bowels, &c.

I sit in my flesh. Heb. *Out of my flesh,* as out of a casement. *I shall see Christ, Christum in corpore,* (Austin) with the humane and glorified body of Christ, who is God blessed for ever, as also the mytical body of his Church perfectly united unto him, 1 John 3.2. To this sense some render the Text thus, *I shall see God in my flesh,* that is, I shall see Christ sitting in glory, clothed with flesh, or in the likeness of man. And here do but think with thy self, (though it far passe the reach of any mortal thought, saith One) what an infinite inexplicable happiness it will be, to look for ever upon the glorious body of Jesus Christ, shining with incomprehensible beauty, and to consider that even every vein of that blessed body bled to bring thee to heaven: And that it being with such excess of glory hypostatically united to the second Person in Trinity, hath honoured and advanced thy Nature, in that respect far above the brightest Cherub. The whole verie may be read thus, *And after I shall awake, though this body shall be destroyed, yet out of my flesh shall I see God.* And being thus read, it is a plainer and fuller confession of the Resurrection, saith an Interpreter. It is common in Scripture to compare death to sleep and Resurrection to awaking, Dan. 12.2. Psal. 17.15. The bodies of the Saints are laid in the grave, as in a bed of Roses, to ripen and mellow against the Resurrection, and they write upon their graves, as One did once, *Resurgam,* I shall surely rise again. *Moses* his body hid in the valley of *Moab,* appeared afterwards glorious in Mount *Tabor.* This is matter of joy and triumph, as it was here to Job and to those good souls who were to lose all, Dan. 12.2. and those Heb. 11.35. considering that God by rotting would refine their bodies, and in due time raise them conformably to Christs most glorious body, the standard. The forethought of this cheered up Davids good heart, Psalm 16.9. and those in *Isaiah*, chap. 26.19. and the good people in our Saviours time, John 11.24. *I know* (saith *Martha*, concerning her brother *Lazarus*) *that he shall rise again at the Resurrection,* at the Consolation; saith the Syriack Interpreter. *Resurrection and Consolation* then were termes equivalent. Hence that great Apostle, 2 Cor. 4.17. *For this cause we faint not,* saith he; For what cause? *Because we believe, that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.* And the same Apostle maketh this Doctrine of the Resurrection, the Canon of Consolation, 1 Thes. 4. 13, 14. &c. to the end.

Verie 27. *Whom I shall see for my self.* He speaketh confidently, as one full assured of a Resurrection; which if it should not be, how should there be a remuneration of the body? Say not; We cannot see how tis possible. See we not a yearly Resurrection of grasse, grain, herbs, flowers; fruits every Spring tide? Know we not that men can of ashes make glasses? that a Chymist can of several metals mixt together, extract the one from the other, and reduce every metal to its own species or kind? *Etiams animatula quadam typi Resurrectionis sunt,* saith *Levater.* Some little living creatures are Types of the Resurrection. He insinuateth in *Dormice*, which sleep all winter, and revive in the Spring; in *Silk-wormes*, which dying leave nothing behind them but a certain excrement, which being born about in the bowels of

WOMEN

women, takes heat and reviveth. Wherefore if Nature do such things, shall it be held hard for the God of Nature to raise the dead? The keeping green of *Manks Olive-tree* in the time of the flood, the blossoming of *Arums* dry Rags; the flesh and sinewes coming to *Ezekiels* dry bones, what were these, but lively emblemies of the Resurrection?

And mine eyes shall behold, and not another. Here he maintaineth the identity of his flesh and body in the Resurrection; an identity, I say, not specificall only, but numerical or individual. The self same particular body which fell, shall rise. This was denied of old by the *Manichees*, *Refutians* and *Valentinians* (those *Sons* *Teo de Refut* Sadduces, as *Terentian* termeth them,) and after them *Eutychius* Bishop of *Con-* *stantinople*; who (as *Gregory* saith) taught, that men rising again, should have airy bodies, and not fleshly; yea more subtle then the Aire, abusing that place of the Apostle, *It is sown in a natural body, it is raised again in a spiritual body*, &c. but his book was burnt as Heretical. A spiritual body is called, for its great strength and ability wherewith it shall be endowed, and whereby it is enabled to bear a weight of glory; as also, for that it shall have no need of food, sleep, or other natural helps, but we shall see at the Angels of God, *Matth. 22.30.* yet still the same men that now we are. Let no man say with *Nicholaus*, How can this be? There is no difficulty to Omnipotency, *Phil. 3. ult.* Besides, there is a substance still preserved, even when the body is turned to dust, and this shall be raised; changed and reunited to the soul. He that made man at first of nothing, can easily remake him of something. And what though his dust be scattered hither and thither, and mixt with that of others? The skilful Gardener having sundry sorts of seeds mixt together, can soon sever them: and shall not he who hath the whole earth in his fist discern the dust of his Saints one from another? Little balls or pickles or Quick-silver being scattered on the ground mix not themselves with any of another kind: But if any man gather them, they run together into one of their own accord; So it is here, saith a *Fa-Greg. Nissen* ther.

Though my raiment be consumed, with me I Though from my skin outward to my raiment inward; all be wasted, yet all shall be raised and restored. The Vulgar render these words thus, *Thy hope is laid up in my bowels;* and is by *Burgensis* expounded thus, This is the only thing that I do most earnestly wish and wait for, *vide* to see Christ in the flesh at the last day: *the raiment* is the seat of strong desires.

Verie 28. *But ye shall say, why persecute we him?* This ye shall one day surely say, *Thou shalt yet remain and discern between the righteous and the wicked, &c.* *Idol. 3. 18.* Then shall it require you (ye should do so now) that ye have ruled and reviled me for an hypocrite; viz. when God hath cleared mine integrity, (as he did chap. 42.) at the last day howsoever; what time there shall be a Resurrection of names as well as of bodies. Would ye but say so now, it would be some satisfaction. *Quam pariter percussit quos est innocens.* You have heard by the confession I have made, I am no miscreant, no misbeliever, but that I do hold fast the blessed Word.

The root of the matter is in me. Or, *the root of the word,* the engrained word of God that is able to save my soul; hath taken deep root in me, *Jan. 1. 21.* I hold the mystery of the faith in a pure conscience, 1 Tim. 3.9. this is the Cabinet, this the Jewel kept therein. And with what face can ye censure such an one for a cessaway, who am sorely afflicted indeed, so that my very veins are consumed within me, my graces also haply are somewhat deflowered, and it is little better with me then with a tree in winter; and as a *Tyle tree*, whose top is in the rot, *Isa. 5. 13.* But so long as the root of the matter is in me, that radical grace of faith, and such I do unto, as ye have heard, the words of truth and soberness: (as some fruits of a sound faith) sure you should handle me with more tenderness, as one that hath some sap and substance in him.

Verie 29. *Be ye afraid of the sword.* Heb. *Be ye afraid for your selves,* from the threat of the sword; Gods fore, and great, and strong word, *Isa. 27. 1.* that hangeth over your heads as it were by a twisted thread. Tremble at Gods judgements, whilst they hang in the threatening. He that esteemeth not in hearing, shall be cut to pieces in feeling, wither *Marye* said; *Gods sword shall cut off the root.* *Ezek. 21. 13.*

18

Serm. 43. ad frat. in exim.

D. King.

Benedictus.

Levi, in Job 14. 12.

If Job be under his rod, they that persecute him, under what pretence soever, shall feel the dint of his sword, of his deep displeasure. Now it is a fearful thing to fall into the punishing hands of the living God. And cruelty toward others, (toward his own especially), he will be sure to punish, for he is gracious, Exod. 22. 27. *Fugite ergo a facie gladii*, flee therefore from the face of the sword, (so the vulgar rendereth this text.) The sword is an instrument of death; it hath its name in Hebrew from *laying waste*; and the face, or faces of the sword, shew that divine vengeance is near at hand. It is a mercy to men that God whets his sword before he smites, and first takes hold on judgement, before his judgements take hold on us, *Deut. 32.*

Aug. Pl. 30.

41. *For wrath bringeth the punishment of the sword.* It is from displeased love, that God chastizeth his children; but from fierce wrath, that he plagueth his enemies. Some of these God punisheth here, lest his providence, but not all lest his patience and promise of judgement should be called into question.

That we may know that there is judgement. Wherein they that rashly judge others shall be judged by God, *Matth. 7. 1.* And this Job's friends knew well enough, but well weighed not, to fright themselves from rash censurings. He minds them therefore of their danger, and labours to prevent their sorrow, who had so much caused his. See the like in *Jeremy chap. 26. 15.* in our Saviour, in St. Stephen, &c. and learn to be like charitable; though your success be no better than Job's was, upon whom, in lieu of this love they fell more foul than before; as will appear by their following discourses.

CHAP. XX.

Verse 1. Then answered Zophar the Naamathite and said.

If a wife man contendeth with a foolish man, whether he rage or laugh, there is no rest. *Prov. 9. 9.* Christ piped to that crooked generation, Job mourned to them, but all to no purpose; absurd and unreasonable people will never be satisfied, or set down say what you can to them, such is their pertinacy and peevishness. Job had uttered himself in such passionate expressions as might have moved stony hearts. *Sed furdo fabulam.* He had set forth his own misery, begged their pity, made an excellent confession of his Faith, every word whereof had its weight, each syllable its substance: He had lastly terrified them with the threats of Gods sword: but nothing would do. Zophar here (though he had little to say more, then what he had said chap. 11. yet he) takes occasion from Job's last words, though full of love, to rough-hew him again, and makes use of his were necessitated thereunto for his own and his fellows necessary defence. *Vaiabius* thinks that Zophar here maketh answer, not to the preceding words, but to those in the 2 Chapter, where Job had complained, that wicked Oppressors live commonly in greatest peace and prosperity. Whatever it is, Zophar henceforth will say no more: either he had said what he could, or was satisfied with Job's Reply in the next Chapter: or lastly, *quia lufurnum se operam credebatur*, as *Mercer* observeth, because he thought he should lose his labour, which no wise man would do.

Ubi habens se
re frigida vocis
aliquid ponderis,
Mal.

Verse 2. *Therefore do my thoughts cause me to answer.* *q. d.* Whereas I had thought, O Job, to have spoken more to thee, (for I see I do, but lose my sweet words), thy last Comminatory expressions have altered my resolution. So nettled I am, that I must needs interrupt thee. And yet think not that I shall speak whatsoever I yeth uppermost: for I have dipped and dyed my words in my thoughts, which do now prompt me what to answer, and bid me make haste.

Lev.

And for this I make haste. I should forget the particulars of thy speech, whereto I am to answer. *Minister* and *reth* *Job*. *Be. ob. id. promptitudo mea est* *Job*. as if Zophar had boasted of his ready eloquence, as in the next verse of his ripe understanding. Some render it, *For this I hasten in answering.*

Verse 3.

Verse 3. *I have heard the check of my reproach.* Zophar conceived himself disgraced as well as menaced by Job; and this kindled him: Some are of so testy a nature, faith one, so skittish and unquiet humour, that a little offensive breath, a disgraceful word, blows them up into rage that will not be laid down, without revenge, or reparation of their credits. Job's reproofs were by this man construed for reproaches: and what was spoken to them all, he applyeth to himself. It appeareth that he was sick of a *Noli me tangere*; when being touched so gently, nettle-like, he stingeth him who handled him.

And the Spirit of my understanding causeth me to answer. This I shall do with reason and understanding, not with passion and recrimination, *Spiritus Dei nec mendax, nec mordax*; meekness of wisdom is a fruit of Gods Spirit: by the which, and not by his reasonable soul only, Zophar seemeth to himself to be carried on. And surely they are holy Truths all along that he uttereth, but wrested and misapplied as to Job, whom he will needs have to be wicked, because wretched; *interim observemus*, faith *Lanier*, mean-while let us observe, that these things, *sc. the state and portion of the wicked*, the greatness and fuddeness of their punishments is therefore by Gods appointment so oft propounded and pressed in this whole Book (whereof this is almost the sole Argument) that we might be right in that point, fear to offend, and not fret at the wicked mans prosperity, which is but momentary. The *Tigurini* translate this clause thus, *Tametsi me conscientia hic consolabitur*; Albeit herein my conscience shall comfort me.

Verse 4. *Knowest thou not this of old?* Whether Zophar intended his own Conscience or not before, he here appeareth to Job; and secretly taxeth him of going against it, or, at least of grosse ignorance: Knowest thou not this, which every one knoweth, that is not a meer Novice, and which is proved by the examples and experience of all ages? To wit, *Malis male esse*, that it shall be ill with the wicked: This is a generally received maxime, and the Histories of all ages do plainly and plentifully confirm it. *Hinc collige, diligenter observanda esse*, &c. Hence we may well gather, that Gods Judgements against wicked persons are to be diligently observed out of the Histories of all ages, both divine, and humane.

Merlin.

Since man was placed upon the earth Heb. *Since he placed man upon the earth*, viz. in that earthly Paradise the Garden of Eden, planted on purpose for mans pleasure; where nevertheless he stayed not one night, as some gather from *Plal. 49. 12.* but soon by his sin became like the beasts that perish, that dye of the murrain faith *Jeremias*, and so are good for nothing. *Cain* for like cause was cast out, the old world drowned, *Sodom* and her sisters consumed with fire, &c. There cannot be one instance given to the contrary of that which is here affirmed, viz.

Exortum in-
stink.

Verse 5. *That the triumphing of the wicked is short.* Heb. *That the shouting of the wicked is from near.* it is of no long standing, but like a blaze of thorns that is quickly extinct, or as a bubble in the water that is soon down: The pleasure of sin is but for a season, *Hujus sententie exemplum habes in Goliath*, faith *Brunsius* here, An example of this sentence we have in *Goliath*, *1 Sam. 17.* And another in his Countrymen the Philistines, who had twice beaten the Israelites, and taken the Ark, *1 Sam. 4.* but this triumph was soon at an end: and so was that of the Jewes when they had crucified Christ, and now danced upon his grave, as the Proverb is; but he arose in despite of them, and set up his Trophies. Say that the triumph of the wicked should last as long as life, what's that to the infinite? *Punctum est quid vivimus, & punctum minis.* But wicked men commonly dye before their time, as *Solomon* phraseth it, *Eccles. 7. 17.* that is, by an untimely death, they live not half their dayes, *Plal. 55. 25.* God cuts them off, that others may live more quietly: and whilst they live, their comforts are not sincere, but mixt with many molestations: Little knoweth the world where their new shoes pinch them; as that *Roman* said. One little drop of an evil conscience can trouble a whole sea of the wicked mans triumphs.

The joy of the hypocrite is but for a moment. Zophar had a strong conceit that Job was but an hypocrite, one that was wicked before God in heart, notwithstanding his fair presences and professions of piety, and should therefore be led forth with the workers of iniquity, *Plal. 175. 5.* as cattle led to the slaughter; or as Bulls led to

Z. 2

the

the Altar, with Garlands on their horns, and Musick by their sides, *AB. 14. 13.* but suddenly they feel and fall under the murthering Axe. Such is the hypocrites joy, and Zophar would he should know so much, being sensible of this, that himself was the party in speech; for his prosperity had ended in misery, and God had dashed all his comforts.

Verse 6. *Though his excellency mount up to the heavens.* Though he conceit himself, and would have others hold him to be more than a man, and to accord him divine honour. *If his pride ascend even up to heaven,* so the Vulgar rendereth it. *If his gifts ascend up to heaven,* so the Septuagint, and indeed hypocrites are ever lifted up with their gifts, as some *Corinthians* were with their waxen wings, *1 Cor. 8. 1.* being enriched in all utterance and knowledge, and coming behind others in no gift, *1 Cor. 1. 7.* yet were they babes at best, and carnal, walking as men, *chap. 3. 2, 3.* their Religion was more in *notion* than in *motion*: They had the spiritual *Rickets*, grew big in the head, &c. as the Moon, they encreased in light, but not in heat. In which respect also, and for her external privileges, *Capernaum* is said to be lifted up to heaven, *Matth. 11. 23.* And the Temporary to *ruffs* of the heavenly gift, to partake of the powers of the world to come, *Hebr. 6. 4, 5.*

Sen. in Tibell.
Cic. ad Attic.

And his head reach unto the clouds. *Æqualis astris gradior*, saith He in the Poet: and *Bibulus in Cælo est*, saith the Orator. The Heathen Rhetorick is but dull stuff to that in this Book; and indeed in this one Chapter. An hypocrites head is oft above the clouds of heaven, when his heart is beneath the clods of the earth: Like the Eagle, which when he soareth highest of all, even out of sight almost, hath his eye all the while upon his prey below. Or like the Apricock tree, which shoots up and leans upon the wall, but is fast rooted in the earth. This whole Allusion may be unto a tree, like that of *Nebuchadnezzar*, whose height was great, and reached unto heaven, *Dan. 4. 10, 11.* with *22.* Or that of the *Amorites*, whose height was like the height of the Cedars, and he was strong as the Oaks, *Amos 3. 9.*

Isai. 14. 13

Verse 7. *Yet he shall perish for ever like his own dung.* Then the which nothing is more filthy and detestable. See this exemplified in *Herod*, *Haman*, *Boniface* the Eight, bloody, *Bauer* buried in a muck-hill, &c. The word rendered *dung*, hath its denomination from *rolling*, because it is rolled out of doores, and swept out of sight: Many instances hereof might be given in the pristine and moderne Persecutors, punished with ignominious and disgraceful ends. *Sifera* and *Jabin* perished at *Endor*, and became as dung for the earth, *Psal. 83. 10.* *Iehoram* died naked, *Julian* the Apostate abhorred. God hath for such, a *Bosome of Destruction*.

They which have seen him, where is he? They which have seen him with wonder, shall now see him with horror, when they see him at such an under, such an ebbe, such a dead low water. See this exemplified in that proud *Caldean*, *Isai. 14. 4, 12, 16.*

Tam subito casu, qua valere, vixit.

Verse 8. *He shall flee away as a dream, &c.* As a delightful dream is soon forgotten; so shall it be with the hypocrite. His felicity is merely imaginary, his joy is but as the commotion of the affections in a dream, which comes to nothing, *Isai. 29. 7, 8.* A man that is to be hanged next day, may dream over night he shall be a King. A man that sleepeth upon a steep Rock, may dream of great possessions befalling him, and starting for joy, may fall to the bottom, and mischief himself, *Psal. 73. 20.* As a dream when one awaketh, so O Lord, when thou awakest, thou shalt despise their image; that is, their painted pageant of outward pomp. Surely such, of all men, walk in a vain show, or in an image, *Psal. 39. 6.* their seeming prosperity hath no tack of consistence in it, themselves and their money perish together, *AB. 8. 20.*

Yea, he shall be chased away. By the displeasure of Almighty God, he shall be driven or rather sickt out of the world.

As a vision of the night. *Phasma, five Phantasma*, which passes sooner out of memory, and is more transient than a day's vision.

Verse 9. *The eyes which saw him, shall see him no more.* He shall be utterly out of sight, out of mind. *Unken, unken*, as the Northern Proverb, hath it. See *chap. 7. 8, 10.* Where *Jeh* speaketh as much of himself, and *Zophar* here twits him with it: as if *Sorex* / *no perisset indicio*, *Jeh* were an hypocrite by his own confession: so ingenious is evil will.

Verse 10. *His children shall seek to please the poor.* *Tenuis: sunt ipsi tenuis*, saith *Junius*; shall be poorer than the poorest; and full glad to comply with them, and humour them, to beg with them, if not to beg of them. A just hand of God upon Oppressors, whose work it hath been to make many poor, and now their posterity are brought to extreme poverty. Such shame consult these men to their houses, besides their sin against their own souls, *Hab. 2. 10.* See the Note there. Some read it thus; *The poor shall oppress his children*; and how grievous that is, see *Prov. 28. 3.* with the Note. A Heathen Historian observed, that *Dionysius*, after his death, paid deare for his Sacrilege, in the disasters that befall his children.

Val. lib. 1. cap. 4

And his hands shall restore their goods. Or, For his hands shall. They should indeed restore their ill-gotten goods, though to the impoverishing of their posterity, though they left their children no more but a wallet to beg from door to door. But such are rare birds: most men will rather venture it, then be drawne, *Zacheus*-like, to make restitution. God must give them a Vomit, as *verf. 20.* or they will lay up nothing: part they will not with those murthering morfels, that riches of iniquity (*Luke 16. 9.*) they have devoured, but what they can neither will nor chuse, as being compelled to do it, either by law or force, either by justice or violence. The right owners do not always receive what was by wretch or wile gotten from them: but these oppressors, or their imps are many times rooked, or robbed by others as bad as themselves (as the usurious Jewes are at this day by the unscrupulous Papists, who use them as Sponges, which they may squeeze at their pleasure:) God so disposing and ordering the disorders of men to his owne glory.

Verse 11. *His bones are full of the sin of his youth.* Fowl practises have so grown up together with some sinful people; that they may say of them as the Scrupulous *Quarilla* did of her Virginity, that she could not remember that ever she had been a maid. This hath been thy manner from thy youth, that thou obeyest not my voice, *Jer. 22. 21.* Then thou hadst no mind to it, but now thou hast less, thy heart being hardened by the deceitfulness of sin, *Heb. 3. 17.* Now in the froth of these youthful vanities unrepented of, breedeth that worm of an evil conscience that never dyeth. In the best, they procure much *rust*, though not utter *ruine*. The sweet wayes of my youth (saith a man afterwards eminent for holiness) did breed such worms in my soul, as that my heavenly Father will have me yet a little while continue my bitter Wormfeed, because they cannot otherwise be killed. Thus he. Holy David prayeth hard, *Psal. 25. 7.* Remember not against me the sins of my youth. *Austin* was much in the same suit. That age of mans life is very subject to, and usually very full of sin, yea reproachful evils, *Jer. 31. 19.* Fleishly lusts that war against the soul; *1 Pet. 2. 12.* and like so many noisom diseases soak into the bones, and suck out the marrow to the consumption and destruction of the whole man.

Which shall lie down with him in the dust. That is, saith *Vatablus*, God will so forsake him, that he shall never repent, but shall dye in his sins, which is worse then to dye in prison, or to dye in a ditch; for they that dye in sin, shall rise in sin, and stand before Christ in sin, and how shall they be able to stand before him?

Verse 12. *Though wickedness be sweet in his mouth.* As poison swallowed in some pleasing meat or drink. *Agrippina*, in poisoning her husband *Claudius*, the Emperor, tempered it in meat he most delighted in. Poison given in Wine, works more furiously, as did that *Wassail* the Monk drank to King *John of England*. That wickedness with a witness here meant is oppression; and is said to be held in the mouth, and hid under the tongue, as some think, because it is oft covered with godly speeches, whereby he seeketh to circumvent and deceive his neighbour. Others

*Arist. Ethic. 1.3.
o. Ethic. var.
biff. 1.10.*

by these expressions will have understood continuance in sin and complacency therein, rolling it under his tongue, as a child doth a piece of sugar, which he is loath to part with; and retasting it a long time in his mouth that he may taste it with more pleasure. *Philostratus* wished his neck were as long as a Crane, that he might the longer keep the taste of his sweet-meats and dainty morsels. Such is the wicked mans wish, and his practice is unalterable: *For under his tongue is mischief and vanity*, Psal. 107. He licks his lips with the remembrance of his former sins, and so recommiteth them in his desires, at least, whilst he retasteth former acts with delight. Thus the rebellious *Pharisees* called to mind the *figs* of *the fig-tree of Egypt*, and were moved: and thus afterwards they multiplied their iniquities by calling to remembrance the days of their youth, wherein they had gone a whoring in the Land of Egypt. Ezek. 23: 31.

Verse 13. Though he spare it, and forsake it not. This is the same in sense with the former verse, and the second time repeated, that *Job* might know that he was the man here meant, *Or quis in malis invidiosus placuisse*, saith *Mertin*, as one who took pleasure in railing himself upon anothers ruines. And another good Note the same Author giveth here, *viz.* That as any thing is more sweet and delectable to the sensual appetite, so much the more should we suspect it, as fearing a snare laid for us therein, by that old man-slayer, *Viper* *lacet in verucula*. *Diabolus capitis blanditur, venere oblectat, carnis ligat*. Divorce the flesh from the devil, and then there is no great danger.

But keeps it still within his mouth And will not be drawn to spit it out by confession, and to carry it through the dung-port of his mouth into the brook Kedron, which was the Town-ditch. Satan knows there is no way to purge the sick soul but upwards. He therefore laboureth to hold his lips close, that the foul may not disburden itself, and God come in with his Cordials of comfort. See the Note on the former verse.

Verse 14. For his own in his bowels is turned Some saunce he hath at length to his sweet-meats, *viz.* Grips and throbs of conscience, terrors and tortures inexpressible; a greedy Vulture feeding upon his entrails (as the Poets fained of *Pro-metheus*) those *Furies* or hell-hags, (so much mentioned by them) as hanting evil-doers. *In his transgression of an evil man there is a snare*, Prov. 29. 6. There is a cord to strangle his joy with, to mar his mirth. Did not *Josephs* brethren experiment this? and *Abel* in his house of ivory? and *Balthazars* amidst his sensualities?

Principium datus est, sed finis amoris amarus
Luxuriosa Venus, tristis abire solet.

The limbeck cup of honey ends in the dregs of gall, even the gall of Asps. *Volapia* and *Angerona* went yoked together among the Romans. Did men but forecast the sad issues of sin, they durst not but be innocent.

And the gall of Asps within him Gall of any sort is bitter, but that of Asps is most poisonous and mortal. *Pliny* saith, that the poison of Asps is nothing else but their gall. An Asp is a kind of serpent, not known in these parts of the world. *Asp* *Monoceros* is, That the biting of an Asp is incurable, and others say, that it killeth without remedy within four houres space. Unto this kind of poison is sinne fitly compared, for when an Asp stingeth a man, it doth first tickle him so as it maketh him laugh, then it casteth him into a sleep, till the poison by little and little gets to the heart, after which it paineth him more then ever before it delighted him: So doth wickedness. It is a bitter-sweet. *Bernard* compareth it to the itch, which first yeildeth to a cure, and afterwards smart. *Austin* saith, Many devours that on earth which they must digest in hell, where they shall have punishment without pity, misery without remedy, sorrow without succour, mischief without measure, torments without end, and last imagination. When therefore thou art making a covenant with sin, say to thy self, as *David* said to his kindred, *Ruth 1. 16. What time thou buyest it, thou wilt have paine with it.* So, if thou wilt have the sweet of sin, thou must have the bitter with it, and for thy soul answer, as he there doth, No, I may not do it, I shall repent if I taste in continuance.

Verse 15. The devil swallowed down riches. As wild beasts do their prey, as the greater

*Pliny Hist. Nat.
De Aspidibus.*

greater fishes do the lesser, greedily, easily, suddenly, & irrecoverably, as the fire swalloweth up the fuel, as the lean Kine devoured the fat, and as the *Panphagae* glutted doth his tid bits, his sweet morsels. This word, *Hasit* *swallowed*, sheweth his infinite and unsatiate desire of getting and gathering riches; and that by continual gaping after more, he loseth the pleasure of what he hath already. Like as a dog, at his Masters table swalloweth the whole meat he casteth him without any pleasure, gaping still for the next morsel. He knoweth no other language but that of the *Morte-Lethes* daughter, *Givis, givis*, or that of greedy *Lisan*, returning from the field, *in honore* *as an Hunter*, Gen. 25. 30. *Ferd me I pray thee*, or, *let me swallowe at thee*, (like as Camels are fed by casting gobbets into their mouth) *thus will I, &c.* Gold is no better then red earth, and cannot terminate mans appetite, *Ezech.* 5. 10.

And he shall vomit them up again Either by remorse and restitution in the mean time, or by despair and impenitent horror hereafter; *He shall vomit them up*, and together with them his vital blood and spirits: he shall bring up his very heart withall, as *Judas* did, together with those thirty pieces of silver, *Mat. 27. 4.* all his bowels gnawing out, *Act. 1. 18.* He thought to have digested his ill-gotten goods, as the *Elfrich* doth iron: but *Pelican*-like, he is forced to cast them up again. The Whale that swallowed *Jonah* found him hard meat, and for his own ease was forced to regurgitate. Think the same of this wretched Mammonist. The Septuagint interpret the Text, when they thus render it, *Wealth unjustly gathered shall be vomited up again*, and an Angel shall hale it out of his mouth. An evil Angel, say their Interpreters: But the Hebrew wily referreth it to God, as an act of his divine justice.

God shall cast them out of his belly As by a Writ of Ejection, or rather, as by a violent purgation that shall work both ways, *Jer. 31. 44. I will punish Bel in Babylon, and I will bring forth out of his mouth what he hath swallowed up*, viz. the wealth of the Nations round about him. This God will rake out of his belly, so that a piece of his heart shall go with it. In the last defilement of *Jerusalem*, some of the Jewes had swallowed their gold, that the Roman soldiers might not have it; this was found out, and thereupon thousands of them were killed and ripped up, for the gold that might be found in their stomachs and bowels. In like sort that God deal with those covetous Gaivets, that have devoured the riches of iniquity, that have fied in pestiferous Air, as *Hos. 8. 7.* See the Note there.

Verse 16. He shall suck the poison of Asps That lieth in his head, whence also it hath its name in the Original. See the Note on *vers. 14.* *Caput aspidis sugat*, saith the Vulgar. It is said of the Toad that he hath in his head a stone of great vertue called *Besfontes*. But the Asp hath nothing in his head but strong poison. This the rich wretch shall suck like as he was wont to suck the blood of the poor oppressed, to eat their flesh, *Psalm. 140. 4.* and to vivificate them.

The Viper tongue shall lay him *Periculis cadit in maleficio*, saith *Junius*: His wickedness shall prove his bane, as he presently taketh the Advantage of Repentance whereby to expel the poisonere out to the vitals. Repentance is the souls best vomit, the hardest, but wholsomest Physick. It is *Repentance* *una* *life*, whereas the sins of the impenitent are mortal, saith *Saint John 1 ep. 5. 17.* or rather *Immortal*, as saith *Saint Paul, Rom. 2. 9.* The hand that is here and elsewhere lifted up in threatening, *Isai. 26. 11.* will fall down in punishment. *The wages of sin is death*. When the Barbarians saw the Viper hanging on *Saint Pauls* hand, they looked when he would fall down dead, *Acts 28. 4. 6.* The devils designe was there to have flaine *Paul*, but he was defeated. And *Bernard* holdeth that the Metaphor here used is taken not so much from Serpents, whose venom lieth in their tongues, as from Satan, who by the Serpent in Paradise, cast our first parents into all kind of evils. Another there is, who thus descanteth upon this Text, *Caput Viperae sugat*. When Vipers engender, the female sucketh the head of the male, and biteth it off with great delight, then she conceiveth her young ones, which eat out her belly: So the Oppressour, getting the poor mans goods, they seem sweet unto him, but at the last he smothereth him out, for it *biteth like a Serpent*, and *lingers like an Adder*, as *Isaiah* saith of drunkennesse (which *Austin* calleth, *dulce venenum*, a sweet poison) *Prov. 23. 32.*

Verse

Mercer.

Verse 17. *He shall not see the Rivers, the floods, &c.* that is, that plenty and abundance of all good things that cometh in to the righteous. *Velut conferim, erratum, & affatum*, a confluence of all manner of comforts and contentments. These the Oppressor shall have none of; for being insatiable and vexed with the furies of an evil conscience, they enjoy not any thing, though they abound with all things, being worse than *Fantastical*: and if after his fall he seek to recruit himself, he shall never be able to effect it: *He shall not see the Rivers, &c.* The Seventy, and others after them, render it by an elegant Apostrophe, *Ne speret rivus*. Let him never look after the Rivers, &c. for it will never be. He may please himself in hope and expectation of a better condition, but God will surely cross him. For his hoped for riches he shall have poverty, for pleasure pain, for health sickness, for nourishment poison, for dignity disgrace, for the favour of God, his wrath and hatred; for life destruction. A further account of the wicked mans non-enjoyment of what he had wrongfully wrested from others, *Zophar* giveth us in the next verse.

Merius.

Verse 18. *That which he laboured for shall be repose.* (Great paines he hath taken to small purpose) in hope to make himself happy, the result whereof is, *Reddes laborem*, he shall restore his labour, either by regret and remorse of conscience, or by Law, or by force, he shall be made to restore his ill-gotten goods, which he had laboured for even to lassitude; for wicked men are fore work-men, and oppressors are great pains-takers; *καταδυστοί & κοπιῶντες*, in getting wealth: unweariable.

And shall not swallow it down. Or if he do, as *vers. 15.* it shall be but as the fish swalloweth the hook, or as the Whale swallowed *Jonah*, ill at ease till he had laid up again.

According to his substance shall the restitution be. Hebr. *According to the substance of his exchange.* *Opeis compensationis*, the riches of his recompence, so the word is rendered, *chap. 15. 31.* The Oppressor is so insatuated, that he looks upon his cursed hoards as the reward of his labour, and rejoiceth in that whereof he hath more reason to repent, as *Leah* said at the birth of her son *Issachar*, (but not well) *God hath given me my hire, because I have given my maidens to my husband*, Gen. 30. 18. *Felix vitulus virtutis vocatur*: *Dionysius* gloried, that the Gods disliked not his Sacrilege, because they punished him not presently. But what saith *Zophar* here?

He shall not rejoice therein. Or if he do for a while, yet the trying of the wicked is but short, *vers. 5.* as a blaze of thornes under a pot, or as a flash of lightning, which is followed by reeking and roaring; he shall be filled with unmedicinal sorrows, when his Gold (his God) is taken from him; when he parteth with that whereon he had set his heart, and built his felicity.

Verse 19. *Because he hath oppressed and forsaken the poor.* Hebr. *Because he hath crucified or broken in pieces.* The Original word importeth (as One well observeth) Tyrannical Oppression without mercy or moderation, without ho or hold: some give full scope to their rage and wrath, they put neither bond nor bridle upon their covetousness and cruelty: such are characterized by this word.

And forsaken the poor. Or, *Left men poor*; viz. by leaving them without a livelihood, and so as good as without life. A poor man in his house is like a snail in his shell, crush that, and you kill him. They which said it, *And forsaken the poor*, give us this good Note, That as it is sinful to forsake the poor, though we have never oppressed them, *Matth. 25. 35, 36.* (Not to do justice is injustice, not to shew mercy is cruelty, *Mark 3. 4.*) so to oppress, and then forsake them, is far more sinful.

Because he hath violently taken away. Violently and in open view, in an impudent manner, *He pulseth down mans houses, but never thinketh of repairing them*; so some read this Text. Let our *Depopulators* look to it, who build themselves desolate places, and desire to live alone in the earth. This hath been noted as a great fault in our Nation: And therefore *Geopius* thinketh the English were called *Angli* because they were so good Anglers, having skill to lay diverse baits when they fished for other mens livings.

Verse

Verse 20. *Surely he shall not feel quietness in his belly.* i. e. Peace in his conscience, satisfaction in his soul; but as he is still coveting more, being sick of a Dropie or *Bulimy*, as it were; so he hath many inward gripings and grabbings, worse then any belly ache or sickness of the stomack: he never eateth to the satisfying of his soul as the righteous man doth, but the belly of the wicked shall want, *Prov. 13. 25.* His meat is so sawced, and his drink so spiced with the wrath of God, that he hath no joy of it: His belly is pained, his mind is in perpetual turmoil, whiles like a Ship laden, but not filled up, he hath enough to sink him, but not enough to satisfy him.

He shall not save of that which he desired. Which he coveted with strong desire, and had as lief have been knockt on the head as parted with; as his Plate, Wardrobe Jewels, &c. neither can he save them, nor they him. *Broughton* rendreth; *By that which he desired, he shall not be safe*: and to like purpose, the Septuagint.

Verse 21. *There shall none of his meat be left.* *Zophar* still pursueth the Allegory of the belly; and in all, striketh at poor *Job*, who had scarce a bit of bread to eat; but yet was not without the hidden *Manna*, the feast of a good conscience, which made him say with *Luther*, *Mendacato paui hic vivamus*, &c. Let us take up with our fare here, sith we have better within, and better yet we shall have in heaven: in our Fathers house is bread enough, &c.

Therefore no man shall look for his goods. Hebr. *His goods*, or goodnesse. It was well said, That he that first called riches, *Bona*, Goods, was a better husband then Divine: But it may be thought that the most are such husbands. The common cry is, *Who will show us any good?* The Lord answereth, *Exod. 33. 19.* *I will make all my good passe before thee, and I will proclaim the Name of the Lord before thee.* The Prophet answereth, *Mic. 6. 3.* *He hath showed thee, O man, what is good.* viz. to do justly: and to love mercy, and to walk humbly with thy God. But most men are Neverses of his mind who said, He that will not venture his body, will never be valiant, and he that will not venture his soul, will never be rich. But what saith the Prophet? *He that getteth riches, and not by right, shall dye a poor soul*, Jer. 17. 11. And what saith *Zophar* here? He shall dye a plain beggar, and leave no estate worth the looking after, or suing for: this falleth not out always, but as *Job 18. 20*, many times it doth, as is easily to be observed.

Verse 22. *In the fulness of his sufficiency he shall be in straits.* The covetous man never hath a sufficiency (but is as greedily gasping still after more, as if he were not worth an half-peny) much lesse a fulness of sufficiency, a superfluity, a superabundance. Whatsoever *Esa* preceeded in him; *I have enough my brother*, Gen. 33. 9. *Jacob* could indeed say truly; *I have enough*, *vers. 11.* for godliness only hath an *amarkis*, 1 Tim. 6. 6. True piety hath true plenty, and is never without a well-contenting sufficiency, wherein the good man is; when in the fulness of straits. See it in *David*, 1 Sam. 30. 6. in *Habakkuk*, *chap. 3. 16, 17.* in *Paul*, 2 Cor. 6. 10. *Phil. 4. 11.* he had nothing, and yet possessed all things. But that which *Zophar* here drives at, is to shew that the Oppressor shall be ruined when at his height, and when he least looketh for it; as was *Nebuchadnezzar*, *Haman*, *Belsazzar*, *Babylon* the great, Rev. 18. 7, 8. How was *Alexander* the Great surprized at a Feast? *Cesar* in the Senate house? many of the Emperors in their own Palaces, &c.

Every hand of the wicked shall come upon him. Or, *Of the Labourer*, whose wages he hath detained. Or, of the poor oppressed, whom he hath forced to labour hard for a poor living. *Broughton* rendreth it, *Each hand of the injured and grieved shall come upon him*; and so he shall have many fists about his ears, many ready to rife him and to pull a fleece from him.

Verse 23. *When he is about to fill his belly.* It appeareth by this expression, that it was belly timber wherein the wicked man placed his sufficiency, *vers. 22.* his felicity. *Sic ventris bene sit, si lateris*, saith the Epicure in *Horace*. If the belly may be filled, the body fitted, that's all that these *Lascivies*, these *Lovers* look after. *Polyphemus* knew no other God but his belly. There were belly-gods in *Saint Pauls* time, such as of whom he could not speak with dry eyes, *Phil. 3. 18-19.* Such are compared by *Clement Alexandrinus* to the Sea-affe, that hath his heart in his belly: By others to the Lo-

cust.

cult, the belly whereof is said to be joyned to his mouth, and to end at his taile: to the fifth called *Blax*, that is altogether unprofitable: and to Rats and Mice, good for nothing but to devour victuals. When therefore such a *Pamphagus* is about to fill his belly and to pamper his panch, or otherwise to gorge himself with the full messes of fims Dainties (as the Viper lives on venomous things, the Spider on Aconite, the Sow on swill, as *Tartarians* on Carrion, holding them as dainty as other men do Venison) then, saith *Zophar*,

God shall cast the fury of his wrath upon him. Heb. *He shall send forth, &c.* He will no longer keep in his judgments in the chaines of mercy, but give them their full forth upon this wicked Oppressor; and that even very then, when hee bids his heart make merry, and assures himselfe of unchangeable happiness. For,

Manh. 24:38

He shall rain it upon him (that is, reveal it from heaven against him, *Rom. 1.*) while he is eating. As it befel those Cormorants, *Numb. 11.33.* and the old world, *Luke 17.* Sudden destruction cometh upon them, as travel upon a woman with child, *Vel ut pluvia que sereno celo inopinantes opprimis*; Or as foul weather that comes unfeared for, and oft unlook'd for. The Vulgar rendreth it, *And he shall rain his war upon him.* But this *Zophar* setteth forth in the next verse, where he denounceth war and weapons.

Verse 24. *He shall flee from the iron weapons.* i. e. whiles he seeks to shun one mischief, he shall fall into another: and when he thinks to run from death, he runs to it. God, who can do what he will with his own bare hand, is here brought in after the manner of men with sword and bow, to shew, that both at home and afar off he can tame his Rebels. Neither boots it any man to stand out with God, or to seek to save himself by fight or flight: sith he is that *King against whom there is no rising up*, *Prov. 30.31.* and if he be angry, no other helps can relieve us. Brasse and iron can fence me against an Arrow or a sword, but if I were to be cast into a furnace of fire, it would help to torment me, if into a pit of water, to sink me. Now our God is a consuming fire, and his breath a stream of brimstone, *Isai. 30.33.* Submit your selves therefore to God, *Jam. 4.7.* Humble your selves therefore under his mighty hand, and he shall lift you up in due season, *1 Pet. 5.* To run into God, is the way to escape him: as to close and get in with him that would strike you, doth avoyd the blow.

And the bow of steel shall strike him through. Or, shall change him; that is, kill him: Death is our great change, and to the wicked a dismal change; for they shall be killed with death, *Rev. 2.23.* Then *Balaam* and his bribes, *Balaam* and his bows, *Dives* and his dishes, *Herod* and his Harlots, the Usurer and his bills, the Merchant and his measures, &c. shall part asunder for ever. But that is not the worst of it: The word here used signifieth excision or cutting off, and hence that of *Bathsheba*, *Prov. 31.3.* *Bene chalcoph*, children of destruction, answerable to that of our Saviour, *John 17.12.* A son or child of perdition; that is, a man devoted to utter destruction.

Verse 25. *It is drawn and cometh out of the body.* that is, the Arrow out of the Quiver, or the sword out of the sheath (as the Vulgar translate it.) By a like Metaphor the body is called the souls sheath, *Dan. 7.15.* But I rather take it properly: *It cometh out of his body*; that is, out of the wicked mans body, who is under such a deep and deadly wound as *Jehoram* was, whom *Jehu* shot through the heart; and as *William Rufus* was by *Walter Tirrel*, who in hunting mistook him for a Deer.

Tea the glittering sword cometh out of his gall. And so the wound must needs be mortal, sith none can come at the gall to cure it. The wicked shall be double slain, (first with Gods bow, and then with his sword) rather then he shall escape. How much better were it, to fall down as *Paul* did, *Rom. 7.* slain with the sword of the Spirit? *Bernard* told his brother, a souldier, that because he would not listen to the word of exhortation, God would shortly open a way to his hard heart by his glittering sword, which accordingly befel him.

Terrors are upon him. Heb. the terrible upon him; which some interpret of Devils or hell-hags. The Vulgar rendreth it, *Then horrible ones shall come upon him.* The word is used for Gyants, *Deut. 2.10.* The *Emin*, shall fall upon him, that is,

men

men of fierce and cruel spirits. But better take it for terrors, as we render it, and so the sense is. That the wicked when he sees he must needly dye, is surprized with greatest anxieties and perplexities of spirit, as beholding that threefold dreadful spectacle, Death, Judgement, Hell, and all to be passed through by his poor soul.

Verse 26. *All darknesse shall be hid in his secret place.* That is, saith *Diodate*, wherefoever he shall think to find a place of safeguard, there shall he meet with some horrible mischance. Men that are procribed, and sought for to death, usually hide themselves, as divers Jewes did in Privies at the last destruction of *Jerusalem*, and were thence drawn out to the slaughter. The Duke of *Buckingham* in *Richard 3.* his time was betrayed by his servant *Bannister*. *Appianus* telleth of a Roman hid by his wife, and then discovered by his wife to the Murderer, to whom the loon after also was married. Others render and sense the words thus, *The wicked shall come into darknesse*, proper abscondita, for his secret sins. And others thus, All darknesse is laid up for his hid treasures: that is, God, or men have taken order that hee shall lose his riches as well as his life, though he hide them never so secretly.

De Bell. Civ. Rom.

R. Sol.

A fire not blowne shall consume him i. e. say some, calamities whose causes shall be unknowne, and shall proceed immediately from God. See *Isai. 30.33.* Many of the Greeks interpret this Text of Hell, with its unquenchable fire, *Matth. 3.12.* which being created by God, and kindled by its breath, that is, by his Word, it burneth everlastingly. Albeit God many times punisheth wicked men here with fire from heaven, as he did *Sodom*, *Nadab* and *Abihu*, those Captaines of fifties with their companies, *2 King. 1.* *Tremellius* rendreth it thus, *A fire consumeth him, non accensum statim*, I say Him, not kindled by blowing, but burning of his own accord, as stubble fully dried, or hurds, or ear wood: See *Nah. 1.10.* with the Note.

Utrigula aus fupra. Ut cremetur aus erefatum lignum.

It shall goill with him that is left. His posterity shall never prosper, but be rooted out. *Eliphaz* and *Bildad* had said the same thing; and all to pay poor *Job*, whose family was now ruined. It shall surely go ill with him, or, He shall be wringed, saith *Broughton*; alluding belike to the sound as well as the sense of the Hebrew word.

Verse 27. *The heaven shall reveal his iniquity.* *Job* had called heaven and earth to record of his innocency, *chap. 16.17.18.* This is not to do now, saith *Zophar*, for all creatures have conspired thy ruine, and contributed thereunto, Wind, Fire, Sa-beans, &c. so that he that hath but half an eye, may see thee to be a wicked person. Such as are wicked indeed, not only secundum dicta, as *Job*, but secundum esse, as *Abak*, cannot look to heaven above, or to earth beneath, without horror to think even these, if other witnesses faile, shall bring to light their secret finnes, and come to give testimony against them before the great Judge at the last day.

And the earth shall arise up against him. Night will convert it self into Noon against the evil-doers: and silence prove a speaking evidence. Earth cryed *Cain* guilty, the Stars in their courses fought against *Sisera* as a Traytor and Rebel to the highest Majesty; Yea, — *Servus ut tacens iuramentum loquatur*, the Ass hath a verdict to passe upon *Balaam*. A Bird of the Aire shall carry the voice that but whispereth Treason, *Eccles. 10.20.* Yes if nothing else will reveal iniquity, it will reveal it selfe. It will prove like the Oymment of the right hand of which *Salomon* saith, that it betrayeth it selfe, *Prov. 27.16.*

Verse 28. *The increase of his house shall depart.* All his posterity shall be destroyed, and so shall his prosperity too, even all at once with a sudden ebb, in the day that God visiteth him with his wrath and righteous judgements. All the wicked mans wealth and revenue shall be wretchedly wasted and embazzled by one means or other.

And his goods shall flow away. As waters. The Apostle saith, *The fashion of this world passeth away*; viz. as a hasty headlong torrent; or as a Picture drawn upon the ice, *Thou art carried them away* (both persons and things) as with a flood, *Psalm. 90.5.*

Verse 29. *This is the portion of a wicked man from God.* A portion God alloweth the wicked in this life, *Psalm. 17.14.* As a King when he receiveth a Traytor

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upon some few, reserving the rest till the great Allizes, 1 Tim. 5. 24. *They are mighty in power.* Or, *Persevere in wealth*, which maketh them mighty: for money is the Monarch of this present world, and carryeth all before it.

Verse 8. *Their seed is established in their sight with them.* Some understand it of their seed sown in the fields: not blasted or withered, but timely gathered into their Barns and Granaries; and so by Off spring, *Germine*, they taking it literally, conceive to be meant their plants, trees, flowers, fruits, all which come kindly, and grow to their minds; But better interpret it of their children and nephews, whom they have many, healthy, lusty and lively, and not unfitly compared to seed, as if the parents were but only the husks: and to branches or sprigs, because they may be and must be bent betime to the best things, before they be aged and crooked in their evil practices, refusing to be rectified.

And their Off spring before their eyes. This is the same with that before, and is repeated, because a singular happiness, to see their children prosper as much as themselves. This is a third time instanced, ver. 11.

Verse 9. *Their houses are safe from fear.* *Seculi Latitia est impunita nequitia.* No domestical scords, no foreign disturbances, but peaceable possession and enjoyment of that they have, as much welfare as David wished to Nabal, 1 Sam. 25. 5. Thus shall ye say to him that liveth (that is, that liveth prosperously, for that's the only life) *Peace be to thee, and to thine house, and to all that thou hast.*

Neither is the rod of God upon them. So that they seem to themselves and others to be out of the reach of Gods rod. They are not in trouble as other men, neither are they plagued like other men: Therefore pride compasseth them about as a chain, &c. Psa. 73. 5, 6. *Vermis divitiarum est superbia.* It is hard for the rich not to be high-minded, 1 Tim. 6. 17.

Verse 10. *Their Bull grazeeth and smiteth not.* &c. All things hit and nothing misseth to make them happy and wealthy: they have profit and pleasure at will, the world comes tumbling in upon them, as Townes were said to come in to Timotheus his toyles, while he slept; and so they seem to be the only heirs of those Promises (Exod. 23. 26. There shall nothing cast their young, nor be barren in the Land. So Dent. 7. 14) whereunto notwithstanding they are perfect strangers; *Laban and Nabal* for instance.

Verse 11. *They send forth their little ones like a flock.* *Sunt quidam eorum vitulis intelligent recens natus,* saith Mercer. Some understand it of young Calves, but better of young children, which have here their name from a root which signifieth wickedness, naughtiness, to shew what little ones are, not Innocents, as we call them, not *pueri quasi puri*; *vir*, &c. is both a fool and a child. The first blanket whereinto a child is wrapt, is woven of sin, shame, blood and filth, Ezek. 16. 4, 6. Hence Infants were circumcised, and their foreskin cast away, to shew, that themselves had deserved to be so served. Parents therefore should strive to mend that by education, which they have marred by propagation. Wicked parents think not on this, though they send out their little ones like a flock, but tend them not, keep them not from the Wolf of hell, who seeketh to devour them.

And their children dance. *Exsultant, vitulantur, choram ducunt,* they skip and leap up and down, as young cattle, and are taught to dance Artificially, which no sober man will do, saith Cicero: And the better Dancer, the worse man, said Diogenes.

Verse 12. *They take the Timbrel and the Flap.* They take them, and are taken with them, being melted in sensual delights, which wise men slight. The Philosopher told the Fiddlers, that he could be merry without Musick. Aristotle said, *Jupiter* is happy, and yet no Musician. One in *Plinarch* saith of the *Scythians*, That though they had no Musick nor Vines amongst them, yet they had God. It is here alleged as a piece of their lasciviousness and luxury, that they took or touched the Timbrel, &c. Not but that Musick is lawful, for it is the gift of God, and a noble Art, but the abuse of it is here noted, as likewise, *Isai. 5. 12. Amos 6. 5.* (see the Note there) these wicked and their children lived in pleasure upon earth (which is not a place for such a purpose: God did not cast man out of one Paradise, that he might

Multos, Janos, vegetos, & vices.

August.

Plur. in Syll.

Nemo sobrius salus, Cic.

Plur. vices, & in cogn.

might make himself another) James 5. 5, and were like the people of *Tambora* in *Africa*, who are said to spend their whole time in singing and dancing. It is good for men to take pleasure in pleasure, to spend too much time in it, as *Job* did, and afterwards *Gleopatra*. It was not simply a sin in *Esau* to go a hunting, but yet the more he used it, the more profane he waxed, and came at length to contempt his birth-right.

They rejoice at the sound of the Organ. Their mirth was merely carnal, they did rather *revel* than rejoice. Their cheerfulness did not end in thankfulness, their Musick made them not more heavenly-minded, as it did that late Learned and holy Mr. *Bly*, who when he sat and heard a sweet consort of Musick, seemed upon this occasion, carried up for the time before hand to the place of his Rest, having very passionately, What Musick may we think there is in heaven, &c. Instrument here mentioned, hath its name (as *Mercer* noteth) *Ab amore, phelatione, & Iusu*; From love, delight and sport. *Amabit sapientia, cupient carere, fuit Seneca.*

Verse 13. *They spend their days in wealth.* Or, in mirth: *Hic, in gaud.* They wallow in wealth, and have the world at will, even more than *beasts* could wish, as *David* phraseth it in *Psal. 73.* which may well serve for a Comment upon this Text. And the rich glutton for an instance. He in his life-time received his good things, and in a moment went down to the grave, *Luke 16. 25.* True it is, that this is not every wicked mans case: for some of them live wretchedly, and dyementably, being held long upon the rack of a torturing Disease (as *Job* was) all which is to them no other then a Type, and foretaste of hell, whither they are hastening.

And in a moment they go down to the grave. *Ad inferna,* to hell, saith the Vulgar, they spend their days in wealth, and end their days in woe, their merry dance determineth in a miserable downfall. Thus that rich man dyed, and was buried, and in hell he lifted up his eyes, being in torment, &c. *Luke 16. 22, 23.* But though the same Hebrew word signifieth hell and the grave (both which have their names from their unfathomableness, *Prov. 30. 15, 16.*) yet here, in a futeness to what went before, the grave is to be understood, and the sense is, *Discessit vivum moriturus*, they dye easily, suddenly, sweetly, without much pain of body or trouble of mind: there are no bonds in their death, saith *David*, *Psal. 73.* They dye without much ado, like a lamb, or like a lamb, that goeth out of its fold when the oyle sauteh: they go quickly and quietly to the grave: some wicked persons indeed dye piece-meal by a complicate Disease, and a long lingering Death, as did *Antiochus*, *Herod*, *Philip 2 of Spain*, &c. *Dionysius* the Tyrant is said to have envied a beast, whose throat he saw cut, because he dyed so soon. *Julius Caesar* wished he might dye speedily: saith *Suetonius*. *Pliny* commendeth sudden death as the chief felicity of life. That's a good death to nature which is neither feared nor expected, yet that is the best death which hath been longest expected and prepared for. Happy is he that after due preparation, is passed through the gates of death, ere he be aware. Happy is he that by the holy use of long sickness, is taught to see the gates of death afar off, and addresseth for a resolute passage. The one dyeth like *Elisha*, the other like *Elisha*, both blessedly.

Verse 14. *Therefore they say unto God, Depart from us.* Left any should think, saith *Martin* here, that *Job* speaks of such wicked as used a moderation in sinning, and (as the Historian said of the *Epipheur*) rather wanted vice, then were virtuous. He defendeth their great impiety by a rhetorical imitation, expressing the language of their heart, which is most base and blasphemous. For first they bespeak God as if he were some low-prized scoundrel, *Apoc. Be packing*: thus they reject his acquaintance, and would be rid of his company. *Porro rejiciunt Deum: quatenus verbum ejus contemnunt,* saith *Brentius* here: Now they reject God, who slight his Word; and cast his commands behind them, *Psal. 50. 17.* Hence it follows by way of explication.

For we desire not the knowledge of thy ways. Lo, they profess themselves to be of the number of those, *Qui ut libere peccent, libenter ignorant*, who are wilfully ignorant; and like not to retain God in their knowledge. *Rom. 1. 28.* or if they profess to know him, yet in works they deny him, being abominable, disobedient, and contrary

D. Hall Art of Div. Medit.

Mors juvenis, cum nulla praeparata expectatio, aut metu.

Mors juvenis, cum nulla praeparata expectatio, aut metu.

very good work prophetic, Tit. 1. 16. Wicked men cannot abide God, such is their evil heart of unbelief, Heb. 3. 12. they get as far from him as they can, with Cain, and not only desire him to depart out of their coasts with those *Swinish Gorgefiers*, but churlishly say unto him, as here, *Advance, Room for us*. They will neither have God in their hearts, *Psalm* 10. 4. nor hearts, *Psalm* 14. 1. nor words, *Psalm* 12. 4. nor works, Tit. 1. 16. See this exemplified in those perverse Jewes, lying children, children that would not hear the Law of the Lord, which said to the *Seers*, see not, — *Get ye out of the way, turn aside out of the path*, i. e. out of this tract of truth in dealing so plainly, and reproving us so roundly, *Canst the Holy One of Israel be seduced before us*, let us henceforth hear no more of him, *Isai* 36. 18, 11. Now for such miscreants as these, who can say, it is otherwise then righteous, that God should regret one day upon them, *Depart from me ye wicked*? (He loves to retaliate.) And that they who now say unto him, *We desire not the knowledge of thy wayes*, should hear from him, I tell you, I know you not, *Luke* 13. 27?

He seemeth to rehearse the very words of Pharaoh. *Dial.*

Verse 15. *What is the Almighty that we should serve him?* Here the rottenesse of their hearts blisteth out at the lips of these rich wretches, these fat Bulls of *Babylon*, such as was *Pharaoh* that sturdy rebel, who asked this very question in the Text, *What, or who is the Almighty*, &c. *Exod* 5. 2. and had a large Reply made him by one plague upon another, till he was compelled to answer himself, *The Lord is righteous*. Forced he was to speak fair whiles held upon the Rack, if for nothing else, yet that he might get off. Such Queryings as this carry greatest contempt in them, and would lay the Almighty quite below the required duty: as if *Almighty* were but an empty title, and that he could do neither good nor evil, *Zeph* 1. 12. that it was to no purpose or profit to serve him, that the gaines would not pay for the paines, &c.

And what profit should we have if we serve him? *Hebr*. If we meet him, viz. by our prayers, *Jer* 7. 16. *Am* 4. 12. see *Mal* 3. 14. with the Note. Children will not say their prayers unless they may have their Breakfast; nor hypocrites pray, but for some profit. They pretend sometimes to meet God, but they draw not near with that true heart mentioned, *Heb* 10. 22. in seeking God they merely seek themselves, as *Spir* said he did. In *Parabola* ovis capras suos querunt; No penny, no Pater Noster. And as the Wolf in the Fable, having belied *Pater*, and being bid put together, said *Agnus*: so when these pray, their hearts are upon their halfe penny, *Ezek* 33. They follow Christ for the loaves, and serve him no longer, then he serves their tumes.

— *Rara fumant salicibus ara.*

Verse 16. *Lo their god is not in their hand* that is, They are not enriched by their own industry, Prudence, Piety, &c. but God hath exalted them thus, that he may bring them down again with the greater poise: So some sense the Text. Others thus, *Their god is not in their hand*; that is, they are not Masters of them, but are mastered by them: they are servants to their wealth, as the Persian Kings were to their Wives or Concubines, *Captivum suum captivi*. And as those stall-fed beasts in the Gospel, the Recusant Guests I mean, that had bought Farmer, Oxen, &c. or rather were bought of them. — *Difficile est apibus non tradere mures*. Others make this the sense, and I concur with them, These wicked rich men, buried in a bog of security, contemne God as if they had their happinesse in their own hands, and were petty-gods within themselves. But they are deceived, All is in Gods hand, who can take away their wealth when he pleaseth. These men may fall sooner then they rose, sith they subsist merely by Gods *mansuetudo*, and he may do with his own as he listeth.

Plot.

The counsell of the wicked is far from me. I am so far from envying their prosperity, that I cannot approve of their course of life, for all their wealth. I am not of their judgment, I like not of their way. *Oh my soul come not thou into their secret*. Let their money perish with them (said that noble Italian Convert to a Jesuit, who tempted him with a great sum) who esteeme all the gold in the world worth one dayes society with Jesus Christ, and his Holy Spirit, and cursed be that Religion for ever, &c.

Caractolm.

Verse

Verse 17. *How oft is the candle of the wicked put out?* I confesse that which *Diod.* you say concerning Gods judgements upon the wicked to be sometimes true in this world: yet it is not so continually, nor ordinarily, but very oft their lamp is extinguished, their comforts damped, and hopes of better dashed: they are all on the sudden left in the dark, cast into straits inextricable, plunged into sorrows inexpressible, and yet all these are but the beginning of sorrows.

How oft cometh destruction upon them? Utmost destruction, irresistible ruine, that comes on in manner of a black cloud, or herc storme, undoing calamity, overflowing scourge, a tempest from which there is no covert. The Vulgar renders it thus, *How oft is there an inundation upon the wicked*!

God distributeth sorrows in his anger. Gives them their lot of greatest sorrows, as by a Line, *Luke* 12. 46. such sorrowes as a travelling woman suffereth, or such as were those of Monsieur *Mylius*, an ancient Minister at *Heidelberg*, when taken by the Spaniard, first they abused his daughter before his eyes, and then they tyed a small cord about his head, which with truncheons they wreathed about till they squeezed out his braines. The Text implyeth that though in this world many sorrowes are to the wicked, yet these are no *superficies* to their sufferings in hell; but now they receive only a small portion or part of their punishments, there they shall be paid to the full; here they sip of the top only of Gods cup, there they shall suck up the dregs thereof, though they have eternity to the bottom. This shall be the portion of their cup, and but a portion, *Psalm* 11. 6.

Spec. bell. fac.

Psalm 32. 10.

Verse 18. *They are as stubble before the wind*. Left any man should say, How can these things befall those that are so strongly set, & firmly built? Well enough, saith *Job*, sith when they are best bottomed or underlaid, they are but as stubble before the wind, &c. *Hec consideranda*, saith *Mercer*, these things would be laid to heart, for hereby it appeareth that the wicked shall be destroyed suddenly, and certainly, *corro*, *et*, *peritus*, *Isa* 17. 13. That they can no more stand before a punishing God, then thistle-down before a whirle-wind, or a glasse-bottle before a Cannon-shot.

Verse 19. *God layeth up his iniquity for his children* that is, the punishment of his iniquity, whilst he visiteth the sins of the fathers upon the children to the third and fourth generation of them that hate him, *Exod* 20. 5. Neither doth this contradict that of the Prophet *Ezekiel*, *The son shall not dye for the iniquity of his father*, chap. 18. 17. Nor that of the Apostle, *Every man shall bear his own burden*, *Gal* 5. 6. for the meaning of those words is, that no man be damned for the sin of his father, nor one man for the sin of another, unless by commission or approbation, or some way or other he make it his own. But for temporal punishments there is none but (by occasion of others sins) may have their portion in them: and wicked parents leave *Jobs* legacy to their children (see 2 *Sam* 3. 29.) yea though they prove to be good children, 1 *King* 14. 12, 13. for whom God layeth up their parents iniquity in the treasures of his justice to be produced in due time.

For every transgression and disobedience; that is, every Commission and Omission, *Reverentia* a just recompence of reward, *Heb* 2. 2. God will avenge him nothing.

And he shall know it. Know it to his cost; Vexation shall give understanding: he that before this judgement came, would know nothing of the bitter effect of sin upon him and his, now hath his eyes forced open (as the blind Mole is said to have by the pangs of death) and cries out with the Lyon in the snare, *Si praevisissem*, *Oh*! if I had foreknown the mischief, &c. The wicked are wise too late, the fool passeth on, and is punished: he knows not the evil of sin, till he feels it.

Verse 20. *His eyes shall see his destruction*. His slaughter, saith the Greek, his breaking to pieces, saith the Chaldee: this he shall see with his eyes, the destruction of his person, and ruine of his Family. The sight of evil is a grief to see, as well as the feeling of it is a pain: and that complete destruction which is not only felt, but seen. *Zedekiah* first saw all his children slain, and then had his eyes put out. *Mauritius* had the like woful sight, and then was stewed in his own broth by the Traytor *Phocas*.

And he shall drink of the wrath of the Almighty. Heb. The scalding hot wrath; worse than that Cup of boiling Lead turned down the throat of a certain drunken man

man, by the command of the Turkish *Bashaw*. *Jerusalem* drank wrath to drunkenness, and had none to guide her; as a drunken man had need to have, *Isa. 51. 17.* The Nations were to drink it to madness, *Jer. 25. 10.* *Babylons* brats shall drink of the wine of God's wrath, *Rev. 14. 10.* (Poison in wine works more furiously than in water) their irreparable ruine is set forth to the eye as it were, when *Rev. 18. 21.* an Angel, a mighty Angel taketh a stone, a great stone, even a millstone, which he casteth and with impetuous force *thrusteth into the bottom of the sea*, whence it cannot be buoyed up. Now what is a mighty Angel to the Almighty God, who hath his Name *Shaddai*, from destroying, as some are of opinion?

Verse 21. *For what pleasure hath he in his house after him?* *Hoc est, Omnia impiorum, etiam post mortem eorum, maledicta erunt*, saith *Brenius*; All that belongs to the wicked shall be accursed, even after their death, though some are so desperately set upon wickedness, that they will have their swinge whatsoever come of it, either to themselves, or their children after them. *Sic fere deorum sunt improbi*, so unnatural they are many of them, that, so they may satisfy their own sinful and sensual desires, let their posterity sink or swim, let them shift as they can, they care not. *Dives* in Hell seemed somewhat careful of his brethren; but self-love moved him to it: for he knew well, that if they were damned, he should be double damned, because they had sinned by his example and encouragement.

When the number of his months shall be cut off in the midst. *Mortis periphrasis*; that is, when he shall die, saith one. But that's not all. *Impius moritur importune*. The wicked dieth in an ill time for himself; then when it were better for him to do any thing, then to die. Many of them live not out half their dayes, *Psal. 55. 25.* *Eccles. 7. 17.* God cut off *Elies* two sons in one day; and further threatened their father that there should not be an old man left in his house for ever, *1 Sam. 2. 32.* *Hezekiah*, when he thought he should die, complained that he had cut off his life like a weaver, *Esa. 38. 12.* who cuts off the Web from the Thrum. But the Saints (such as he was) die not till the best time, not till that time when, if they were rightly informed, they would even desire to die.

Verse 22. *Shall any teach God knowledge?* None but a presumptuous Fool will take upon him to do that: such as was *Alphonso* the wife (the Fool rather) who feared not to say openly, That if he had been of Gods Council at the Creation, some things should have been better made, and marshall. The wisest men are blighted in many things; and what light forever they have, it is from the Father of Lights, whose judgements are unsearchable, and his wayes past finding out: what a madnels were it therefore for any mortal to prescribe to the Almighty, or to define whom, when, by what means, and in what measure he must punish offenders? Herein *Jobs* friends took too much upon them; and he gives them the telling of it, wishing them to be wise to Sobriety, and not to give Laws to God, who well knoweth what he hath to do, and how to order his earthly kingdom. To disallow of his dealings, is to teach him knowledge; which is greatest lawfulness.

Seeing he judgeth those that are high. *Excellus in excelsis*, the Angels, who are so far above us in all manner of excellencies, and yet are ignorant of the wisdom of Gods wayes, which they know but in part; for how little a portion is heard of him? *Job 26. 14.* His judgements therefore are rather to be adored, than pryed into: *Misvari oportet, non rimari*, let us rest contented with a learned ignorance.

Verse 23. *One dieth in his full strength.* *Iste moritur*. There's one death in his very perfections; or, in the strength of his perfection, when he is in the Zenith, in the highest degree of earthly felicity: And he seemeth to point at some one eminent wicked person, well known to them all. Confer *Eccles. 9. 2.* God is pleased to do wonderful contradictory things in mans reason: so that we must needs confess an unsearchableness in his wayes. *In hoc opere, ratio humana talia magis cecavit*, saith *Brenius*; In this work of his, humane reason is blinder than a Mole. *Avernas* turned A. theist upon it: and *Aristotle* was little better, as being accused at *Athens*, and banished into *Chalcedon*, quod de divinitate male sentiret.

Bring nobody at ease and quiet. At ease in body and quiet in mind. The common folk ask, What should ayle such a man? The Irish, What such an one meaneth to die?

Verse 24. *His Breasts are full of milk, and his Bones, &c.* He is well lined within

אין בשרו
גדול
תא עופי. שו
מן דה תירוש.

Roderic. scilicet
Hilf. Hilpan. p.
4. ch. 5.

within, as we say, having abundance of good blood, and fresh spirits in his body: fat and plump, and well liking. He is enclosed in his own fat, *Psal. 17. 10.* His back is well larded, and his bones are moistened with marrow, which *Plato* saith, is not only the source and seminary of generation, but the very seat of life. Now such a state of body as is here described, is no defence at all against death, saith *Job*: Nay, it is a preface, and a forerunner of it many times. For *ultimus sanitatis gradus est morbo proximus*; say Physicians; the highest degree of health is nearest to sickness: We many times chop into the earth before we are aware; like a man walking in a field covered with snow, who falleth into a pit suddenly.

Verse 25. *And another dieth in the bitterness of his soul.* Heb. *And this dieth with a bitter soul*; in a sad and sorrowful condition: having suffered many a little death all his life long, (as godly men especially use to do, being desirous, afflicted, tormented; seldom without a cross on their backs) and then dieth not only in the sorrows of death, but in the sorrows of life, which to him hath been a *livels life*, because a joyless life.

And never eateth with pleasure. Either because he hath but Prisoners pittance, which will neither keep him alive, nor suffer him to die. Or, if he sit at a full table, yet his body is so ill affected by sickness, or his mind with sorrow, that he finds no good relish in what he eateth. That it is better with any of us, see a mercy and be thankful.

Verse 26. *They shall lye down alike in the dust; and Worms, &c.* Death and Afflictions are common to them both, as *Eccles. 9.* How then do ye pronounce me wicked, because afflicted, and free among the dead, free of that company, &c?

And the Worms shall cover them. Who haply were once covered with costly cloathing. The best are but worms-meat: why then should we pamper and trick up these Carcasses, &c?

Verse 27. *Behold I know your thoughts.* *Ec.* By your words, as it is no hard matter for a wise man to do, *Prov. 20. 5.* for otherwise, God only knoweth the heart, *1 Pet. 2. 24.* *Psal. 139. 3.* it is his royalty: But when men discover their thoughts by their discourses, looks, gestures, &c. we may say as *Job* doth here, *I know your thoughts*; and that by the wicked wretch described by you, my self is intended: this I am well aware of, though you hover in generals, and speak in a third person. *Barlaam* writeth of *Dr. Gabriel Nelt*, that by the only motion of the Lippen, without any utterance, he understood any mans thoughts: The like some say they can do by looks. The Italians have a proverb, That a man with his words close, and his countenance loose, may travel undiscovered all the world over.

And the devices which you wonderfully imagine against me. viz. To take away, as it were by violence, my Credit and Comfort: this is the foulest theft; avoid it.

Verse 28. *For ye say, Where is the house of the Prince?* Ye say, though not in so many words, yet upon the matter, Where is this mans (*Jobs*) princely possum and port, that but even now was so splendidous? A Prince they called *Job* in a year, and by contraries (saith *Vatablus*) because he had been rich, and should have been liberal, and munificent, but had not been so. The Apostle calleth the Pharisees and Philosophers in like sort, *Princes of this world*, *1 Cor. 2. 8.*

And where are the dwelling places. The Palaces, large and lofty, as *ant pratoria* or principum ades, as the houses of Princes use to be. *Lavater* rendereth it, The Tabernacle of Tabernacles, as Gentlemens houses amongst us are called, *Places, Halls, Courts, &c.*

Of the wicked? viz. Of *Job* and his Children; the eldest sons especially, which was blown down, chap. 1. 18. As if it might not befall a good man also to have his house plundered, burnt, his children brained, &c. They had often in their discourses jerked at *Jobs* children.

Verse 29. *Have ye not asked them that go by the way?* The cause of that their rash judgement, *Job* sheweth here to be their ignorance of things known to every ordinary passenger, and such as whereof there are many pregnant proofes and Examples every where. Some by them that go by the way, understand men by experience; such as have gone many voyages, &c. made many observations in their Travels

Plat. in Timoth.

Heb. 11.

Lib. 1. de vit.

Per irrationem
aniphrasin.

Vocab.

Junius.

Tabernaculum

habitationum,

of things remarkable: their notes are here called their tokens. *By those that go by the way*, others understand *Abram the Hebrew* (so he is called, *Gen. 14. 13.* that is, that *Trans-Euphratean*; Or, *He that passed over the River Euphrates*, when he passed by the way from *Chaldea to Canaan*) and his Progeny *Isaac* and *Jacob*, who were passengers and pilgrims, and could tell by experience, that men greatly afflicted may be yet favoured of God, and in due time delivered. *Abram* had ten fore trials, and yet the friend of God. *Isaac*, besides many other sharp afflictions all along his pilgrimage, was blind for above twenty years before his death. Few and evil were the days of *Jacob*, his whole life almost one continuant affliction; and yet it was, *Jacob have I loved*. Of all this, *Job* likely was not ignorant, and why should his friends?

And do ye not know their tokens? Or, Their tokens you shall not be estranged from, Broughton thus, So ye would not make their signs strange. There will be so much evidence of truth in what they say, that you will not be able to gain say it.

Verse 30. That the wicked is reserved to the day of destruction. Here's the Passengers verdict; viz that wicked men that scape scot-free, and flourish for a season: nevertheless their preservation is but a reservation (as *Pharaoh*, *Sennacherib*, and others have found it,) and if they flourish for the present, it is that they may be destroyed for ever, *Psal. 92. 7.* Others read this verse more suitably to the next, thus, That at the day of destruction the wicked is kept back, and they are carried out in the day of wrath; that is, they are off spared when the testimonies of Gods wrath are rife against others.

Verse 31. Who shall declare his way to his face, &c? Who shall be so bold, as to deal plainly with this rich wretch, and tell him his own? *Divisibus ideo deest amicis, quia nihil deest*. Great men have many flatterers, and not a few mutters against them, but very few that will faithfully shew them their sin, and forewarn them of their danger, lest they meet with the same hard measure, that the Hares in the Fable did, who taking upon them to reprove the Lion, were torn in pieces by him for the same. Truth breedeth hatred: and although he be a good Mistrust, yet they that follow her too close at heels, may hap to have their teeth struck out. But truth, downright truth, must be spoken, however it be taken. *Eliaz* dealt roundly and impartially with wicked *Abel*, *Jeremy* with *Jehoiakims* sons and Successors, the Baptist with *Herod*, Christ with the Elders and Pharisees, that noble General *Trajan*, with *Valerius* the Arian Emperour, telling him, That by his persecuting the Orthodox, he had lost the day, abandoning the Victory, and sending it away to the enemy.

And who shall repay him what he hath done? q.d. Men dare not (for who will take a Lion by the beard, or a Bear by the tooth?) God will not punish him here, therefore he must needs scape unpunished. This is by *Gregory* fitly referred to: Antichrist, who may not be admonished, and wil not be punished: but thinks to bear out his most malicious misdemeanour, because it is — *facinus majoris obolae*, the fact of a great one.

Verse 32. Yet shall he be brought to the grave. He that was erst so stern and terrible, shall shortly be laid low enough, and then *longi mortui vel non insultabit*, Though he were such a son of Belial, that none could speak to him. (as *Nabal* was, *1 Sam. 25. 17*) yet death will speak with him, and confute this proud haughty Scornor, that dealeth in proud wrath. When death comes (saith Sir *Walter Raleigh*) which hates and destroyes men, that's believed and obeyed: But God, that loveth and maketh men, he is not repaided. O mighty death! O eloquent death! whom none could advise, thou art able to prevail with.

And shall remain in the Tomb. Heb. *Non shall watch over the heap*, *super tumulum eum non frangam in aera, non fructu similes*; as a Watch-man, there he is fixed and keeps this place. Or, *He shall be watchman in the Tomb*.

Verse 33. The clods of the valley shall be sweet unto him. Here he saith the same as before, but more poetically, and is variously rendered. The Vulgar alluding to an old Poetical Fable, readeth it thus, *He shall be sweet to the fount of Coccyus*, which is feined to be one of the Rivers of Hell, or an infernal Lake, so called from the moen there made by damned Ghosts, who should be glad of his arrival there. *Hell* from *helle* is an ancient word for him, to meet him at becoming, as the said of the Assyrian Tyrant

Hist. of World.

Levi.

Tyrant, *Isai. 14. 9.* Others better expound it thus. He shall taste so much bitterness whiles he treads upon the clods of the earth, that the clods under the earth shall be reckoned sweet unto him. And Oh how well pleased would he be if he might forever lye hidden there, and never rise up again to come to judgement! And as it is with one wicked man departed, so it is with all other, whether they dyed before, or shall dye after.

Verse 34. How then comfort ye me in vain? Sith ye apply nothing rightly to me, nor affirm nothing rightly of me, but instead of comforting me, which you came for, ye trouble me? And such are all those *consolamineculi creaturæ*, (as *Luther* finely phraseth it) petty-creature-comforts, waterish, and empty business, an unsubstantial substance, as one saith of the balms.

Seeing in your answers remaineth falsehood. Or, *Prevarication*, or double-dealing: fowle mistakes, and little lesse then malice.

CHAP. XXII.

Verse 1. Then Eliphaz the Temanite answered and said.

Abruptly, without any Preface he sets upon *Job*; (as doth likewise *Bilgah*, *chap. 25.*) acting the part of a spiteful Caviller, rather then of an ingenious Accuser; reckoning and ranking just *Job* among the wicked, not covertly, as before, but overtly and expressly: and then thinking to save all by an exhortation to repentance, backed with a faire promise of a full restitution. *Pulcherrima potestas, sed quid ad Joban*, saith *Brentius*? A very good exhortation; but ill applied. We shall do well to take notice what a dangerous thing it is to give way to unruly passions, which like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the bottom.

Verse 2. Can a man be profitable unto God? No, neither doth *Job* say he can: but the contrary, *chap. 21. 22.* Howbeit the God of glory, (as he is called, *Act. 7. 2.* although his glory is as himself, infinite and eternal, and therefore not capable of our addition or detraction (the Sun would shine, though all the world were blind,) yet to try how we prize his glory, and what we will do for him, he hath declared that he accounteth himself made glorious by us, when we get so far as to conceive of him above all creatures.

As he that is wise may be profitable to himself? Or, *Buñho that is wise*, &c. See *Prov. 9. 12.* which *Solomon* seemeth to have taken hence. Natural reason taught *Plautus* to bring in a Country-man animating his son cheerfully to follow his business thus, Thou plowest, harrowest, sowest, and reapest for thy self, to thee shall this labour bring in joy. The word here rendered wise, sometimes significeth prosperous, *quod prudentibus omnia feliciter eiant*, because prudent persons do usually prosper.

Verse 3. Is it any pleasure to the Almighty that thou art righteous? *Nam volup est Omnipotenti*, &c? Is any thing added to his joy? Or needeth he thy manners and virtues to the making up of his perfection? Nothing lesse surely. True it is, that he solliciteth suitors, *Jobn. 4. 23.* and is well pleased with our performances, *Psal. 51. 6.* But it is for our sakes, and to our benefit, and not his own: Like as the Sun when he casteth abroad his beames in the world, seemeth to receive light from some other creatures, whereas in truth they all receive light from him, and not he from them; so it is here: And as the same Sun draws up vapours from the earth, not for it self, but to render them again to the earth, to moisten and fatten it. So God, the true Sun of our souls, draweth from us our sighs and services, not for his own profit, but to rain them down again upon us in so many blessings.

Verse 4. Will he reprove thee for fear of thee? Doth he plague and punish thee thus, for fear that in time thou mayst grow too over-good, that he cannot re-ward thee, or so over-great, that he cannot command thee? No such manner. Q. there

Vox timoris
religionis ad
sumitur, &c.
Metim.

Vel ad demon-
strationem de-
bita miseria, vel
ad emendatio-
nem labii viti-
vel ad exercita-
tionem necessa-
ria patientia,
&c.

Tactu qualita-
tis, Cajetan.

Conjectura
duntaxat, non
rei veritate ni-
tuitur.

Ruffin. lib. 10. c.
15.

Alf. & Mon.

Life of the King
of Sweden.

thens read it thus: Would he reprove thee for thy Religion? Would he come in-
to judgement with thee? q. d. Surely, God would not deal thus harshly with thee
if thou didst truly fear him: But thou art a wicked wretch, as verse 5. Either God
punisheth thee for thy piety or thy sinfulness. Not for the former doubtless, (for
piety is profitable to all things, &c.) therefore for the latter. This is *Eliphaz* his
Argument here. But *Austin* makes answer (besides what *Job* doth in the two fol-
lowing Chapters) *Tract. in Job. 124.* God chastiseth his best children sometimes
for his own glory, as *Job* 9.3. sometimes for their good, as namely for *protection*,
probation, *purgation*, *preparation*, either to the performance of some special service,
or to the receipt of some special blessing, &c.

Will he enter with thee into judgement? This seemeth to be the same in sense with
the former Hemistich: and then it shewes *Eliphaz* his confidence, though he were
in an error.

Verse 5. *Is not thy wickedness great?* Why no: God of his grace had kept *Job*
innocent of the great transgression, *Psal. 19.13.* and that wicked one had not touch-
ed him: *1. Job* 5.18. *scilicet* with a deadly touch, had not thrust his sting into him, or
transformed him into sinners image. Had *Eliphaz* ever found *Job* to be such a one as
here he maketh him? Or doth he not by these interrogatories, cunningly come over
him (in kindnesse, as we say) to make him confesse it? Had all been true that is al-
ledged, *Job* wickednesse must needs have been great, and his iniquity infinite. But
to be accused is not enough to render a man guilty; for then who should be inno-
cent? *Novus* (apiens se ad hoc scammā productum, ut depugnet cum eis qui maledi-
cti aluntur, ut veniens caprea: Cato was two and thirty times accused, and as often
absolved.

And thine iniquities infinite? Heb. *There is no end of thine iniquities*: and hence
it is that thy miseries are so many and so long lasting; *commensurata sunt tibi scelera tua*.
The wicked indeed are eternally tormented, 1. Because being worthless, they
cannot satisfy Gods Justice in any time: 2. Because they have an infinite desire of sin-
ning against God. But neither of these could be truly affirmed of *Job*. That so grave
a man as *Eliphaz*, (whom the Jew-Doctors account a Prophet) should fall so low
upon his innocent friend: and taking occasion by his great afflictions onely,
conjecture and conclude him to heinous an Offensor, cannot possibly be ex-
cused.

Verse 6. *For thou hast taken a pledge, &c.* Bona verba, quæ, *Eliphaz*. How
well might *Job* have cried out, as *David* afterwards did, *Psal. 35.11.* *Falsæ witnessæ
sibi viderentur, they laid to my charge things that I knew not.* Here he stands accused,
1. Of inhumanitie and crueltie; 2. Of Irreligion and Impiety. But he fully clearth
himself of both, chap. 30. and 31. *Athanasius* in like sort was falsely accused of A-
dultery in the Council of Tyre, Anno 343. *Eustathius* Bishop of *Ensiach*, was in-
justly deprived for the same cause, about the latter end of *Constantine* the Great.
Adultery, Herefie and Treason were objected to Archbishop *Cranmer*. Parricide
to Mr. *Philpot*, Sedition to *Father Luzmer*; to which he answereth. As for Sediti-
on, for ought that I know, me thinks I should not need Christ, if I might so
fly.

For nought? Or, unconscionably, as one rendreth it: and herein lay the fault.
See *Deut. 24.6.10.*

And stripped he naked of their clothing? *Chrysostom* useth this Proverb, *Nudus nec a
multis viris spoliatur*. He that is naked cannot be stripped by an hundred men. We
also have a Proverb, Where nothing can be had the King must lose his right. And
again,

He is like to get little
who robbeth a Spittle.

In the late Germane Ware, the Crabats, at *Alroff* an University, plundered the
Scholars, and put poor *Gems* and *Species* to their Ranfome. *Micah* inveiyeth against
such Canibal Princes, as pluckt the skin from the flesh, and the flesh from the bones
of the poor oppressed, chap. 3.2,3. See the Note there. That which *Eliphaz* here
chargeth *Job* with, but without truth, is that he strip of the clothing of the naked; that

that is, that finding them poor enough, he left them yet poorer: hardly having a
rag to hang on their backs, through his extortion.

Verse 7. *Thou hast not given water to the weary as drink.* But hast slain him with
thirst; when thou mightst have saved him with a cup of cold water. *Qui enim cum
potest, servat, occidit*: Not to do good. (when it is in the power of a mans hand) *ne se
do evil*; and not to save a life is to destroy it, *Mark. 3.4.* Not robbing only, but not
relieving of the beggar, was the rich mans ruine, *Luk. 16.* who for a cup of cold
water, duly given, might have had heaven, *Matth. 10.42.* But, what means
Eliphaz to charge innocent and munificent *Job* with such a cruelty? 1. The man was
angry; and

Impedit ira animum, ne possit cernere verum.

Horat.

2. He seems not directly to charge him with these crimes, but to urge him to confi-
der and confesse, that he could not be but a grievous sinner, who was so great a suffer-
er. Surely God would never handle thee so hardly, unless thou wert deeply guilty
of these or the like enormities.

Thou hast with-holden Bread from the hungry. Bread thou hadst enough and to
spare: but, like a greedy-gut *Pamphagus*, thou wouldst part with none, though it
were to save the life, not of thine enemy (which yet thou shouldst have done, *Prov.*
25.21. *Elipha* feasted his Persecutors, *2 Kings 6.* *Isaac* his wrong-doers, *Gen. 26.*
39. by a noble revenge) but of thy fellow-friend and brother by race, place, and
grace. Thou hast hidden thine eyes from thine own flesh, when thou shouldst have
dealt thy Bread to the hungry, *Esa. 58.7.* Yea, drawn out thy soul (and not thy
theate only) *amelico*, to the hunger-starved, and satisfied the afflicted soul, *verbi*
10.

Verse 8. *But as for the mighty man, he had the Earth.* Heb. *But as for the man
of Arm, he had the Land.* This the vulgar applieth to *Job*: as if by his power he had
wrought all others out, and seated himself alone in the Land; suffering none to
dwell by him, but those that he could not over-match. Others by the mighty man
understand the strong and wealthy; who are said to be gracious with *Job*, sharing
with him in his Possessions, and partaking of his Priviledges, when the poor were
frighted and could not have Justice, much less Mercy. Here then *Eliphaz* accuseth
Job of Pride and Partiality.

And the honorable man dwells in it. Heb. *Emisim*, or accepted for commenance:
that is, he who came commended by his wealth, friends, great alliances, honours,
&c. was in great request with *Job*, and might easily carry any cause with him. *Elac*
sunt peccato gravissima, qua non reputant homines, saith *Vatablus*. These are very
great sins, though men little think of it.

Verse 9. *Thou hast sent Widows away empty.* A Widow is a calamitous name,
2 Sam. 14.5. *I am indeed a Widow-woman, and my Husband is dead.* As a Tree whose
root is uncovered thriveeth not: so it fareth with a widow. *R. Papa* observeth, That
in Hebrew she hath her name from *gumbness*, quod marito mortuo respondere non possit
adversarius, et se adversus eum meri, because now that her Husband is dead, she can-
not answer her adversaries, or defend her self against them. God therefore hath taken
them and their Orphans into his tuition, owning them as his Clients, and command-
ing all men to be good to them. These if *Job* had indeed sent away empty, not on-
ly not relieving their necessities, but ravishing their estates, adding the misery of po-
verty to that of their condition, he had surely subjected himself to the fierce wrath
of God, their Patron by a speciality.

And the arms of the fatherless have been broken. Immanis injuria, si ita res ha-
beret, sed calamitas erat, saith *Mercer*. This had been a crying crime, if it could
have been proved against *Job*; but he was not the man: Some from these words
conclude him a Judge; others a King. Doubtless he was a potent person, and by
his greatness could have borne out his foulest outrages, breaking through the lattice
of the Laws, as the bigger Flies do through a Spider-web. Sed alia de se infra pro-
fiteretur, saith *Mercer* here: But *Job* shall clear himself in the following Chapters:
where we shall finde him described and charactered to have been the Oracle of Wil-
dom, the Guardian of Justice, the Refuge of Innocency, the comet of the Guilty,
the patron of Peace, and pater of Piety, to Magistrates especially, in the wife man-
aging

Pauperes non
dignari pene:
ut potentibus
possidens tam
offici, &c.
Vatab.

Vitæ despectu
et derelicti ni-
hil est humili-
um: et prout
peculiariter vi-
duarum judex
et vindex est
Deus. Bain. in
Prov. 15.

aging of all public Affairs, both of Judgement and Mercy.

Verse 10. *Therefore snares are round about thee.* *Flagitium & flagellum sunt sicut acus et filum.* Sin and Punishment are tyed together with chains of Adamant. *Eliphaz* having with more earnestness than truth set forth *Job's* sins, now discourseth of his snares. Four punishments he assureth him of, and every one worse than other. 1. He shall be Insnared. 2. Frighted. 3. Benighted. 4. Overwhelmed, if Repentance step not in and take up the matter, as *vers.* 22. And tis as if he should say, Seek not after any other cause of thy Calamities than thy forementioned wickednesses: neither seek any other way to get off, than by confessing and forsaking them, that thou mayst have mercy.

And sudden fear troubleth thee. Fear is a troublesome Passion: and sudden evils are very terrible, because they expectorate a mans abilities, and render him helpless, thistle, comfortless. See this in *Saul*, who surprized with sudden horror at his destiny read him by the Devil, fell straightway all along on the earth like an Ox, and was sore afraid, and there was no strength in him, 1 Sam. 28. 20. *Job* also had his fears, but then he had his cordials too, that kept him from falling under them.

Verse 11. *Or darkness, that thou canst not see.* *Sunt tenebrae supplicia, et damnationum desperationes.* saith *Brentius* here; By darkness are meant punishments temporal, and eternal. Others understand the text of blindness and confusion of minde, that can neither see the cause of trouble, nor finde an issue.

And abundance of waters cover thee. So that although thou shouldst escape the snares, out-live the fears, run away in the dark, yet how wilt thou avoid the Deluge of Destruction, the over-flowing scourge that carrieth all before it?

Verse 12. *Is not God in the heights of Heaven?* Some adde out of the next verse, these words, *Saysst thou;* making *Job's* Atheistical speeches (here mimetically scattered upon him by *Eliphaz*) an argument of his great wickedness; as if *Job* should say, and so discover himself (for out of the abundance of the heart the mouth speaketh, *Matth.* 12.) to be of *Protagoras* his opinion, who doubted of a Deity: Or of *Diogenes* his, who flatly denied it: Or at least of *Aristotles*, who pent up God in heaven, and taught that he took little or no care of things done on earth. But what saith the Psalmist? (and *Job* was of the same minde, whatever the few-Doctors affirm of him to the contrary,) Our God is in the Heavens: he hath done whatsoever he pleased in heaven and in earth. The Lord is high above all Nations: and his glory above the Heavens. Who is like unto the Lord our God, who dwelleth on high: who humbleth himself to behold the things that are in heaven and in the earth? He raiseth up the poor out of the dust, &c. The eyes of the Lord run to and fro through the whole earth to shew himself strong, &c. His wrath is revealed from heaven against all ungodliness and unrighteousness of men. *Job* had frequently acknowledged and celebrated the power and providence of God, his judgements upon the wicked, his fatherly chastisements upon himself, deeply detesting all such thoughts and speeches as he is here wrongfully made the Author of.

And behold the heights of the Stars. Heb. *The head of the stars;* those that are the very highest, and at the top of the visible heaven, the eighth heaven, beyond which some of the Ancients acknowledged not any other. *Aristotles* saith, That beyond the aspeetable and moveable heavens, there is neither body, nor time, nor place, nor vacuum. But the scripture teacheth us, That there is beyond the Stars (how high see soever) a third heaven, a heaven of heavens, the Throne of God, and habitation of the Blessed: The starry sky is but as the brick-wall encompassing this lofty Palace, the glorious and glittering rough-cast thereof.

How high they are. *Us vix eo noster possit aspectus pertingere,* so high that our eyes can hardly reach them. It is a wonder, that we can look up to so admirable a height, and that the very eye is not tired in the way. Now God is far, far above the stars, *omnium supremus, altissimus, altissimus.* The high and lofty One that inhabiteth Eternity, *Isa.* 57. 17. dwelleth in light inaccessible, 1 Tim. 6. 16. such as whereof no natural knowledge can be had; nor any help by humane Arts, Geometry, Opticks, &c. How then can he see from such a distance what is here done on earth, saith the Atheist? who thinks to hide himself from God; because he hath hidden

God

De Div. urum
fin. non usum
affirmare. Procr.

Psalm. 115. 3.
Psalm. 113. 4, 5,
6, 7.

1 Chron. 16. 9.

Rom. 1. 18.

De cal. text. 99.

Mercer.

Propter quod
tantum Chas sit
inferius et De-
i. Var.

God from himself? Hear him else in the next verse. See also *Ezek.* 8. 12. and 9. 9.

Verse 13. *And thou saysst, How doth God know?* A brutish question, *Psalm.* 94. 7, 8. and never of *Job's* making. There are a sort of such miscreants as believe nothing but what they see with their bodily eyes: and indeed, for a finite creature to believe the infinite Attributes of God, he is not able to do it thoroughly, without supernatural grace; which therefore must be begged of God, *Jam.* 1. 5. that he would give us the spirit of wisdom and revelation: in the knowledge of him, the eyes of our understanding being enlightened, &c. *Ephes.* 1. 17, 18. For want whereof, the wicked, blinded with sin, ask such senseless and blasphemous questions as this in the text, and those like this, *Psalm.* 10. 11. *Zeph.* 1. 12. See the Note there. It is a ridiculous thing, saith *Pliny*, to think that the highest Majesty taketh care of humane affairs: a service (doubles) far below him, and unworthy of his greatness.

Can he judge through the dark cloud? Can he discern through such a dark medium? Men cannot see God, and therefore some fools are apt to think that neither can he see them. But that *Job* was far from any such thought, see *chap.* 21. 16. 22. *putantes sese iam non con-* *spici. Lavat.* To blame therefore was *Eliphaz* to charge him with such a wickedness: and all because he had said, that in this life bad men oft prosper, and better men suffer; which yet is *verum tanquam ex tripode*, very true; and not at all derogatory to the divine providence.

Verse 14. *Thick clouds are a covering to him.* He lyeth close hid among the clouds, and seeth nothing. But be the clouds never so thick, *Christ's* eyes are a flaming fire, *Rev.* 1. 14. And the School of Nature teacheth, That the fiery eye needeth no outward light, but seeth *extra-mittendo*, by sending out a ray, &c. He will freely blot out the sins of his people as a cloud, and their transgressions as a thick cloud, *Isa.* 44. 22. &c. 43. 25. but the clouds cannot hinder him from sight of their sins; for he is *All-eye*: and darkness and light are both alike to him, *Psalm.* 139. 12. A cloud may come between the body of the Sun and us: and the whole Hemisphere may be masked and over-cast as we call it, but nothing can keep God from eying and ordering all things.

And he walks in the circuit of heaven. Where it seemeth thou thinkst he only manageth matters and beareth rule, and not below. So indeed the Peripateticks thought, and taught. Agreeably whereunto *Lysippus* made *Alexander's* picture looking up to heaven, with this Poise,

Juppiter, astra terram mihi, tu astra colam.

With which picture *Alexander* was so delighted, that he proclaimed that none should take his picture but *Lysippus*. *Plin.* l. 6. c. 16.

Augustus also heard with delight,

Divisum imperium cum Jove Caesar habet.

Virgil. viii.

And the Great Turk, vexed at his great loss in the last Assault of *Scodra*, most horribly blasphemed against God, saying, That it were enough for him to have care of heavenly things, and not to cross him in his worldly actions. The Atheist here taketh it for granted; That God hath enough to do to walk from place to place in Heaven, (as Princes do in their Progress) and to order those heavenly bodies how they shall affect these lower bodies, by their light, heat, and influence, &c. Fain they would confine him to that circuit or circle (the heavens are supposed to be spherical and circular) that he might meddle no further. Fain they would persuade themselves and others, That God hath cast off the care of earthly business, and committed all to Fate and Fortune: that many might live far more comfortable, if they were less conscientious: that it nothing concerneth God, whether men do or not do this or that, &c. Such dust-heaps as these may be easily found in every corner, for all places are full of them, and so is hell too. As for *Jak.* the Counsel of these wicked ones was far from him, *chap.* 21. 16. he was the worse to think of them: what-
ever *Eliphaz* (by mistake of his meaning) at the least thought of him.

Verse 15. *Hast thou marked the old way?* Heb. *The way of old.* Broughton rendreth

rendreth it, *the way of the old world*: of those ungodly ones before the Flood. Hereby it appeareth, say our Learned Annotatours, that *Job* lived before the deliverance out of *Egypt*, because he mentioneth the Creation and the Flood, but not that deliverance; which had he knowne, it would have affoed him an excellent Argument to prove that godly men might be in great affliction, as the Israelites were in *Egypt*; and his friends a plausible argument that God useth to destroy wicked men for their sin, as he did the Egyptians in the red sea.

Which wicked men have trodden. Heb. *Mortals of iniquity, or vanity. Virtus nequam & nequaquam, vel nihil*; Men of wickedness with a witnesse. The face of the old world was grown so fowle, that God was faine to wash it with a flood. All was out of order in family, State and Church. In the Family was found Luxury, and unlawful Marriages. In the State, Tyranny, violence, rapacity and injustice. In the Church, contempt of Gods Word, and a fond opinion that God did not order all by his Providence, but that a man might do well enough without him. Now that this was the Opinion of those *Antediluvian Belialists*, some have gathered from this Text, which they read thus, *Wilt thou follow the old way*; that is, the Tenet of those old sinners against their own souls, whom God for their damnable security and licentiousness (the products of such a portentous opinion) buried all together in one universal grave of waters?

Intempta
morte desepit.
Jun.

Verse 16. Which were cut down out of time] Or, *Which grew full of wrinkles* (as those that have long lien in the water are apt to do) and *not time*; that is, before that time of life that they had promised themselves on earth; or before they had fulfilled the dayes of their forefathers, who though wicked above measure many of them, yet the flood could not come, till *Methuselah* (the last liver of the ten Patriarks) were laid up. God cuts off some notoriously wicked betime, when in the course of Nature they might have lived longer, that they may do no more hurt, as the Gardener destroys young Henbane, and the Country man young Vermis.

Whose foundation was overflown with a flood] Heb. *A vires was poured upon their foundation*. This some understand of that River of Brimstone and fire poured from heaven upon *Sodom* and her sisters: But better take it of those in *Noahs* dayes, whose foundation (that is, the earth, that foundation of mankind: or their wealth and prosperity, whereon they thought themselves firmly founded, or their lives, &c.) were overflown with a flood; which came rushing in upon them with mighty force, and drowned the Universe. And here the Hebrews make to be the middle of this Book of *Job*, wherein they reckon in all One thousand and seventy verses.

Verse 17. Which said unto God, Depart from us] Atheists, those *Antediluvians* were; if not *Dogmatical*, yet practical, such as *Job* had described, speaking the like language of hell, chap. 21. 14. *Et maliciose cum Eliphaz saluum atheum non numero accenses*, saith *Mercer*. And maliciously doth *Eliphaz* reckon *Job* among those odious Atheists, so thinking to cut his throat with his owne sword, and confute him with his own words. Malice cares not how truly things are set forth, so it may gall or kill.

And what can the Almighty do for them?] that is, They asked, what can the Almighty do for them? As if God neither could nor would reward their services: as if he would do them neither good nor evil. The Seventy render it, *non desunt illis*; What will be bring upon us? q. d. He threatneth us with a flood, but when trow, and how? *Let the day of the Lord come*? *Isai. 5. 19. Where is the promise of his coming, &c.*? 2 Pet. 2. Thus they jeered when it was siter they should have feared; but what was the issue?

Verse 18. Yet he filled their houses with good things] Heb. *With good*; that is, with all precious and pleasant riches, whereof he gave them both plenty and propriety, but so otherwise then as *Joseph* caused his cup to be conveyed into *Benjamin*, sick the better to furnish out an Indictment against him. And as *Benjamin* pretended that he was held more hardous, by how much his welcome was the greater, for he had a five-fold portion: so shall it one day fare with such rich wretches, as whose bellies God filleth with his hid treasure, and whose houses he filleth top full with good things.

—Euseb.

—*Eurypelus cuiusque nocere volebat.
Vestimenta dabat pretiosa.*—

Horat.

Well might *Eliphaz* add all things reckoned.

But (or yet) *the counsel of the wicked is* (or be it) *far from me*] See these words expounded, chap. 21. 16. where *Job* hath the very same. *Sed ea vult illi eripere Eliphaz*, saith a learned Interpreter. But *Eliphaz* will needs take them away from him: and it is as if he should say, Thou, O *Job*, seemest by thy words, and with thy mouth to detest the counsel of the wicked; but thy doings declare the contrary. Whilst thou so many ways celebratest the prosperity of the ungodly. To me therefore, and to all righteous men, who do heartily hate the wicked, and do seriously set forth Gods just judgments against them, doth this speech better agree, and more truly appertaine, &c. And as for these righteous men, let me tell thee further.

Verse 19. The righteous see it, and are glad] And as for my self, *The counsel of the wicked is far from me*: I do therefore abominate their present prosperity, because they shall shortly be for a laughing stock to all good men: *The upright shall see it and be glad, and all iniquity shall stop her mouth*, as self-condemned, and therefore by the Saints (swallowed up with a zeal of Gods glory) rightly derided, *Psal. 52. 6. and 58. 11.*

And the Innocent laugh them to scorn] Not out of ill will, or envy, or other corrupt affection: But 1. For the glory of God, whose Power, Justice and Goodness is hereby evinced and evidenced. 2. For the good of others, who stumble at the prosperity of the ungodly, or else are eased of their cruelty. 3. Add hereunto, That it is never the worse for the wicked themselves, that God taketh them off. For if they be Elect, they repent ere they dye: as if Reprobates, they are kept hereby from adding to their sin, and so to their torments, which shall be proportionable thereunto. Those that understand this verse of *Noah* and his sons, rejoicing when they saw the rest drowned, and themselves preserved, render the words thus, *The righteous saw it and were glad, and the innocent laughed them to scorn*.

A late reverend man of God amongst us, in a Discourse of his about the benefit of a good conscience in times of common calamity, brings in *Noah* and those with him in the Ark, insulting over the perishing old world thus: Now *Jubal* let us hear one of your merry songs, pipe now; and make your self merry, as you were wont in gybing at *Noahs* folly in making a Ship to saile on dry land. What ailest thou *Jubal*, to howle and wring thine hands thus? Where is thy Harp and Organs now? Now the flood is come, now *Noah* is in his Cabbin, and the water begins to be chin-deep, tell me, O *Jubal*, whether building of Tents, or building of an Ark be the wiser work? Would you not give all the shooes in your shop, all the tools in your tents, all the cattle in your flocks, to be but where *Noahs* dog lies? And now Sirs, you that were such men of Renown, *Gen. 6. 4.* you that were the brave Gallants of the earth, now tell me who is the fool, and who is the wise man now. Thus he. *Piscator* takes the next verse, *Whence* (or, *though*) *our substance is not cut down, but* (or, yet) *the remnant of them the fire consumeth*, to be spoken in the person of *Noah*, whom he makes the innocent man here mentioned; and adds, *Saying*, in the beginning of the next verse: As if *Noah* coming out of the Ark should wash his feet in the blood of those wicked; and say, God hath preserved me and mine, (our sincerity hath prevailed for our safety) and in his wrath destroyed the ungodly. But I rather concur with *Tremellius* and *Merlin*, and others, who make this verse coherent with, and preparatory to the following famous Exhortation to Repentance, *Verse 21. 22. 23. &c. Acquiesce thy self now with him, and be at peace, &c.* But be sure thou do it now, that is speedily and timouly.

Verse 20. When as our substance is not cut down] that is, Whiles life lasteth, and whiles it is called to day; before death cometh: and after death, judgement: when the remnant of the wicked fire shall consume. Where we have a forcible motive to repent, because we must either burn or burn, *Aut perirendum, aut perirendum*. See *Eccl. 1. 7. 31. 2 Cor. 5. 10. 11. Heb. 12. 28. 29.* *Eliphaz* seemeth here on purpose to have mentioned that fire, wherewith wicked men shall be tormented at the last day, and

Ccc

and

and before (for every mans death-day is his doom-day) and to have changed the person.

The remnant (or excellency) of them the fire consumeth. That it might the more effectually move men to repent, that they may be delivered from the wrath to come. And here I could willingly take up *Chrysostomes* with, *Usinam ubique de Gehenna disferretur* 1. Oh that men would talk more every where of hell fire unquenchable, intolerable, and the fuel thereof made of the most tormenting temper. *Isai. 30. 33.* It was a speech of *Gregory Nyssen*, He that does but hear of hell, is without any further labour or study taken off from sinful pleasures, and set upon the practice of mortification. But mens hearts are grown harder now adays, and he that shall observe their impiety and impenitency, may well say to them, as *Cato* once did to *Cesar*, *Credo quæ de inferis dicuntur falsa existimas*, I believe thou thinkest all but a fable that is said concerning hell.

Juren. Sat. 2.

Esse aliquos Manes, &c.

Nec pueri credunt nisi qui nondum are levantur.

Verse 21. Acquaint now thy self with him. Accommodate tunc illis assuesce cum illo. Converse with God in an humble familiarity; set him at the right hand, *Psal. 16. 8.* be ever at his hand, *Us famulus sanctus tuus*; as *Attendans* upon his person. In all thy wayes acknowledge him, and let him direct thy paths, *Prov. 3. 6.* Ask counsel at his mouth, aime at his glory, be thou in his fear all the day long, *Prov. 23. 17.* Account it thine happinesse to be in communion with him, and conformity to him, in all parts and points of duty. *The Lord is with you, if you be with him.* 2 Chron. 15. 3.

Acquiesce et.

And be at peace. Return to him by repentance, from whom thou hast so deeply revolted, and against whom thou hast so shamefully rebelled. For *Eliphaz* here takes it for granted, that *Job* had estranged himself from God, and therefore could not possibly be at peace till better acquainted with him, and acquiescing in him, as the *Vulgar* here hath it. No creature is more fearful then a fish, flying at the shadow of a man; yet it feareth not the roaring Ocean, (which yet Lions, and other fierce creatures fear) because it is of its own nature and acquaintance. A sheep feareth not his shepherd; nor shall we God, if once acquainted with him: *Peace shall be within thy walls, and prosperity within thy Tabernacles.*

Thereby good shall come unto thee. Happy shalt thou be, and it shall be well with thee, *Psal. 128. 2.* A *Cornucopia*, a confluence of all manner of comforts and contentments shall betide thee: but then thou must humble thy self to walk with thy God, *Isai. 6. 8.* by faith walk with God; and by reflection walk with thy self: *Compos, & emenda viam tuam coram Domino*, and then thou needest not say with the worldling, *who will show us any good?* *Psal. 6.* for God himself will say unto thee, as once he did to *Moses*, when he gave him *bus* a glimpse of himself and his glory, *Offendimus tibi omne bonum*, I will make all my goodnesse passe before thee, *Exod. 33. 19.*

Verse 22. Receive, I pray thee, the Law from his mouth. Now he speaks *Job* fair, whom before he had sufficiently ruffled up, and rough-bewed, without mercy, or so much as truth. That which he here persuadeth him to, is to depend upon God for direction and successe in all his enterprises; to consult with him upon all occasions, and not to do ought without his warrant and approbation. Gods testimonies were *Dauids* delight, and his Counsellors; *Isai. 33. 24.* All that advise not with these, must needs be without understanding, a Nation void of counsel, *Deut. 32. 28.*

And lay up his words in thine heart. Heb. Put his word, as the Tables were put in the Ark; mingle Gods Word with faith in thine heart, as in a vessel: *Cor animum sit carmen fidei*; the stony heart is made fleshy by faith, and capable of divine impressions.

Verse 23. If thou return to the Almighty, thou shalt be built up. By sin men run from God, by repentance they return to him: Break off thy sins by repentance, and put away iniquity far from thy Tabernacle, (for iniquity and repentance cannot cohabit, and he is so true Penitentiary, that he doth not his family; the search-out

up

up God, wherever he hath to do) *Job* shall then be built up; that is, thou shalt be restored, and all thy losses in wealth and Children shall be made up again: *prostraveris qui jam collapsus es*; thou, who art now down on all four, shalt be new set up, and made to stand in thy former strength. Only thou must return *utque ad Dominum*, all out as far as to the Almighty, thou must not give the half turn only as hypocrites do, but with thy whole heart; and as *Isai. 2. 12.* see the *Notes* there. Thus *Eliphaz* discourseth very well, and handsomely of the business in hand. Only he was out in this, That he looked upon *Job* as an impenitent person, and upon his family as ill-ordered. As also, in that he conceived that true repentance is ever rewarded with outward and inward prosperity; whereas a penitent person may continue under crosses, though God will surely save the humble; as he saith afterwards, *verse 29.* and, repentance can turn crosses into comforts: and like the Philosophers stone, make golden afflictions; 1 *Pet. 1. 7.* As scarlet pulls out the teeth of a Serpent, so this takes away the sting of a judgement. As wine draweth a nourishing virtue from the flesh of Vipers, &c.

Verse 24. Then shalt thou lay up gold as dust. Which is as much as to say (saith One) thou shalt make pavements of gold; see 2 *Chron. 1. 15.* *Psal. 68. 30.* Then shalt thou have thy desire; for thou shalt be rich with content, which is worth a million, as another paraphraseth it. *Reza* rendreth it thus, *Casta thy gold on the ground*, (even that worldly self, where thou hast been wholly addicted) and let the gold of *Ophir* bring thee as the pebble-stones of the brook; (make no more account of it than of those small stones) and let the Almighty be thy tower, let him be unto thee as plenty of silver. The *Spaniards* are said to have found in the Mines of *America*, more Gold than Earth. Perhaps *Eliphaz* here promiseth *Job*, that upon his return to God, his Land should have many rich veins of Gold: And so One paraphraseth this text thus; Then shall you acquit your self of all your losses, and you shall recover with usury what was taken from you: for, for barren lands which could bring forth nothing, you shall have such as in their entrails shall produce *Porphyry*; (and in stead of those unprofitable Rocks which made a part of your Estate, you shall have fertile Mines, from whence shall issue Rivers of Gold.) Agreeable whereunto is that Exposition of *Jeremias*; *Reparabitur pro pulvere aurum, pro vili pretium, pro sordibus aurum in thronibus; torrentur amari lapides in pretiis*; Thou shalt have for Dust Gold: for vile things those that are precious: for sandy rivers, golden torrents. An hyperbolical expression.

And the Gold of Ophir. Where the best Gold grew: possibly the same with *Pera*, the letters only transposed. *Ophir*; *Gen. 10.* was one of the sons of *Jokan*, who came of *Shem*, from whom, saith *Josephus*, a Country in *India* abounding with Gold, had its name. *Hinc aurum obriatum distans, quæ Ophiritæum*. *Ophir*, is here put for the Gold of *Ophir*: for the word Gold is not in the original.

Verse 25. For the Almighty shall be thy defence. Or, thy Gold; for the same word significeth both *Isai. 45. 19.* because Gold is the worldly mans defence, *Prov. 18. 11.* though he is taken once; *Eccl. 1. 8.* *Prov. 11. 4.* *Eccl. 7. 19.* It is as if he should say, Either thou shalt have gold Gods plenty, or else; then shalt have that which is better than gold, viz. God the Maker and Master of all the world; saith *Jeremias*, who rendereth the text thus; *And the Almighty shall be thy chief gold, and flower, and strength to thee*. He shall be all that thou canst with, or need require. A friend of *Cyrus*, in *Isai. 45.* being asked where his Treasure was? Answered, *in te*. Where *Cyrus* was his friend. Let us answer; *in te* *Almighty*. Where God is my friend. When *David* had said, *The Lord is my portion*; he subjoyned in the next verse, *The Lord is my fortress upon all sides*; *psalm 124.* I have a godly strength, *Psalm 124.* of what God had said to *Abraham*; *hauris shield*, he easily slighted the King of *Sodom* with offers; *Isai. 45.* he said to *Cyrus*, *Isai. 45.*

And thou shalt have plenty of gold. Heb. *Silvum of strength*, op. of heights; that is, as the vulgar interpret it; *argentum educatur tibi*; thou shalt have high heaps of silver; store of money &c. *Isai. 60.* hath the promise of both lives: and if godly men are not always rich in this world, this godliness may be admired for its self. And they must know, that this improvement in temporals shall be made up in eternals; according to that which followeth in the next verse.

Verse 26. For then shalt thou have thy delight in the Almighty. As in thine op-

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Venirem usque ad stationem ejus. Metcer.

That I might come even to his seat. His Tribunal prepared for him. Great is the confidence of a good conscience. See Gen. 20. 5. 1 Pet. 3. 21. But yet *hac cetera omnia audacius dicuntur a misero hominione*; this was too bold a speech for a mortal creature, as God himself (who gave him his wish) will afterwards tell him, chap. 38. 2. and 40. 2. and contrary to that which he had before resolved on, chap. 9. 3. See the like failing in David. Psalm 39. 1, 3. and 2 Samuel 6. 8, 9. In these examples of so good men, we may see how natural it is to us in affliction to rise up against God; as the horse that casteth his Rider; and riseth up against him. This the Poets shadowed out in their fiction of the Giants conspiring to pull Jove out of heaven. That which may be said in favour of Job herein, is, 1. That ver. 6. he professeth to plead with God in Gods strength. 2. That being accused by his friends of so foule offences, he had no other way of clearing himself, then by appealing unto God, whose most just judgement he acknowledged. 3. That he durst not have spoken thus boldly, but in confidence of his mercy. 4. That he would have this his controversy with his friends, (and not his whole life) to be exactly examined and judged by God.

Beys. Verle 4. I would order my cause before him. I would not stick to approach to his Tribunal, there to plead my cause (not against him, as being the Supreme Judge, and not either Plaintiff or Defendant, but) against your false and wrongful accusations, which undoubtedly I would disprove and confute by many forcible and strong Arguments.

Metcer. And fill my mouth with arguments. Heb. Redargutions, Inreproptions, reprehensions. A good Oratour will first rightly lay down his cause, state the Question, as we call it. 2. Confirm it with reasons. 3. Observe what is said to the contrary, and confute it. Job would do all this, if he might have audience: but if to God all this, Job was much mistaken: And so at another time, when in a better mind he could say, Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge. If I justify my selfe, mine own mouth shall condemne me, &c. chap. 9. 15, 20.

Metcer. Verle 5. I would know the words that he would answer me. q. d. I cannot know your minds, O my friends, nor understand your words, which yet I believe are little to the purpose. But God (I know) will utter his mind plainly, and approve my cause which you so rashly condemne. Thus John Halse and other Margins, when they could not have a faire hearing from men, appealed and applied themselves to God, committing their cause to him who judgeth righteously.

Verle 6. Will he plead against me with his great power? No, for then you were in a wo-cake. For if Gods breath blow us to destruction, as so many dust heaps, Job 40. 9. if he frowne us to death, and nod us to destruction, Psal. 80. 16. What shall we think of his Almighty power, which none can abide or avoid? Difficile est contra eum scribere, qui potest prescribere. It is dangerous dealing with him, who hath at his command thirty legions, said the Philosopher to the Emperour, who would needs crack an Argument with him. And should Job dare to do it with the Lord of hostes, as if stronger then he? The thunders of his power, who can bear? The stoutest men quake before him; and as the wormes when it thundreth, wriggle into the corners of the earth, ready to run, as Caligula did, under any bed, or any bench-hole.

Merlin. No, but he would put strength in me. Sic enim ex parte, nonneque persuasus, faith an-Interpretes. Thus was Job perswaded out of the full assurance of his faith, that God would deal with him as a loving Father, and not as a severe Judge: for who can stand before his wrath, or withstand his will? No man surely can contend with God, unless he put strength in him, as he did into Jacob, Gen. 32. whom he upheld with the one hand, as he strove against him with the other. This foregoing with therefore of Job, hath an excellent commendation in it of his faith and allegiency, yet so as that in some things it is blameworthy. For who can come to Gods Seat, but he dwellth in light unapproachable; neither can any one see God and live, Exod. 34. For this boldnesse therefore of his he shall be hereafter sharply reproved, first by his friends, and then also by God himself, stepping forth as it were from behind the flames; overhearing him, and saying, Who is this that telleth thus: how now? chap. 38. 2, 3.

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Verle 7. There the righteous might dispute with him. There for Them; scilicet. when God shall put strength into him: the upright or honest man (who draweth neer with a true heart, in full assurance of faith, having his heart sprinkled from an evil conscience by the blood of Jesus Christ, Heb. 10. 22.) might dispute with God, but not unlesse he have that Advocate with the Father, Jesus Christ the Just One, to appear in the presence of God for him; Heb. 9. 24. as the Lawyer appeareth for his Client to put by and non-suit all accusations, to plead his cause, and to justify him by the only merit of his righteousness and obedience. All Saint Pauls care was to be found in Christ, when fought for by the Justice of God; not having his own righteousness which is of the Law, but that which is through the faith of Christ, Phil. 3. 9. for *in conspectu iudicis, quod fulget in conspectu operantis*, that which is Aug. highly esteemed amongst men, is abomination in the sight of God, Luke 16. 15. They only may dispute with God, that is, in an humble and laudable manner plead with him, as did Jacob, Gen. 32. 24. and Jeremy, chap. 18. 18. who partake of Christs righteousness imparted and impured; opposing to the appearance of Gods wrath the firme perswasion of his grace by the Seal of his Spirit, *Ego quoniam hoc meo est testimonium*! This is few mens happinesse.

So should I be delivered for ever from my Judge. Who would quit me by Proclamation; and then I should the less care to be condemned by you my fellow-prisoners. I care not for many day. fish he that judgeth me is the Lord, 1 Cor. 4. 3, 4. Where note, what boldnes and confidence the upright have in God; neither shall they be herein deceived, as Job was not.

Verle 8. Behold, I go forward. Heb. Eastward, which is reckoned the forefront of the world; because that eye of the world, the Sun, riseth there; and every man looketh to the rising Sun.

But he is not there. scilicet. In that sort; as I desired to finde him, verle 3. he is not visible to me; he is too subtle for shew or sight to seize upon: his judgements also are unsearchable; and his paths past finding out. True it is, that the whole world is nothing else but *Demi explicatum*, a Mirrour or Theatre wherein God may be seen; yet, felt, and found out by those that are blind, Act. 17. 27. If a man hear a Sermon by night, and in the dark, though he see not the Preacher, yet he knows he is there. So Job questioned not Gods Omnipresence; but complained that himself was benighted, and forsaken of his hopes to be eased of his troubles, outwardly in body, or inwardly in minde: this is the judgement of the flesh, when under Affliction.

And backward, but I cannot perceive him. For indeed he is imperceptible by bodily eyes, neither sitteth he any where in this world to decide controversies, as he shall do in the clouds at the last day, when the righteous shall look up, for their redemption draweth nigh; and the wicked shall look on and waille because of him, 2 Thim. 4. 8. Rev. 1. 7. they shall look and lament, yea, be mad for the sight of their eyes which they shall see, as Deut. 28. 34.

Verle 9. On the left hand, where he doth work. i. e. Northward; where God is said to work, either because that in the North-part of heaven are more signes, and of more remarkable influence than in the South: or else because the Northern parts of the world are more inhabited than the Southern, because more temperate; and so there is more of God to be seen there in his works, as letters refracted in a glass. *See galum est speculum, quo Deum intueamur.*

But I cannot behold him. See the Note on verle 8. He hideth himself on the right hand. &c. He worketh not so much in the Southern parts of the world: the torrid Zone is uninhabitable, &c. Yet the Ethiopian Judges were wont to keep the chief Seat for him empty, when they sat in judgement. And hence the Habessinians, that large region of Nubia, had from the Apostles time, as is thought, professed the Christian Faith: though now it hath again, above an hundred years since, forsaken it, and embraced Mahometanism; and Idolatry.

That I cannot see him. See the Note on verle 8. Verle 10. But he knoweth the way that I take. Heb. That is with me. He perfectly understandeth that there is no way of wickedness in me. Psal. 139. 4. so far that I do favour, allow, and willow in: but that the way that I walked in, was my delight and endeavour:

endeavour: that I am upright for the main, that my heart is not turned back, neither have my steps declined from his way, *Psalm 44. 18.* I cannot see him, but he seeth me, and mine uprightness.

When he hath tried me. *sc.* With savour, and not with rigour, (for then who should abide it? *Psalm 143. 2.*) God promiseth to refine his People, but not as silver, *Esa. 48. 10.* that is, not exactly, lest they should be consumed in that fiery trial. This David knew, and therefore prayed, *Examine me, O Lord, and prove me: try my reins and my heart, Psalm 26. 2. and 139. 23.*

I shall come forth as Gold. Which is purged in the fire, shines in the water: as on the other side, clay is scorched in the fire, dissolved in the water.

Verse 11. My foot hath held his steps. I have followed God step by step, walking as I had him for an example, and pressing his footsteps. This Job speaketh of himself, not as vaunting, but as vindicating and defending his own innocency; and as giving *Eliphaz* to know, that he had already done, and still continued to do as he had in the former Chapter exhorted him, *verse 21. 22. Acquaint now thy self with God, &c.* That's not now to do, saith Job; for my foot hath held his steps. *Re at peace:* I am so, saith he, for his way have I kept and not declined. Now, can two walk together, and they not be agreed? Receive, I pray thee, the Law from his mouth. What else have I done, saith Job, when as I have not gone back from the commandment of his lips? Lay up his words in thine heart; this I have done *ex infinitis*, saith he; *vel pre demento*, more than my necessary food, have I esteemed the words of his mouth. So exact a pattern of the rule was Job; so consonant to *Eliphaz* his good counsel. Plain things will joyn in every point one with another; not so, round and rugged things: so do plain spirits clove with holy counsels; not so, such as are proud and unmortified. Let these be touched never so gently, nettle-like they will sting you. Deal with them roughly and roundly, they swagger, as that Hebrew did with *Moses*, saying, Who made thee a man of Authority, &c? *Exod. 2. 14.* Good Job was of another spirit with God, (as it is said of *aleb*, *Numb. 14. 24.*) and followed him fully; *ornavit doctrinam colorem piis efficit*, heavenly doctrine was as the mould, and he as the metal which takes impression from it in one part, as well as another. His constant endeavour was to express God to the world, and to preach forth his virtues or praises by a futable practise, *1 Pet. 2. 9. Grissum ejus retinuit per mens.*

His way have I kept, and not declined. *sc.* In excess or defect, and therefore I am no such flagitious person, as thou, *Eliphaz*, wouldst make of me.

Verse 12. Neither have I gone back from the commandment of his lips *i.e.* *Ab ipsissimo Dei verbo*, from the very word of God, that sure *Cynosura*, which he that holdeth straightly to, may truly say, Lord, if I be deceived, thou and thy word hath deceived me. But of that there is no danger, sith the Scripture is the invariable Canon or Rule of Truth, saith *Irenaeus*, the Cubit of the Sanctuary, the Touchstone of Error, the divine Beam, and most exact Balance, as *Austin* and *Chrysostom* stile it: yea, the very heart and soul of God, as *Gregory*. And if Job lived before the word was written, yet not before the Law of Nature, and the Traditions of the Patriarchs: which whilst they remained uncorrupted, were the commandment also of Gods lips; as having been received from his very mouth, and might far better be called *ipsissimum Dei verbum*, than the Popes *pronunciata*, which Cardinal *Hefius* prophane and blasphemously pronounceth to be the very Word of God.

I have esteemed the words of his mouth more than my necessary food. I have preferred (Heb. *I have hid, or laid up*, as men do precious things, as house-keepers do Provision for their Family) them before my bodily food, my daily bread: and we see what pains men take, what shift they make, *Ut bene sit ventris, ut lateri*, for food and raiment, and other things requisite to the preservation of this life present. Now Job knew that Gods holy word is *luxus reus*, as *Asbanasius* calleth it, the Souls nourishment; and that the promises are *pabulum fidei*, the food of Faith, as another calleth them; that we may better want bread, than that bread of life. Hence he esteemed it more, not only than his dainties or superfluities, but then his substantial food, without which he could not live and subsist: more than his appointed portion (so *some render it*), set out for him by the divine Providence, which cutteth out to every man his allowance. I had rather be without meat, drink, sight, any thing, every thing,

thing, saith One, then that sweet Text, *Come unto me all ye that are weary and besoyladen, &c.* I would not for all the world saith Another, that that one verse *Job 17. 24* [Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world] had been left out of the Bible. And again, There is more worth (saith the same Authour) in those four Chapters, *Job 14, 15, 16, 17.* then in all the Books in the world besides. *Luther* said, He would not live in Paradise without the Word, as with the Word it were no hard matter to live even in hell itself. Of old they were wont to say, It were better for the Church that the Sun should not shine, then that *Chrysostram* should not preach to the people. The Jewes at this day will not omit prayers for their meat or labour. They divide the day, even the working-day, in three parts, the first *ad Tepilla*, for prayer; the second *ad Toras*, for the reading of Gods Law; and the third *ad Malacca*, for the works of their Calling. And when they have read one Section, they begin another, lest they should seem to be weary of their task. Whereas if we read but a Chapter, (not a quarter so long as one of their Sections or Paragraphs) *O what a weariness is it to us!* neither begin we till we have looked over the leaf to see how long it is; so soon sated are we with this heavenly Manna.

Verse 13. But he is in my mind, and who can turn him? He is ever like himself, not mutable, inconstant or various, as men who are (as *Tertullian* saith of the Peacock) all in changeable colours, as often changed as moved. Gods name is, *I am*, *Exod. 3. 14.* And if *Pilate* could say, What I have written, I have written, nothing shall be altered; how much more may the Lord, who is the same yesterday, to day, and for ever? His Decrees are immutable, his power irresistible. Some think that Job complaineth here of Gods absolute power, and little lesse then tyrannical, exercised against him an innocent person. If so, Job was surely much to blame, sith Gods absolute power is never sundred from his Justice; and it must be taken for an undoubted truth; that his judgments are sometimes secret, but always just.

And what his soul desireth, even that he doth. *Id est, Cupit ac facit statim: ejus voluntas est executio*; that is, He desireth and doth it forthwith; his will is present execution. It is his pleasure to lay load of afflictions upon me, but wherefore is it? I know not. But Job should have known that as God is a most free Agent, so his will is not only *reus* but *regula*; neither may any man here presume to reprehend what he cannot comprehend.

Verse 14. For he performeth the thing that is appointed for me. He hath performed all my necessities; so *Vatablus* rendreth it: 'tis the same word that was used for appointed or necessary food; *ver. 12. Voluntas Dei, necessitas rei*; God hath decreed thus to deal with me, and therein I must rest satisfied.

And many such things are with him. I know not but that there may be many more sufferings yet decreed to come upon me in his secret counsel. *Fiat voluntas Domini*. Godly people though they know not many times what the Lord will do, and how he will deal with them; yet they always know that he is a merciful father to them, and will order all for the best. This should content them, and keep them from chafing against God, and from nourishing hard conceits of him, or heavy conceits of themselves, as if wicked because afflicted.

Verse 15. Therefore am I troubled at his presence. At the consideration of his formidable Power and Majesty, I am troubled and terrified: troubled at my present calamities, and afraid of fiercer. This verse then seemeth to be a correction of that with of his above *verse 3.* and not unlike that *Job 13. 21. Withdraw thine hand far from me, and let not things dread make me afraid. Then call thou, and I will answer, &c.*

When I consider, I am afraid of him. I have always imagined that as it were weakness to fear a man, so it were madness not to be afraid of God. Let me be accounted *timoroso*, rather then *temerario*.

Verse 16. For God maketh my heart as if. Methinks I feel it fall asunder in my body like drops of water, and dissolved with manifold afflictions; so that I am hardly able to bear up any longer: I am almost done, as we use to speak, and my heart telleth me. How should it do otherwise when God with-draweth from his the sup-

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plies of his Spirit, Phil 1.19. that Spirit of power, of love, and of a sound mind, 2 Tim. 1.7. *AB* 20.22. saith that great Apostle. *And now behold I go bound in the Spirit up to Jerusalem, &c.* Whereupon One gives this good Note, The Spirit hemmeth us about, comprehendeth and keepeth us. When a mans own strength would fall loose, this supernatural strength stayeth and strengtheneth it. Hence that of David, Psal. 138.3. *In the day when I cryed unto thee, thou answeredst me, and strengthenedst me with strength in my soul.* So Psal. 27.14. *Be of good courage, and he shall strengthen thy heart, which else will melt (as did the hearts of the men of Jericho, Josh. 2.11) like metal melted with fire, or like ice thawed into water, and split upon the ground, which cannot be taken up again. And this is the soft heart Job here complaineth of: God had dispirited him, and*

The Almighty troubleth him] *sc.* With the thoughts of his Almightyesse. See Psal. 39.11. and with so many miseries growing upon him. Now it is not amiss for Gods people thus to be melted and troubled otherwhiles: for by this means shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin, *Isai. 37.9.*

Verse 17. *Because I was not cut off before the darkness*] *i.e.* The afflictions that now are upon me. It is a mercy to some to dye betime, as *Jesab*, and those righteous ones, *Isai. 57.1.* who were taken away from the evil to come. When Gods glory was to passe by, he put *Moses* into the hole of the rock: so he sometimes doth his servants, till the glory of his Justice hath passed upon others.

Neither hath he covered the darkness from my face] *i.e.* He hath neither prevented my troubles by death, as I wished he would have done, chap. 3. Nor yet will he put an end to them by the same means: for, *Mors arumnarum requies* (Chancers Motto) Death is a rest from trouble. To the tossed soul it is as Mount *Ararat* was to *Noah*, where the Ark rested; as *Michal* was to *David*, a means to shift him out of the way, when *Saul* sent to slay him: or as the fall of the house was to *Samson*, an end of all his forrowes and servitude.

CHAP. XXIV.

Verse 1. *Why, seeing times are not hidden from the Almighty.*]

HEB. *Why are not times hidden from the Almighty?* q.d. Who could think any otherwise, that had not been at the Sanctuary, Ps. 73.17. and there heard, Who to the wicked, it shall go ill with him, for the reward of his hands shall be (sooner or later) given unto him? *Isai. 3.11.* The Jew-Doctors conclude, (but fallily) from this Text, that Job denied the Divine Providence. And the Vulgar Latine, to save the matter and save Job from the imputation of Epicurisme, takes the boldnesse to leave out the Interrogative, *Why*, and rendereth it thus, *The times are not hidden from the Almighty*, left by making it a question, Job should affirm, that times and events are hidden from God, or at least should wish and desire that they were so. *Vatablus* thinketh that Job here putteth on the person of one that denyeth Gods Providence, or at least doubteth of it: as if he should say, Ye, my friends, say that nothing is hidden from God; and I now demand of you how the times, and those things which are done in time, can be otherwise then hid from him, when as we see wicked men so to take their swinge in sin, and yet, for ought we see, to escape unpunished? It doth seem by his winking at wicked practises, that he takes no care how things are carried in this present world; as certainly he would do, were he *diligens mundi Occursum, aut rerum humanarum conscium*. This indeed might stagger a David or a Jeremy in a passion, as Psal. 73.2. &c. Jer. 12.1. and make a *Diogenes* or an *Athenes*, turn Atheist. But Job was better instructed in this point, as appeareth by many passages in this

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this Book; see chap. 23. 16; 22. Neither can any such thing be concluded from this Text, if we take in the latter part of the verse.

Do they that know him, not see his dayes?] The whole verse should be read thus; *Why are not times hidden from the Almighty, seeing they that know him, do not see his dayes?* that is, such his most knowing servants could never observe the times and the seasons (of punishing gracelesse persons here) which he hath put in his own power, *AB. 1.7.* *Abraham* indeed (by special favour) was told that *Sodom* should be suddenly destroyed: And *Moses* could say, *Wrath is gone out from the Lord, take a Censer, &c.* Numb. 16.46. As any one is more faithful and familiar with God, for much better and earlier doth he discern his judgements on the wicked, and is affected therewith. See *Hab. 3.16.* with the Note. But there is no certain rule given us, by what punishment to conclude a man wicked; neither can we safely say at what time, or what manner and measure God will punish the ungodly in this present life. That of *Austin* is very right. Some wicked God punisheth here, lest his providence, and but some, lest his patience and promise of judgment should be called into question.

Verse 2. *Some remove the Land marks*] Here he instanteth in all sorts of wicked persons, with their *seculi latitia impunita nequitia*: they go point blank against Gods Commandments, they please not him, and are contrary to all men; and yet who but they, so long as it will last? *Some remove (or touch) the Landmarks*, which the very Heathens held to be sacred, and not once to be touched. *Numa* King of *Romans* made a Law, that if any hid or removed a Land-mark, he should be slain by the next that met him, as a sacrilegious person, or publick Pelt. Gods Law curleweth such an Offendour, *Deut. 27.* and the Civil Lawes passe sentence of death upon him. The Chaldee Paraphrast and old Rabbins understand this and the following Offences, of the old world, full of rapacity and impiety. But are there not the like and worse evils found also amongst us, upon whom the ends of the world are come, in these last and worst times, as *Bernard* fitly yoaqueth them? Read the Catalogue and compare. Reckon also, that you then read or hear this Chapter aright, when applying each passage to your selves, you learn to wash your hands in innocency, or at least in teares for these abominations: As also, if ye be not offended at the prosperity of those who fall into all or but some of these wickednesses, sith the time is at hand when account must be given of all things done in the body, whether good or evil.

They violently take away flocks and feed thereon] Though they eat that on earth which they shall digest in hell. Or, *and feed them*; viz. openly and impudently, with as much insolence as injustice, and as if they had got them by right, and not by rapine and robbery. *Levatur* upon the Text maketh mention of a certain *Helvetian* Tyrant, who violently took away the Oxen from the Plough of an honest Countryman, and told him that it was fit that Clownes should draw the Plough themselves, without the help of Oxen.

Verse 3. *They drive away the Ase of the fatherlesse*] The only Ase of Orphans; those helpless, shiflesse creatures, so mercilesse are these *abigei*, which is no small aggravation of their injustice, (see 2 *Samuel* 12. 3.) For all finnes are now equal, as the Stoicks once held, but lighter or heavier according to their circumstances. To rob the rich is a great offence, but to pillage the poor is far greater.

They take the widows Ox for a pledge] Without which she cannot plough: or, *Her Cow*, as some render it, without which she and her children cannot live. A poor bodys livelihood is his life (as that poor widowes was, *Mark* 12.44. and the like is said of the Hemorrhoeist, *Luke* 8.43) crush this snail in his shell, and you kill him. Now therefore albeit it be not unlawful to take a pledge for security in some cases; yet courtlesse must be used, and mercy must be shewed to Orphans, Widowes, Strangers, and such like, because they are Gods Clients, and he hath taken them into his special care and tuition.

Verse 4. *They turn the needy out of the way*] Either to make room for themselves as the only men. Stand back, say the Sodomites to *Lot*, *Gen. 19.9.* Stand further off, say those in *Isaiah*. See *Prov. 30.14.* *Am. 8.4.* Or else, because when these Spoilers are abroad, they beset the wayes, and no Traveller, be they never so poor and needy, can passe freely by them; inasmuch that they are constrained to leave

D d d 2

leave

leave the broad beaten way, and every where to seek out by-ways and unknown passages, to escape their hands.

Junius.

And the poor of the earth bind themselves together. Left after their Cattel driven away, as before; themselves, as *mancipia nexa*, as slaves linked together, should be taken and carried away by them to such base Offices, as are mentioned in the next verses. Tyrants are looked upon as so many *Comets*, or *Tempests*. *Assilus* styled himself, *Dei flagellum*, or *Orbis visitator*. The scourge in Gods hand, and the worlds waste-good: He arrogantly said, That the Stars fell before him, the Earth shook under him, and that he would make the Inhabitants thereof wriggle into corners as worms do into their holes when once it thundereth. We know who they were, (even those Worthies of whom the world was not worthy) who hunted as Partridges by their cruel Persecutors, and driven out from house and home, wandered in deserts, and in mountains, and in dens and caves of the earth, *I Job. 31. 38.* where they found the wild Beasts more mild and merciful to them, than those hard-hearted Tyrants.

Onagri inter
feras sunt effe-
ratissimi, neque
unquam man-
suescunt. Merc.

Beza.

Fabric. in de-
scrip. peregr.
histori.

Verse 5. Behold, as wild-Ases in the desert, go they forth to their work. These barbarous and brutish Oppressors, skilful to destroy, do live in this world, as the wild-As doth in the wilderness, roving and rambling up and down for booty, whereunto early in the morning they prepare and harness themselves, as if this were their trade and occupation whereby they must needs get their living. *Hic labor, hic opus, vel artificium eorum est.* saith *Lavater*. As man goeth forth unto his work, and to his labour until the evening, *Psalm. 104. 23.* so do these greedy Cormorants, these evening Wolves (as *Micah* calleth them) these spoilers that devise iniquity, and work evil upon their beds, when the morning is light they practise it, because it is in the power of their hands. And they covet fields and take them by violence; and houses, and take them away, &c. *Micah. 2. 1, 2.* Job had suffered much by the Arabian spoilers, those wild-Ases, who continue their old trade to this day, catching and mauling, *visum ex rapto*: neither can they be repelled or restrained by reason of their multitudes, and their incredible swiftness.

The wilderness yieldeth food, &c. Their pillage is their tillage, their rapine their revenue, whereby they maintain themselves and theirs: as the wild-As picks out a living in the desert. But shall they thus escape by iniquity? Have they no other way to work? no better *Medium*? Never think it: In *their anger cast down the people*, O God, *Psalm. 56. 7.* He will do it: for the words are propheticall, as well as operative. Treasure of wickedness profit nothing, *Prov. 10. 2.* Mammon of iniquity, is the next odious name to the Devil; and to the Devil it will bring a man, *1 Tim. 6. 9.* English *Hubertus*, a covetous Oppressor, is said to have made this Will; *I yield my Goods to the King, my Body to the Grave, my Soul to the Devil.* Pope *Sylvester 2.* is said to have given his Soul to the Devil for seven years enjoyment of the Popedom.

And for their Children. We have a profane and false proverb, *Happy is that Child, whose Father goeth to the Devil.* O faithful drudge! said a graceless Son once of such a Father, who died and left him great store of ill-gotten goods.

sero colligit.

Verse 6. They reap every one his corn in the field. The poor oppressed are made by them to inn their crops, and tread their vintages in the end of the year: as the Hebrew importeth, without either meat or wages, or so much as a cup of drink, as the eleventh verse sets forth: which is extreme cruelty, and flatly forbidden, *Deut. 24. 14, 15.* and order taken that the mouth of the Ox that treadeth out the corn should not be muzzled, *Deut. 25. 4.* *Quantum igitur iudicium,* saith *Brentius*, how great judgements of God then will light upon those who do that to men of the same flesh, of the same faith, of the same country with themselves, which they ought not to do to the brut creatures they make use of? *Quod malum in Germania frequens summum est; Vd igitur Germanie.* This, saith he, is a common sin in Germany, woe therefore to Germany. Think the same of England, and take notice that this is one of those crying sins that entrench into the ears of the Lord of Sabboth, *Isa. 5. 4.* and he will hear, for he is gracious, *Exod. 22. 27.* The words are otherwise sent by some: but this to me seemeth most suitable to the subsequent verses.

Verse 7. They cause the naked to lodge without clothing. viz. By denying and detaining

taining from them that they have earned, wherewith they should provide them garments, which are so called, *quasi gardments*: because they serve to guard mens bodies from the injury of the weather. They cause them to lodge naked, because they have no clothing; so some read the text, they lay them open to the pinching cold of the night. And what a misery it is to lye acold and wet, and not to have wherewith to keep us warm and dry, in winter season especially, who knows not? *Hic discis Duo grains esse,* saith *Lavater*. Here then learn thankfulness to God; thou that hast not only a warm and wholesome lodging-room, but also good store of bed-cloaths; and those of the better sort too. Abuse not these blessings to pride and luxury, lest God turn in upon thee spoilers and plunderers, who may leave thee little enough, leave thee *nuam tanquam ex mari*, as they did many in these late shreeding and stripping times, *Ezek. 25. 4.* God threatneth to send the men of the East to dwell (as so many Lord-Danes) in their Palaces, and to eat their milk, &c. When the Children play with their meat, and cast it to the Dogs, what can the Father do less, than bid, *Take away?*

Verse 8. They are wet with the snows of the mountains. Wet they are, but not at all refreshed, as this word (here only found in the Bible) signifieth sometimes among the Rabbins. Cold comfort they finde abroad; and at home they dare not abide, lest rich men should oppress them and draw them before the judgement-seats, *Isa. 2. 6.* or drag them to prison for refusing their drudgery. Hence they are forced to live in the mountains, and desert places, in extreme misery.

And embrace the Rock for want of a shelter. Like Conies or wild Beasts, glad of any lurking place, that may keep them out of the hands of unreasonable and wicked men. What hardship have many worthy men in all ages suffered from persecutors and oppressors (in *Dioclesians* dayes especially) driven out of house and harbour, and glad to take up in any hole, there to lie on the cold stone in stead of a warm bed, (as that good Dutches of *Suffolk*, with that noble Gentleman her Husband did in the Low-countries, whither they fled from the *Marian* persecution) till, as *Eliar* once under the Juniper, they wish themselves out of the world? *Istum hic discit gratia Deo agere,* saith *Lavater*. Here again learn to give thanks to God for this great benefit, if thou maist stay at home, and not be forced to flee for thy life, or for conscience sake: for home is home, as we say, and very desirable: and the Apostle reckons it for a piece of his sufferings, that he was *solus*, and had no settled station, no certain dwelling place, *1 Cor. 4. 11.*

Verse 9. They pluck the fatherless from the breast. What can be more to be pitied than a fatherless suckling? Who less to be molested or violence than the Mother doing that office to her babe? In the Parisian Massacre, one of the murderers took a little one in his arms, who smiled upon him, and plaid with his beard; yet this barbarous wretch was so far from compassion, that he wounded it with his dagger, and so cast it all gore blood into the River. The story of the Infant of the Isle of *Garrisee*, thrown back into the fire, out of which it had sprawled, is well known. So is the savage inhumanity of that merciless *Minerius*, the Popes Champion, who at *Merindole* in France, cut off the Paps of many which gave suck to their Children; which looking for suck at their Mothers breasts, being dead before, died also for hunger. Well therefore might our Saviour say, *Beware of men, Matt. 10. 17.* It had been better the *Indies* had been given to the Devils of hell, said those poor Natives, than to those bloody *Spaniards*, who dashed the Mother in pieces upon their Children, as once at *Barbarbel*, *Hof. 10. 14.*

And take a pledge from the poor. Misery, which should beget pity in them, begetteth but audacity, and inviteth them to ruine the poor, and fill their houses with their spoiles. Some render it thus, They take the poor for a pledge; i.e. putting them to their ransom and mean while enslaving them.

Verse 10. They cause him to go naked without clothing. Naked and barefoot; even with their buttocks uncovered, to their shame, and danger, as *Esa. 20. 4.* So dealt the Popish Bishops with the poor Protestant *Albigenses*, at the Rendition of *Carcaffon*, in France; they let them have their lives upon condition, that both men and women should go thence stark naked; those parts that cannot well be named, being laid open to the view of those Pope-holy *Cruciaters*.

And they take away the Sheep from the hungry. Or, The handful; that little that

that they had leazed; snatching the eares of corn out of their hands, and condemning them thus denuded and despoiled, to a death which is so much the more cruel, as it is tedious and languishing. Some read it thus, *And those that carried their Sheaves, they made to go away hungry*: either not feeding, or not paying their harvest-labourers, and other servants. It is noted in History as a cruelty in the *Athenians*, that they put an engine about their servants necks called *manacles*, and it reached down to their hands, that they might not so much as lick of the Meal when they were sitting it.

Verse 11. *Which make oyl within their walls, &c.* See the Note above on vers. 6. and on vers. 10.

Verse 12. *Men grow from out of the City* viz. Under the pressures of their oppressors. Thus did *Jerusalem* that faithful City, when once become an *harlot*; it was full of judgement, righteousness lodged in it; but now murderers, *Isa. 1. 21.* The like did the City of *Rome*, when, under the Government of *Marinus* set up against *Sylla*, she cried out that the remedy was worse than the disease: and under *Pompey*, *Calpurnius nostrum magnus est*: and under the *Caesars*, that the names of their good Emperors might all be set down in the compass of a signet-ring: and again under the Popes, that for many years together she had not had the happiness to be ruled by any but Reprobates: *Hen, hen, Domine Deus*, saith *Falsiculus temporum*, bitterly bewailing *Romes* misery under her turbulent Tyrants, *Hildebrand, Urban 2.* (whom Cardinal *Benno* worthily calleth *Turban*) *Boniface 8.* and many other such like Monsters. Of most great Cities it may be said, as of that strange vineyard in *Palestina*, *Isa. 5. 7.* God looked for judgement, but behold oppression (Heb. *a scab.*) for righteousness, but behold a cry.

And the soul of the wounded (of the deadly wounded) cryeth out sc. For grief, and in prayer to God for ease.

Yet God layeth not folly to them *Deus non ponit prohibitionem*, so one of the Rabbins rendereth it. God putteth not a stop to the proceedings, he punisheth not those Tyrants, who do oppress whole Cities, making their lust a Law, and overbearing all right with their *Volumus & jubemus*: nothing at all moved with the groans of the oppressed City, or with the out-cries of the wounded. Word for word it is, *Deus non interponit insulsum quid*, God interposeth not any thing insulfe or unfavoury: that is, he suffereth not any cross mean while to befall them: Yea, he so carrieth the matter, as if he favoured them; yea, approved and prospered their crafty and cruel practices: For they live happy, obtain victories, are magnified among men, they flatter themselves in their own eyes, until their iniquity be found to be hateful, *Psal. 36. 2.* Mean while, *felix scelus virtus vocatur*; as the Oratour speaketh, their prosperous villany is called virtue: and if any man mutter against them, yea, if he cry them not up, he is looked upon as a Traytor, as *Thraseus* that noble Roman was by *Nero*.

Tull. de divin. lib. 2.

Dis in Ner.

Herodot.

Verse 13. *They are of those that rebel against the light* Against the common light of the Sun, say some, which they are ready to curse, (as the *Athians*, a people of *Ethiopia*, are said to do) and could wish extinct, that they might sin unseen. Others more fitly understand it of the light of Nature and Scripture; against which wicked Atheists rise up and rebel, as malecontents and mutiners do against lawful Authority. In the poor blind *Ethiops* it is to be seen that some few Principles and Notions of good and evil, right and wrong, truth and falsehood, are yet to be found in corrupt Nature: like as when Cities and great Buildings are overthrown by War, some Towers, some Pinacles survive the violence. Now some desperate sinners against their own souls, take the boldness to tear out these Principles, that might any way disturb their course in sin; and to take an order with their natural consciences, clapping up those Prophets from God, close Prisoners, *Rom. 1. 18.* till at length all that little light is lost, that rush-candle quite extinct. When wine is poured out of a cup, the sides are yet moist. But when it is rinsed and wiped, then remaineth not the least taste. Even so that glimmering of divine Light left in the natural man is so defaced by obstinacy in sin, that not the least spark thereof remaineth. These Bats have flown so long against that light, that at length they have put it out. And whereas to those that live under the Ordinances, there is another light risen, viz. that of Gods Word and works, graceless wretches shut their windows, lest this light should come in upon them,

them, as the Pharisees did: they hate it because their deeds are evil, faith our Saviour: they spurn and scorn at it, saith *Solomon*, *Pro. 1.* they are willingly ignorant, saith *Job. 3. 18.* *Peter*; they wink wilfully, saith *Iustin Martyr*; *Us liberius peccant, libenter ignorant*, saith *Bernard*: they rebel against the light, as *Balaam* did when he set his face toward the wilderness, and would needs curse howsoever. Or as *Pharaoh*, who sat not down under the Miracle *Moses* wrought, but sent for the Magicians. How many are there at this day, who after conviction, get the Bit betwixt their teeth, like unruly Horses, and run away?

They know not the ways thereof A carnal heart is not willing to know what it should do, lest it should do what it would not do. Of such *Bernard* saith, that they seek straw to put out their own eyes with. If they seek after Gods wayes, it is but as a coward seeketh after his enemy, with an hope he shall not finde him: So he is loth to find, and fears to know; therefore he searcheth no further, than will serve his turn, and the little light he hath, he putteth not under a bushel, but under a dunghill. Woe be to these rebels, these *Solifuges*, that refuse or abuse Gospel-light. Turks and Pagans shall have an easier judgement. It had been better for them not to have known the way of righteousness, saith *Peter*, then after they have known it, &c. 2 *Epist. 2. 21.* *Gravia est lux conscientie*, saith *Seneca*; but *gravior est lux Evangelii*, say we: if this light be hated by any, it is merely because it stands in the light of their wicked wayes, as the Angel did in *Balaams* way to his sin.

Nor abide in the path thereof They have no stability, nor settledness *Hol. 6. 3.* in well-doing. They follow not on to know, but soon give over the pursuit and practise of holiness, not caring to add to Faith Virtues, and to Virtues Knowledge. 1 *Pet. 1. 5.* ledgers, &c.

Verse 14. *The murderer rising with the light* Betimes, whiles it is yet darkish: for here *Job* sheweth how those that do evil hate the light, and take the fittest opportunities for a dispatch of the deeds of darkness, daily digging descents down to Hell, and hastening thereto, as if they feared it would be full before they come thither. They spend therefore the whole day in wicked pranks and practices, *proinde videtur commendari*, as shall seem best for their purposes, *interdum latrones, modo fures agunt*. By day they do what mischief they may in woods and deserts: at night they return into the City, and there play the thieves, hoping to do it up-observed. Thus every such one may better say then that Ancient did, *Totum tempus paradisi, quia perdidit, vixi*, I have lost all my time, by spending it loosely and basely: I have been too faithful a drudge to the Devil, whom Christ calleth a *murderer*, and *Trinillian* calleth *Furem Veritatis*, a thief of the Truth. Two notable Thieves of *Naples*, (whereof one was called *Pater-noster*, and the other *Ave-Maria*) had murdered an hundred and sixteen several persons, at several times and in divers places. These were worthily put to a cruel death by the Magistrate: who possibly might by his connivence and slackness in doing his office, be himself guilty of some of those murders: sith, to restrain justice, is to support sin: and not to correct, is to consent to the Crime. *Hemingius* maketh mention of a Felon, who was indicted of seven murders: while the Judge was studying what grievous punishment should be inflicted upon such a bloody villain, an Advocate steps to the Bar, and pleading for him, proved, That the Judge was guilty of six of the murders: for that the Felon was not put to death for the first offence.

Killeth the poor and needy Without Authority. (such as Magistrates have to kill Malefactors, and Souldiers in a lawful Battel to kill their Enemies: *Sum Talbotus pro occidere inimicos meos*; this blunt boisterous sentence was written upon the renowned *L. Talbot*'s Sword, whilest he warred in *France*) and without any present necessity for his own lawful defence, as *Exod. 2. 22.* when he must either kill or be killed: provided that he endeavour first to save himself by flight if possibly he can: For that Tenet of *Soto*, a Popish *Casuis*, is the most false, That it is lawful for a man in his own defence to kill another, because it is a shame to sile. And that also of *Navarra*, that for a box on the ear, it is not unlawful to kill another, for the recovery of his honour.

And in the night is as a thief That is, is a very thief: for this *as*, is *magis expromissum veritatis*, as *Mercer* speaketh, he would not seem to be, but yet is an arrant

Refugium quod non ut oculos eruant.

Bernard.

Job. 8.

Ruin. de Idol.

Rom. prefat.

Quia fugit et ignominiosus: Ad bonum res cupit audire.

arrant thief, ending the day with theft, which he began with murder. How these two fins go commonly coupled, see *Hu.* 4.2. and *Isai.* 13.16.

Verse 15. *The eye also of the Adulterer wasteth.*] Observeth, expecteth, and longeth till it cometh. *De videat illum non precare infirmitate sed malitia*, faith *Varatium*; This sheweth, that he fineth not of infirmity, but of forethought, malice and wickednesse, which he plottereth and ploweth: (as the Scripture phraseth it) purveying for the flesh; *Rom.* 13. ult. putrifying alive, under a sabbie of impure lusts, and daily perishing therein, as *Tiberius* at *Caprea*, by his own confession. This beast was not ashamed of his detestable filchinesse, as being a most impure and impudent defiler of other mens beds. But the Adulterer here spoken of, seeks the covert of the twilight, and another of a disguise. *He puerat huius facti in a secret place* (so the he brew bath it) wrapping it in his cloak, or getting him a Vizzard, which (saith he) shall render me unknown, and none eye shall see me. For as for Gods eye, either he conceals him blind, or presumes him indulgent, not doubting of an easie and speedy pardon. This is charged upon *David*, 2 Sam. 12.10. *Because thou hast despised me, &c.* in thinking to sin secretly, not considering mine All-seeing eye, not caring though I looked on, &c. therefore shall all come to light, *verse* 12. Sin secretly committed, shall bee strangely discovered: yea, perhaps the sinner himselfe shall confesse his finnes, as *Judas*: So sooner or later, God will bring every work into judgement, with every secret thing, *Ecclesiastes* 12. 24. See also *Ecclesiasticus* 23.

Verse 16. *In the dark they dig through the earth.* &c. Heb. *Et digi through hunc*; i.e. the Adulterer doth to come at his Strumpet, with whom he had agreed upon a place of meeting for that evil purpose, and in whole bosome by night (the dark and black night, as *Solomon* calleth it, *Prov.* 7.9) he spareth not to bury his name, substance, soul and carcase, whilst they glut their unclean desires by the favour of the darknesse. This is a *hincernesse*, beyond that of death, *Eccles.* 7.26. But the devil presenteth his *Butter* in so *Lordly* a style, that the soul spies not the hammer and nail in his hand, till he have driven it into the Temples. *Roger Ascham*, who digged that hole at *Nottingham* Castle, and was afterwards hanged at *Tiburn*, (a just reward of his Ambition and Uncleanesse) had the experience of this.

They know not the light] i.e. They brook it not, but run full butt against it, because it discovereth and disquieteth them. See on *ver.* 13.

Verse 17. *For the morning is unto them as the shadow of death*] i.e. They are in deadly fear lest the light should bewray them, and expose them to condigne punishment. How fearful was *Judah* of being shamed, after he had thus sinned, *Gen.* 38.23? And how forward to save his credit by sending his Kid by the hand of that hang by *Haram*? That young man in *Terence* was fore ashamed to be seen in the Eunuchs garment, a token of his Uncleanesse; whereas to have done the deed did nothing so much trouble him. But the children of light hate and shun sin more for the filth that is in it, then for the fire that is in it: the blacknesse of that coal offendeth them more then the heat of it. *Plato* condemneth the Poets for setting forth *Jupiter* Adulteries, whereby the people were drawn to the like wantonnesse; and for saying, it were no matter though men did commit sin, so they could hide it. *Si non casti, saltem cauti*, say the Popish Shavelings, who are sometimes taken in the manner, as was that carnal Cardinal *Crimenensis*, the Popes Legat here, in *Hen.* 8. dayes, and Dr. *Wotton* Dean of *Windsor* in the Reign of Queen *Mary*, apprehended in Adultery, and for the same deprived of all his Spiritual Livings by Cardinal *Pole*. Pope *John* the twelfth, being taken abed with another mans wife, was killed immediately by her husband. In *Germany* a Gentleman of note and his Harlot, were served in like sort, as *Luther* relateth. So was *Robaldus* the Eighth King of *Lombardy*, and *Sergius* a King of *Scotland*. Of all these, and many more *apud dem furoris*, it may well be said, as here, that being noted and notified, they were in the terrors of the shadow of death. Which death to escape

Verse 18. *He is swift as the waters*] He stayes not long in a place, but flies away swiftly (like the River *Tigris*, swift as an arrow out of a bow) to avoid punishment. Heb. *Et in light upon the face of the waters*. The meanings (saith *Orn*) they are as a light

Quotidie perire
me sentio. Suet.

Ter. in Eun.

De Augustino
70 d. 1. 1. 1. 1.
ad 1. 1. 1. 1.

Alti & Mon.
fol. 106.
Ibid. 1905.
Barns Function
Lumb. Coley.

P. Mel. Chron.
Lang. Chron.

a light thing upon the streams of water running swiftly, and carrying it away with speed. Some, that it is spoken in respect of their swift passing on from one wickednesse to another, or their never being settled after such wickednesse committed, but alwayes ready to be overturned as a ship that is unballasted, and so to be drowned in the sea.

Their portion is cursed on the earth] Cain-like, they wander up and down, *a corde suo facti fugitivi*; but their sin will surely find them out; neither can they run out of the reach of Gods rod, &c. This *Job* saith, lest any should gather from what he had said before, that it should be alwayes well with the wicked, and ill with the godly. Some take it curse-wise thus, *Let their portion on earth be accursed, neither let them turn themselves to the Vineyards; soil*, either to dresse them, or to taste of the fruits of them.

He hideth not the way of the Vineyards] That is, say some, to run away by them, which were common wayes to Cities, but by some other obscure by-way that he may not be found. In Vineyards something is to be done at all times, that way therefore they take not, lest they should be discovered and punished. *Beza* rendreth it, *He turneth not into the way* (that is, the nature) of the Vines, which by cutting and pruning, sprouteth out, and becometh more profitable. Others sense it far otherwise. The concise brevity and ambiguity of the words, together with the change of number, hath caused a cloud upon them.

Verse 19. *Drought and heat consume the snow waters*] Here also brevity hath bred obscurity. Snow waters as they are more subtle, so they sooner sink into the dry earth, so dye the wicked, quickly and easly. See *chap.* 21. 13, 31. There are that read the whole verse thus, *In the drought and heat they rob, and in the snow waters; they sin to the grave*; that is, they rob (and run into other flagitious practises) in all weather. Summer and Winter, and never give over till they dye. They persist in their sins (saith *Calvin*) wherein they have been nuzzelled up, even to their grave. This is a good sense. *Luther* tells of one filthy Adulterer, so set upon that sin, that he was heard to utter these abominable words, if I were fure to live here for ever, and that I might still be carried from one Brothel-house to another, I would never desire any other heaven then that. *Va dementia, & impietas*. This beastly man breathed out his wretched soul betwixt two harlots. Once I knew a most odious Adulterer of seventy years old (saith another great Divine) who having wasted his flesh and state with harlots, and lying neer death, was requested thus, *Potter*, call upon God; he replied with his ordinary oaths, *Pox and Wounds*, is this a time to pray? I knew, (saith a third Reverend man) a great swearer, who coming to his death-bed, Satan so filled his heart with a maddened and enraged greedinesse after sin, that though himselfe swore as fast and as furiously as he could, yet (as though he had been already among the bannings and blasphemies of hell) he desperately desired the standers by to help him with Oathes, and to swear for him. *Athenau* reporteth of one covetous Mammonist, that at the hour of his death, he devoured many pieces of Gold, and sewed the rest in his coar, commanding that they should be all buried with him. And our Chroniclers write of King *Edward* 1. that he adjured his son and Nobles, that if he dyed in his Expedition against *Bruce* King of *Storr*, they should not interre his Corps, but carrie it about *Scotland*, till they had avenged him on that *U* surper.

Verse 20. *The Worm shall forget him*] Some read it, *The merciful man forgetteth him*; soil: because himselfe was merciesse. Or because he was a trouble to the world; and a common Pest, therefore good men are glad to be so rid of him; and in stead of sighing over him, say, Let the worm feed sweetly on him, 'tis well he is gone, as he lived wickedly, so he dyed wickedly; let him be no more remembered or honourably mentioned, but moulder away, and fall as a rotten tree. Others interpret the words of the sudden and easie death of the wicked, thus, *The worm shall forget him*; that is, saith *Beza*, being once dead, neither his mother nor his wife do bewail and lament his death, because without that pain and torment, that many suffer when they depart the world.

The wormes shall feed sweetly on him] *Moritur impunitus*, he maketh the worms a fealt with his fat Corps (as Dr. *Taylor* Martyr made account to have done, if buried in *Hadley* Church-yard) and feels no pain.

Ecc

Hi

Theat. Hist. pag.
568.

M. Den. Rog.

Mr. Bolton.

Dan. Hist. 103

He shall be no more remembred.] And this is reckoned up as a piece of his happiness See Eccles. 8. 10. with the Note there.

And wickednesse.] that is, the wicked person, that crooked piece that can hardly ever be set straight again.

Shall be broken as a tree.] As a rotten tree blown down by the wind.

Verse 21. He evil intreateth the barren that beareth not.] Who had more need to be comforted, then further afflicted. But Homo homini Demon. Jacob and Elkanah loved and comforted their wives under this crosse. The Vulgar rendreth it, He hath fed the barren, whereupon some expound it of wicked mens feeding Whores, and maintaining them for their pleasure, keeping them barren, that they may keep their beauty.

And doth not good to the widow.] i. e. Doth her much hurt, for not to do good, is to do evil, Mark 3. 4. He hath afflicted his barren wife, and evil intreated the poor defolate widow his mother. What marvel then if the womb forget him, &c. if his wife bewail not so unkind an husband, nor his mother so unnatural a son, as ver. 30. Thus Beza here.

Verse 22. He draweth also the mighty with his power.] i. e. He hath brought them by force under his girdle, and compelled them to do him homage and service.

He riseth up.] In the fulnesse of his might, as a King against whom there is no rising up, Prov. 30. 31.

And no man is sure of life.] Which the Tyrant taketh away at his pleasure. Or thus, The Tyrant himself, after he hath made all cock-sure, as he may think, is not yet sure of his owne life, dare not confide in his best friends: Dionysius for instance, and our Richard the third. The Hebrew is, And he is not sure of life.

Verse 23. Though it be given him to be in safety.] Heb. It is given him to be in safety, wherupon he relyeth. His safety and prosperity was given him for a better purpose, but (as if God had hired him to be wicked) he abuse it to creature confidence, leaning too hard upon the arm of flesh.

Let his eyes be upon their wayes.] Nevertheless God prospereth them (according to Psal. 34. 11.) Or, as others sense it, God eyeth their wicked wayes, and directeth them to destruction. And the next verse seemeth to make for this Interpretation.

Verse 24. They are exalted for a little while.] Or, They are exalted, but within a little while they are not. This former part of the verse needeth no Exposition, faith an Expositor. And as for the later

Velm fristipica
succidu. ror.
Trem. ex Varr.
Vel. Max.

They are taken away as all other, they are cut off as the tops of the ears of corn.] It may be understood of the like violence, wherewith Tyrants shall be cut off, by which they have cut off other mighty and great men: as Trajibulus King of Milesians by striking off with his staff certain ears of corn, and Tarquin King of Romans by doing the like to certain Poppies in his Garden, signified their minds to have diverse chief men beheaded: which was accordingly accomplished. So Mithridates King of Pontus, by one Letter caused the death of fourscore thousand Romans, trading throughout Asia. Now God loveth to retaliate, as hath been said before. See it exemplified in Adonibezek, Agag, Haman and others.

Verse 25. And if it be not so now, who will make me a Lyar?] Quis conuincetur me? Who shall disprove or confute what I have affirmed? viz. That God doth many things, the depth whereof we cannot fathom, and that he lets wicked men many times spend their dayes in pleasure, and end them without much pain. This I will abide by, and I would fain see the man, qui augeat & possit, who can and will maintain the contrary.

CHAP.

CHAP. XXV.

Verse 1. Then answered Bildad the Shuhite, and said.]

A Pithy and ponderous speech he here maketh, though little to the purpose, for he quite digresseth from the question in hand concerning the wickeds flourishing, and Saints sufferings, and chuseth to sing the same song with his fellowes, concerning the power and Purity of God above all Creatures. See Job 4. 18. and 15. 15. Some men are of that mind, that they will never be said or set down, but strive to have the last word. This was Peters vanity and the rest of the Disciples, Matth. 26. 35. which our Saviour winked at till time should confute them, as it also did soon after.

Verse 2. Dominion and fear are with him.] God is therefore to be feared, because Lord over all. If an earthly King be so Dread a Sovereign, if an apparition of Angels hath so amazed the best men, who would not fear that King of Nations, sith to him doth it appertain? Jer. 10. 7. God is greatly to be feared in the Assemblies of his Saints, and to be had in reverence of all them that are round about him, Psal. 82. 7. Power and terror are with him, so the Vulgar hath it here. He that is able to destroy both body and soul in hell, is surely to be feared, yea therefore to be feared, Matth. 10. 28. If servants should fear their Masters because they have power over the flesh, Col. 3. 23. what should we do, sith he can sooner undo us, then bid it be done?

He maketh peace in his high places.] Or, Among his high persons, those heavenly Courtiers the Angels and Saints. By an unchangeable Decree God keepeth all persons and things in the heavens, both visible and invisible in a most firm and quiet condition, so that there is no clashing, but an happy harmony amongst them. He appeareth (saith One) the differences of the Elements, and obligeth them to force their own inclinations, to preserve the quiet of the world. He shakes all the heavens with so much evennesse, that in the contrariety of their motions they never disorder themselves. Finally, He maintaines peace amongst the Angels, and tempering his Justice with his Goodnesse, he makes himself equally loved and feared of those blessed Spirits. Therefore Job did ill (saith another Interpreter) to offer to make a disturbance there, (as Bildad at least conceived he did) where there was all peace. Senault. Job 23. 4.

Verse 3. Is there any number of his Armies?] God is Lord of Hostes: and (as the Rabbins well observe) he hath his upper forces and his lower forces, as his Horse and Foot ready prest. The upper are here chiefly meant, viz. the Angels and Stars, as appeareth by the Context. An est numerus expeditorum? so Brennius rendreth it; Tremellius, turmariorum, of his Troopers? they are innumerable, and yet no variance amongst them: this is admirable. The Army of Niniveh was quiet, no falling out nor complaining in their hostes, therefore did their King march on, passe through, Nabum. 1. 12. The Turks Military Discipline at this day, is beyond that of all other Nations in the world besides, yea beyond that of the old Greeks or Romans. There is no quarrelling heard at any time amongst their many soldiers, no nor any words at all. Perpetuum silentium tenent ut muris, saith Cuspinianus: There is perpetual silence kept, and most ready obedience yielded to the dumb signes and noddings of their Officers. But all this is nothing to that in heaven. Of Gods Hostes, together with their number, order and obedience: see my Treatise called, the Righteous Mans Recongnice pag 868. 869. Casp. de Cas. p. 471.

And upon whom doth not his Light arise?] that is, his Sun, that Prince of Planets, but servant of the Saints, (as his Name importeth) whose going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof, Psalm 19. 6. It is called, His Light, because as he made it, so he gathered into it as into a Vessel, that first light, which before was scattered here and there in the heavens. Some there are that understand this Text of the light of Gods Omnipotence, Etc 2 others

Merlin.

others of his Benificence: *Quis est quem non superet luce bonitate sua?* Who is it whom he overcometh not with the light of his goodnesse: Surely all the good that is in the Creature is but a spark of his flame, a drop of his Ocean.

Verse 4. *How then can man be justified with God?* *Homo frivolus*, so the Tygurines translate: How can frivolous man, forry man, *Morbis mortisque obnoxius*, Man subject to diseases and death, how can such a man, so mortal and miserable, a masse of Mortalities, a Map of miseries, a very mixture and compound of dirt and sin, be justified with God? How can he be perfect of himself without the gift of grace, without an Advocate with the Father, Jesus Christ the Just One, who alone is the propitiation for our sins, 1 John 2.2. Rom. 3.25. who is made unto us of God, wisdom, righteousness, &c. 1 Cor. 1.30?

Or how can he be clean that is born of a woman? And therefore born in sin and under a curse, the sign whereof appears in the womans bearing and bringing forth, Gen. 3.6. Our whole Nativity is impure. Hence in the Law it is commanded, that the woman should be unclean seven dayes, that the child should be circumcised on the eighth day, and that the mother should remain three and thirty dayes in the blood of her Purification, Levit. 13. For by Nature we are all children of wrath: and *That which is born of the flesh, is flesh*. Neither can any one bring a clean thing out of an unclean, Chap. 14.4. See the Note there. Surely as a slave begetteth a slave, so doth a sinner beget a sinner. Hence we are loathsome to God, as a toad is to us, because poison is in the nature of it. *Infantes ergo non sunt infantes*: Infants are not Innocents, though we commonly call them so, because free from actual sin, they having not yet sinned after the similitude of Adams transgression, as the Apostle expretheth it, Rom. 5.14. But the first sheet or blanket wherein they are covered, is woven of sin, shame, blood and filth, as may be seen Ezek. 16.4, 6. This should teach us modesty and lowly-mindednesse.

Unde superbiit homo cuius conceptio turpis?

Verse 5. *Behold even to the Moon, and it shineth not.* i. e. Either descend in thy thoughts from the highest Orbs as low as the Moon: Or else ascend from Gold, Gems, Jewels, and other Orient resplendent Creatures, as high as the Moon and Stars, and comparing them with the surpassing Majesty of God, thou shalt find no more beauty or brightnesse in them then is in a lump of earth, or clod of clay: those heavenly Lights will appear to be as so many snuffs. Or if thou canst discover no spots and blemishes in them, yet God can, without the help of any such Perspective Glasses as Galileus gat him, to discri mountains in the Moon. Some think it was by Moon light that this speech was uttered, and therefore the Moon is mentioned. But as the Moon is confounded, so the Sun also is ashamed when the Lord of hostes wil display the beams of his glory, Isai. 24.23. and 60.19. There is a Learned Interpreter who thus paraphraeth the Text: Consider, that by reason of the Fall of man, the very creatures, that in themselves are sinlesse, yea the very Moon and Stars (that are so far from earth, and so neer to heaven) have contracted defilement, and are blemished: so that with God, for mans sake, and by mans sin, even they are not accounted free from pollution in his sight: Thus he. The visible heavens are defiled by our sins, and must therefore be purged by the fire of the last day, as of old the Vessel that held the Sinne Offering was to be broken if earthen, or to passe the fire, if of better Metal.

Yea, the Stars are not pure in his sight. What ever they are in ours. A thing that I see in the night may shine, and that shining proceed from nothing but rottennesse. There is a comparative imperfection and impurity in the Stars and Angels, chap. 4.18.

Verse 6. *How much lesse man that is a worm*. He saith not, as a worm, but a worm it self. So Psal. 22. I am a worm, and no man; *nullic me hominis*, as Terullian somewhether phraseth it. David in the Arabick signifieth a worm (saith One) to which he may seem in that Psalm to allude. The word here rendered a worm, signifieth a small worm bred in cheele or flesh, a Mite, a Maggot. Others say, it signifieth rottennesse, which hath no strength. Hereby man convinced of his infirmity, vanity,

*Vermis parvus in carne ut co-
fo nascitur, Ex-
od. 16.24.*

vanity and impurity should learne *Vitium suarum istius agnoscere*, to give glory to God, and to take shame to himself.

And the Son of man which is a worm. *Lumbricus, quo vix quidquam contemptius nominari potest*. So vile and abject a creature is man: The greater is Gods mercy to look upon such a walking dunghil: Learn hereby to know God and thy self, which is the highest point of heavenly wisdom.

CHAP. XXVI.

Verse 1. *But Job answered and said.*

Bildad had vexed him with his impertinencies and superfluous discourses of Gods Attributes, as if Job had denied them, or doubted of them, which was far from him, witness this Chapter. He therefore rippleth up Bildad with a continued smart irony, in the three next following verses, letting loose the reins to his justly conceived grief and indignation, and invading his adversary with these sharp questions by way of wonderment.

Verse 2. *How hast thou helped him that is without power?* q. d. Full well hast thou done it, surely. (See a like irony Mark 7.9. and 1 Cor. 4.8, 10) Thou art a very goodly comforter, and with a great deal of Wisdom thou hast framed thy discourse to my present necessity. Thou lookest upon me as a poor, forlorn, strengthlesse, fruitlesse creature. Thou shouldst therefore have let thy self to support me and shore me up, by uttering not only commodes, sed & accommoda, things true and profitable, but things fit and suitable to my distressed condition. Thou hast spoken much of the Majesty and purity of Almighty God (wherein I well accord thee) but these are words of terror, such as I can hardly bear. Offstrong Physick we say, *Quid nec pueris, nec senis, nec imbecillis, sed robusto conveniat*. That it is not for children, or old folks, or weak ones, but for the stronger sort; it is not for every complexion and state. So neither is every discourse for all sort of people. It is a singular skill to be able to time a Word, Isai. 50.4. and to set it upon its wheels, Prov. 25.11. to declare unto a man his righteousness, which not one of a thousand can tell how to do it like him, Job 33.23. to seek to find out pleasant words, such as have both goads and nailes in them, Eccles. 12.10, 11. (to prick them on to duty, and to fasten them to the right, as pales are to their railes) to divide the Word of God aright, 2 Tim. 2.25. and to give every one his portion in the due season, Math. 24.45. Not as he in the Emblem, who gave straw to the dog, and a bone to the Ass. The good Word of God, if well applied, is profitable to all things, as is here hinted, Psal. 105.10. to help the powerlesse, to save the strengthlesse, to counsel the ignorant, and to set forth things as they are, that there may be no manner of mistake; but then it must be wisely handled, and the help of Gods holy Spirit must be implored, verse 4. that it may be a Word of reconciliation, a favour of life unto life, 2 Cor. 2.16. and 5.19. and whatsoever else is said in commendation of it, Psal. 19.7, 8, 9, 10. Mercer interpreting this verse and the two following, *Huc de Deo accipio*, saith he: These things I understand concerning God, and it is as if Job had said to Bildad, O how bravely helpedst thou him that is weak, and pledest for him that is forlorn, as if God wanted thy patronage and defence! No question but thou art a man fit to advise him, and to set him in a course that he cannot otherwise hit on: This is a good sense also. But what meant Brennius to bring in Job blaspheming here, as thus, *Quem juvas? impotentem? salvas brachium invalidi? Cui consulis? insipientem?* &c. Whom helpst thou, O God? the impotent? savest thou the arm of the strengthlesse? Whom counellest thou? the ignorant? &c. q. d. Surely thou shouldst do so by promise, and it would well become thee to do so by me: But (alasse) thou dost nothing less; and hence it is, that I still stick in the briers, &c. Upon this gloss

gloſs wee may write as the Canonists doe ſometimes, *Palea*, or, *Hec non credo*.

Verſe 3. *How haſt thou counſelled him that hath no wiſdom?*] q. d. Thou lookeſt upon me as a fool and an Atheiſt; but this thou doſt with far greater folly: for I am not the man thou takeſt me for, but can ſay as much for God as thy ſelf, and more too: and if I were ſuch as thou wouldeſt make of me, I might ſo continue for any help I ſhould have by thy counſel. The like hereunto we may ſay to the Papiſts and other Seducers, who pretend to tender our good, to counſel us for the beſt, and to wiſh our ſalvation.

And how haſt thou plentifully declared the thing, as it is?] Heb. the Eſſence, or the Reaſon, or the naked truth: q. d. What ado haſt thou kept to tell me, no more then I knew before? wherein thou haſt fairly loſt thy labour, and miſſed of thy deſign, if ever thou intendeſt to counſel and comfort me: Very wiſely haſt thou done it, I muſt needs ſay for thee.

Verſe 4. *To whom haſt thou uttered words?*] And as thou thinkeſt, words weighty, and worthy of all acception, when in truth there is no ſuch matter: Bubbles of words they are, and big ſwolne fancies, *ſed cui bono?* What tack is there in them? and to what good purpoſe are they? *Melancthon* makes mention of a certain good man, who reading *Ariſtotes* Diſcourſe concerning the Rainbow, conceited thereupon many ſtrange ſpeculations, and wrote to a friend that he had far outdone *Ariſtotele* in that matter. But coming afterwards to the Univerſity, and diſputing there upon that Subject, he was found to be utterly out in thoſe fancies of his, which indeed were no better then a ſublime dotage.

And whoſe ſpirit came from thee?] Or, *Came out of thee?* Was it by Gods Spirit that thou ſpakeſt, or thine owne rather? For there is a ſpirit in man, but the Inſpiration of the Almighty giveth them underſtanding, *Job* 32.8. *Job* would not have *Bilſad* think and term his diſcourſes to be divine Inſpirations, or ſuch admirable pieces, rare ſayings, being but vulgar and ordinary buſineſſes. *Manner* the arch Ana-baptiſt wrote a Book againſt *Luther*, wherein he boaſteth much of the Spirit, and of Prophetical Light, accusing *Luther* for unſpiritual, and one that favoured nothing but carnal things. The Antinomians uſe to call upon their hearers to mark; it may be they ſhall hear that which they have not heard before, whenas the thing they deliver after ſo promiſing a preface, is either falſe, or what is taught ordinarily by others. Some read the words thus, *Whoſe Spirit admired thee?* for the ſpirit goeth as it were out of it ſelf after thoſe things it admireth. The Hebrewes expound it thus, *Whoſe Spirit haſt thou quickned, or confirmed by theſe thy words?* Who is the wiſer or the better for them? *Quam animam per hac feciſti?* What ſoul haſt thou gained to God by thy Doctrine? Conſer *Gen.* 1.2.5. the ſouls which they had made, that is, brought to the true faith and ſervice of God.

Verſe 5. *Dead things are formed from under the waters*] Here *Jobs* tongue, like a ſilver bell, begins to ſound out the great things of God far better then *Bilſad* had done, beginning at the bottom, and declaring that nothing is bred or brought forth, whether animate or inanimate, fiſh or other things in all the vaſt and deep Ocean, but it is by his decree and power. The Septuagint or Vulgar, for dead and lifeleſs things, render *Giantes*, and underſtand thereby *Whales*, thoſe huge Sea Monſters formed under the waters.

And the Inhabitants thereof] That is, ſaith One, other fiſhes in general, which are in the Seas where thoſe *Whales* are: For there is that *Leviathan*, and there are creeping things (that is, ſmaller fiſhes) innumerable. And in particular certaine little fiſhes that are noted alwayes to ſwimme with the *Whales*, as *Guides* of their way, that they may not unawares coming into muddy places, be miſered there. *Ariſtotele* calleth them *Muſcles*; *Pliny*, *Multicores*.

Verſe 6. *Hell and deſtruction are before him*] Here beginneth a Magniſical and ſtately deſcription of the Maſteſty of God; and 1. from his Omnipotence; 2. From his Omnipotence. For the firſt, *Hell and deſtruction are before him*: Not the grave only, but the neathermoſt hell, that moſt abſtruſe part of the Univerſe, and moſt remote from heaven, Gods Court. Of hel we know nothing ſave only what the Scripture ſaith of it in general, that there is an hell, and that the pains of it are endleſſe, eaſe-
leſſe,

leſſe, and remedieſſe, &c. but God only knoweth who are in hell, and who is yet to be hereafter hurled into it. It is the Saints happineſſe that to them there is no ſuch condemnation. *Rom.* 8.1. that over them this ſecond death hath no power; *Rev.* 20.6. That if hell had already ſwallowed them up (as they ſometimes when deſeſted feel themſelves to be in the very ſuburbs of it) it could no better hold them, then the whales ſtomack could do *Jonas*. *Luke* 22.31. *Satan* haſt deſired to have thee; ſkil to hell, but that he ſhall never have; for they are the Redeemed of the Lord, ſaved from the wrath to come, and may triumphingly ſing, *Death, where is thy ſting? Hell, where is thy victory? &c.*

And deſtruction hath no covering] that is, Hell the place of deſtruction, the Palace of King *Abaddon*, (ſo the Devil is called, *Rev.* 9.11) and ſo hell is called in this Text, becauſe thereinto are thruſt all that are deſtined to deſtruction, all the brats of fathomleſſe perdition, ſuch as was *Judas* the Traytor, who went to his place, and all wicked ones, who ſhall ſurely be turned into hel, with all thoſe that forget God, *Pſal.* 9.17. This place is not covered, ſaith *Ferns* here, but open to God, for whomſoever he will caſt thereinto.

Verſe 7. *He ſtretcheth out the North over the empty place*] Heb. *Over Tehom*. *Ariſtotele* ſaith, that beyond the moveable heavens there is neither body, nor time, nor place, nor vacuum. But on this ſide of the heaven there are bodies, time, place, and as it may ſeem to ſome, an empty place: for ſo the Air is here called; over which, and not over any ſolid matter, for a foundation, God hath ſpread and ſtretched forth the heavens which are here called the *North*, becauſe they are moved about the North-Pole, and beſides the North is held the upper part of the world, according to that of *Virgil*,

*Mundus ut ad Scythiam Riphaeſque arduus arcus
Conſurgit; premium Libya deſertum ad aſtrum.*

Hence it is here put for the whole heaven, which held up by the Word of Gods power, without any other props, leaneth upon the liquid Aire, the Aire upon the earth, and the earth upon nothing.

And hangeth the earth upon nothing.]

*Terra pila ſimilis, nullo fulcimine mixta,
Aere ſublata tam grave pendet onus.*

Ovid. 6. *Eſſet.*

The earth hangs in the miſt of heaven, like *Archias* or *Archimedes* his Pigeon, equally poized with his own weight. Of this great wonder, the Philoſophers after much ſtudy, can give no good reaſon, becauſe ignorant of this, that God hath appointed it ſo to be, even from the firſt Creation, *Pſal.* 104.5. *Job* 1.2. The Poets ſaith, that *Atlas* beareth up heaven with his ſhoulders: but we confeſſe the true *Atlas*; viz. the Lord our God, who by his Word alone beareth up heaven and earth: And it is here ſilly alledged as an Argument of his Almightyneſſe. The greatneſſe of this work of God, appeareth hereby, ſaith *Mertin*, that men cannot ſpread aloſt the thinnest curtaine, *abſque fulcra*, without ſome ſolid thing to uphold it.

Verſe 8. *He bindeth up the waters in his thick clouds*] Heb. *Clouds*, which yet have their name from *thickneſſe*, becauſe they ariſe from Aire condensed. In theſe God botteth up the rain, and there keepeth it in by main ſtrength (as the word ſignifieth) though thoſe veſſels are as thin, and thinner then the liquor that is contained in them. This duly weighed, were enough to convince an Atheiſt, eſpecially if he conſider how

The cloud is not rent under them] And ſo cauſeth a cataclyſme to drown the earth, as ſometimes at ſea eſpecially great hurt is done this way among ſhips, by a ſpout, as Mariners call it, the Greeks *Scyſia*, and the Dutch *Eis wickenbreuck*, or Heaven-breack; viz. when clouds cleave aſunder, and diſcharge themſelves all at once, for a great miſchief to mankind. Now that God thus binds up theſe heavy vapours, and keeps them in the clouds as a ſtrong man in a Cobweb, till brought by the winds whitherſoever he pleaſeth to appoint them, they drop upon the earth by little and little, to make it fruitful; this is a wonderful work of God, and ſhould bring

This is the vo-
ry finger of God
Ariſtotele him-
ſelf admireth it
De Cal. 1.2.5.13

Mant. loc. com.
336.

Scut. Ann. pag.
238

Abbo.

Ja. Epist. ad
Ambros.

as they were able to hear, *Mark 4.33.* and not as he was able to have spoken. *Le-guatur de Deo non quantum debemus, sed quantum possumus.* saith *Gratian* the Em-peror, We speak of God; not so much as we should, but so much as we can. We prophecy but in part, and what wonder, kth we know but in part, *1 Cor. 13.* In humane things, the wisest men have professed, that the greatest part of what they knew, was the least of that they knew not: how much more in things divine? By no expressions do we so fully set forth God, saith *Scaliger*, as by those which set forth our ignorance. Our fairest Eloquence concerning God, is our silence, saith *learned Hooker*.

But the thunder of his power, who can understand? Heb. Of his powers; that is, his powerful thunder: which whilst *Aladdin* King of the Latines would by certain Engines (that he had made him) imitate, he justly perished by a Thunderbolt from heaven, his house also, wherein he had attempted so to do, was consumed with fire from heaven, as *Dionys. Halicarn.* and *Orosius* testify. Some by thunder here; under-stand Gods astonishing presence and oration of himself. Others, his force and grandeur, his notable and thundering exploits, which shine all the world over, and to which if all that have been inclined shall be compared, they will appear to be but as a few heat drops to a great shewre of raine. He that shall go about to declare them, shall be forced to say with the Poet,

Clandit ingenium, delirat lingua, uersumque.

CHAP. XXVII.

Verse 1. Moreover Job continued his Parable, and said,

I was *Zophar's* turn, and Job waited a while, as it was fit, to see whether he, or any other of them would take up the bucklers again against him, which when they did not, (as hearing his high expressions concerning Gods Power and Providence, and haply having now a better opinion of him, then before) he advanced his grief by defending his innocency, and maintaining his opinion, in the five following Chapters. Here he is said, after some respite, to *resume his Parable*, which hath its name in Hebrew from *Lording it*, and bearing sway, because allegories and figurative speech, as he saith, are more easily heard, as read, less understood, and better remembered. The word rendered *continued*, is in the Original, *added to his say*; importing either, that he spake now with a coun- rage, as we say, and with a greater Emphasis, as having silenced his adversaries; or that he renewed himself in an higher stile, and his matter were Matter of *Excellency*, *Maxims*, *Acumen*, *Speeches of special excellency and predomancy*, such as might well challenge a throne in the minds of all men.

Verse 2. *God lieth, who hath taken away my judgement.* Job well knew the Na- ture and of an Oath, which is to put an end to all strife and controversy among men, *Heb. 6.16.* For more Authority sake therefore to his ensuing Discourse, as saying God so wickedly in a matter of so great moment, that his friends might the better believe him, he doubled out to begin his speech with a private oath (for a publick in that which is taken before a Magistrate, who upon just cause may exact it) which, do it he saith, is not unlawful, as appears by the ex- ample of *Jacob and Laban*, *Boaz and Ruth*, *Jonathan and David*, &c. to help the truth in speaking, and when the other party will not otherwise be satisfied. But what manner of *Curse*, that the God, whom he so solemnly toucht to himself, had taken away his judgement? Can the righteous Judge do otherwise than right? Or doth not he know, that he is punished less then his iniquities deserved? *Job 24.24.* *For he will not punish without knowledge.* *Job 34.10.* *For he will not punish without knowledge.* *Job 34.10.* *For he will not punish without knowledge.*

pressed out of measure above strength, he spake unadvisedly with his lips, and is af- terwards barely told of it by *Elisha*, *chap. 34.5.* The best faith, if long tried, may flag and hang the wing. *Moses* at *Meribah*, *David* at *Gath*, *Elisha* under the Ju- niper, sufficiently shew, that every new man is two men: that the flesh effluences lusteth against the spirit, and that the best may have their outbursts; yet so, as that the seed of grace still abideth in them, and some way shewes it self; *Job* here for instance. He complaineth of Gods severity, but stormeth not against him. He blu- steth, but he blasphemeth not. He holdeth himself hardly dealt with by God; and yet whilst he so solemnly sweareth by him, he thereby acknowledgeth him a witness of his conscience, a Patron of Truth, a Lover of Right, an Avenger of Perjury, and lastly, the Author and Arbitrer of his life, which he relieveth rather to let go then his Innocency: He can do nothing against the truth, but for the truth, *2 Cor. 13.8.*

And the Almighty, who hath vexed my soul. Heb. *Hath imbrued.* Job should have remembered, that bitter potions bring sweet health, and that *70 misere misere*, the bitterness would soon be past: but he remembered only (at present) the affliction, and the misery, the wormwood and the gall, *Lam. 3.19.* Now no affliction (but especially soul-affliction) for the present seemeth joyous, but grievous: nevertheless afterward it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby, *Heb. 12.11.* But patient Job wanted patience to wait for that. *Ad eo nihil est in nobis magni, quod non queat minui;* such failings are found in the very best.

Verse 3. *All the while my breath is in me.* Periphrasis vite. — *Dum spiritum hos vagat a me;* Whiles I have an hour to breath, I will hold to this Oath of mine: neither may you ever hope to dispute me out of mine integrity. Life is defined by breath, which when it faileth, the man dyeth, *1 Kings 17.17.* *Psal. 146.4.* *Isai. 2.22.* Cease ye from man whose breath is in his nostrils, every moment ready to puff out. What is man (saith *Nazanzon*) but soul and soil, breath and body, a puff of wind the one, a pile of dust the other, no solidity in either? *Justinian* the Emperour, was choked with the smoak of charcoal. *Pope Adrian* with a flye, getting into his throat as he gaped. The Cardinal of *Lorraine* was lighted to his Lodging, and to his long home both at once by a poisoned Torch. Defer not (saith *One*) sith at the next puff of breath thou maist blow away thy life.

And the Spirit of God is in my nostrils. He seems to allude to *Gen. 2.7.* or some tradition of the Fathers to like purpose. *Act. 17.25.* God giveth to all life and breath, and all things. And again, *verse 28.* In him we live, and move and have our being. Wherefore let every thing that hath breath praise the Lord; *Psal. 150. ult.* Yea, let every breath (as some read it) praise the Lord. Let it be as the smoak of the Tabernacle, as Pillars of Incense ascending up to heaven. *Tam. Chryst.* *Dei meminisse opus est, quam respirare.*

Verse 4. *My lips shall not speak wickedness.* Which I should do, should I, contrary to that which the Spirit of God witnesseth to my conscience, through a fained humility confesse, that I have been wicked. Let Gods dejected servant take heed, lest by the temptation of Satan, and the misgivings of their own evil hearts of unbelief, they be drawn to bely the work of Gods Spirit in them, and to hold themselves utterly void of grace, because not indured with such and such measures of grace. Learn to distinguish between imbecility and nullity: shew your selves seich- ful in weakness, though but weak in faith. There is an allowance to gold, with which it may passe: neither is it to be cast aside, because it wanteth some graines, and hath a crack. *Nec unum rejicimus est faciem habere,* saith *Spinoza*. God spin. de trist. seeth nothing amiss in that man whose heart is upright. *2 Chron. 15.17.* He layes Christ the finger of mercy on the tears of his peoples sins, as that Linnet in the Story. He will not crush, but christ this worm Jacob.

Nor my tongue utter deceit. No, for that were to speak wickedness, yes, to speak your self wicked. For the remnant of Israel, shall not (by betraying the truth) do iniquity, nor speak lies: neither shall a deceitful tongue be found in their mouth; *Zeph. 3.13.* For he said, Surely they are no people, children that will not be saved, *Isai. 65.8.*

Verse 5 *God forbid, that I should justify you.* [scil. By saying as you say, viz. that I am an hypocrite, and secretly guilty of some foule practices, for which I thus grievously suffer. I know nothing of this Nature by my self. God forbid, *Ab-sit, res profana sit mihi.* The Hebrew word signifies, a profanation, or profane thing. It was the same they used, when they rent their clothes at blasphemy.]

Till I die, I will not remove my integrity. My perfection some render it, and so God accounteth it, when the bent, frame and tendencies of the heart are for him; though the mans wants be many and great. This Job knew, and would hold to. Let not the Devil baffle us out of our integrity.

Mordicus tembo
Gamb. Edit. 66

Verse 6. *My righteousness I hold fast.* As with tooth and nail, yea, though it be to the losse of my teeth, as it befel that valiant Sir *Thomas Challoner*, who served, when he was young, under *Charles 5.* in the Expedition of *Algier*, where being shipwreckt, after he had swum till his strength and his armes failed him, at the length catching hold of a Cable with his teeth, he escaped, not without the losse of some of his teeth.

And will not let it go. [scil. Upon your persuasions or suspitions, so long as the bird in my bosom continueth singing.]

My heart shall not reprove me so long as I live. His heart must needs reprove him who habitually doth evil, what good shew soever he doth make before men; and though he hide his wickednesse with no lesse subtle sleights, then once *Rachel* did the Idols, *Rahab* the Spies. Conscience is Gods Spye, and mans Overseer. It is *Intus, Index, Vindex*: neither is a body so torn with stripes, as a mind with remembrance of evil actions. This Job knew, and would therefore keep his conscience cleare. This was also *Saint Pauls* greatest, both care, *Acts 24.16.* and comfort, *2 Cor. 1.12.*

Verse 7. *Let mine enemy be as the wicked.* q. d. I need with my greatest enemy no greater hurt, then to be as the wicked, for then he is sure to be wretched. So far am I from saying, that God favoureth the wicked, or that he always suffereth them to escape unpunished.

And he that riseth up against me, as the unrighteous. Or, forward and perverse. This is the same again in other words: and it is well noted to be a popular manner of speaking, wherein when men expresse an abomination of a thing, they wish it to their enemies; taking it for granted, that the power of malice is so great, that no man can expresse it in the wish of any particular evil. See the like phrase, *2 Sam. 8.32* *1 Sam. 25.26.* *Dan. 4.29.*

Verse 8. *For what is the hope of the hypocrite, &c.* Here Job proveth himself to be no hypocrite, by his and their different character and carriage, especially under affliction. Though God kill Job, yet he will trust in him; but what is the hope of the hypocrite, &c? He that maketh a bridge of his own shadow, must needs fall into the brook. The common hope thinks it takes hold of God; but it is but as a child that catcheth at the shadow on the wall, which he thinks he holdeth fast in his hand, but soon findeth otherwise: so shall the hypocrite at death, his hope shall be taken as the shadow of the Great, and that is but cold comfort. While he was in health, and had all well about him, he nourished strong hopes of Gods favour, and thereafter because he gained and gathered wealth apace. So bladder-like is the soul that is filled with earthly vanities, though but wind, it grows great, and swells in high conceitednesse: but is pickt with the least pin of piercing grief. (how much more when stricken with death's dart) it sheweth to nothing, and is ready to sayes one rich wretch did on his death-bed, *Spiritus & fortuna valent*; Life and hope die on you both at once.

Think he shall be saved. Or, When he hath been covetous; raking together Riches, viz. *quid sit in thei rum*. See this notably exemplified in that rich fool, *Luke 12.* whose life and hopes ended together.

Shall he deliver his soul? Extrahet, Shall pull it out by violence, as a sword delivereth its sheath, when God shall make a breach upon their Citadels: come up on them by forthintentry, turn them out of their cottages of clay, by a storme of justice, as when he winneth, is he did that evil servant, *Matth. 24.* tear their bodies and souls asunder, as a man teareth the bark from the tree, or the shell from the fish, leaving

it naked. Where then shall be the high hopes of the Hypocrite? And O what a dreadful skreek giveth his guilty soul, then, to see it selfe launching into an infinite Ocean of scalding lead, and to consider that it must swim naked in it for ever?

Verse 9. *Will God hear his cry?* Here's another distinctive Note between a hypocrite and an honest man. As many are said in *Daniel* to cleave to the better side by flattery, so many false signes will come in, and flatter a man (when he is in health and prosperity) and give their testimony, speak the same thing that true evidences do; but this will not always hold.

When trouble cometh upon him? Then the hypocrite will cry, and make pitiful moans; as a prisoner at the Bar begs for his life. Then Job and Adoniah will run to the horns of the Altar, who till then little cared to come there. But with as ill success they cry to God as *Saul* did, *1 Sam. 28.15.* and as other of *David* enemies did, *Psal. 18.41.* For either God answereth them not at all, *Ezek. 21.23.* Or els he answereth them according to the Idols of their hearts, *Ezek. 14.* gives them bitter answers, as *Judge 10.13.14.* Or if better, it is for the good of others, and for a further mischief to themselves, that he may snatch away his owne and be gone, *Hel. 2.9.* and that he may consume them after he hath done them good, *Job. 24.20.* their preservation proveth but a reservation.

Verse 10. *Will he delight himself in the Almighty?* viz. When trouble cometh upon him, as in the former verse. No, this is *Christianorum propria virtus*, a praeclara esse that none can skill of but Gods people, saith *Hierome*, to rejoyce in tribulation, and then to continue instant in prayer (*Rom. 12.12*) for deliverance, with some confidence grounded upon former experience. *Cum enim in infortiis, saith Bernard.* Together with the Croasse, they have an unction from the Father: anointed they are with that Oyle of gladnesse, the Spirit of glory and of God, which refresheth upon them: and refresheth them amidst all their sorrowes and sufferings; and hence their delight in the Almighty, yea though he frown and lay upon them, as he did upon Job, with his owne bare hand. Not so the hypocrite: for why? he hateth God in his heart, as doth every evil-doer, *John 3.20.* *Est enim talium pars Dei, non est* Bernard. *quid sit: et quid sit talis: am invisibilis* God is light, and therefore hated as a punishment to such iniquitate night-birds. He is holiselle, but the hypocrite falschiselle, as his name also importeth: How then can he delight himself in the Almighty? What complacency can there be, where is such an utter contrariety? They that love the Lord, have evil, *Psalm 123.* but do not hate any hypocrite: least he may, but not loathen: Part with it he may (as Job did with *Benjamin*, lest otherwise he should starve; or as *Phadaius* with *Michal*, lest he should lose his head) but his heart is glued to it still, he hath a morbid mind to be doing, if he durst. Finally, He is without faith, and therefore without joy and peace of conscience. And as for his Spider-web of hope, a little wind bloweth it down. The world hath his heart, and so the love of the Father cannot be in him, *2 John 2.25.* He leaneeth upon the Lord, and saith, *Is not the Lord amongst us, Mic. 3.13.* yet is he rooted in the delights of life: Like as the Apricock tree leaneeth against the wall, but is fast rooted in the earth.

Will he always call upon God? *Hab. 1.2.* *Every time?* No, not scarce at any time. Indeed he begins have learned to curse, so that some hypocrites to pray, *Isai. 26.16.* They have powred forth ascerbes, when they challenge was upon them. When he flew them, then they sought him, and they returned and enquired after God, *Psalm 78.34.* But this was only a prayer of the flesh for ease, and not of the Spirit for grace. This spoke God fair (as the Devil did Christ) only to be rid of him. Thus *Pharaoh* when on the rack, sought out a confession, and called upon Prayer. Job in danger of death leaneeth on the horns of the Altar. The Captivated Jews fasted and prayed for seventy years, to get off their thames, rather then their sins, *Zech. 7.5.* which *Daniel* therefore rekeased lost labour, chap. 9.18. For many wicked men, though in prosperity they have some short-winded wishes (such as was that of *Belshazzar*, *Numb. 23.104.* wherewith compare that of *David*, *Psal. 123.* and for a disservice) or perhaps are able by strength of wit and memory to pray handsomely yet in adversity they set their mouths against heaven, as *Benjamin* his Wolves and Beyle upward, they curse their King and their God, and look upward, *Psalm 137.*

Deo juvante &
subministrante
facultates. Var.

his actual and eminent providence, *Act. 4. 28.*
For which is with the Almighty I will not conceal. *Neque celabo, neque dissimulabo compere tibi.* So the Tigurines translate, *Envious Masters use to hide from their Scholars the best and chiefest part of their skill.* It is reported of that spotted beast the *Zyzz*, that knowing that his time will come into a precious Stone, and so find man in deadly; of pure envy, when he fifth, he maketh a hole in the ground to cover it. *Cardan* speaking of one that had a Receipt that would suddenly and certainly dissolve a Stone in the bladder, and dyed not imparting his Skill to any one, I doubt not, faith he, but that man went to hell; *greed americus, artem suam non talibus similis.* because he envied his skill to those that furnished him: *Idem* more such: but what he knew of Gods mind and manner of dealing (which hath no certain Law, nor invariable rule, but depends upon his free pleasure): he was ready to impart to his friends, who imitated Gods action but wrong ends. *Idem* *Idem*

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[illegible]

Sepeliemur ad-
 huc vivi mori-
 bundi. Vatab.
 εν θανάτῳ
 τελευτήσουσι
 Σατ.

the world, and then men shall clap, and hiss at him in signe of detestation; as they did once at *Sennius, Phocæ, Rich. 3.* whose miseries were a part of other mens hapines, who looked upon them as Wolves and publick Pests.

CHAP. XXVIII.

Verse 1. Surely there is a vein for the silver.]

FOR there is a vein, &c. so Tremellius readeth it. But here is no reason rendered of Gods heavy judgements on the wicked, last discoursed of: but the unsearchableness of Gods wisdom, and the righteousness of his proceedings asserted, whilst some bad men prosper, and some good men suffer. The reason whereof lieth hid (as a River that runneth under ground) from the natural man (and in part, from the spiritual also) be he never so perspicacious or industrious in prying into Natures secrets. The silver vein lyeth very low, and far out of sight; yet is found out and known: as also is the art of fining it. This art was soon learned in the world: and mortals were quickly become metallaries. *Effodiuntur opes, &c.* A great part of this their skill they might have from Adam, according to that of the Divine Chronologer, *Ex Adams sapientissimi Doloris ore promanavit, tanquam ex fonte, quicquid in mundo est militum doctrinarum, disciplinarum, scientie & sapientie.* He that knew so much before his Fall (far more than ever Solomon did) of Natures hiddenest Mysteries, who can doubt but that afterwards also he retained and imparted to his Nephews a great deal of abstruse and rich skill: such as was this here intanced; and afterwards by *Cicerus* (amongst others) celebrated in his second Book, *De nat. deor.* where discoursing of mens witty inventions, he saith among other things, *Nos eris, argenti, auri venas penitus abscondit invenimus, &c.* We have found out the veins of Brasse Silver, Gold, and other Metals, though deep hid in the bowels of the Earth. Some of the Ancients have wished that we had never found out these Metals, because of the great abuse of them. *Iosephus* saith, that *Cain* heaped up great store of them. *Strabo* saith, that *Phalecius* feared, lest in digging for Gold and Silver, men would dig themselves a new way to Hell; *Et Platonem brevi ad superos adducturos*, and bring up the Devil amongst them. Some say that he haunteth the richest Mines, and will not suffer them to be searched. Sure it is, that by the inordinate love of these metals, he drowneth many a soul in perdition and destruction, *1 Tim. 6.* So subject they are to sin, as that God made a Law to have them purified before he would have them used by his people, *Numb. 31. 22, 23, &c.* who should herein have the minde of those *Perfians, Isa. 13. 12, 17.* which regarded not silver, nor were desirous of gold. If Satan offer them these outward things in a temptation, they should answer him as *Abraham* did the King of *Sodom*, with *a God forbid that I should, &c. Gen. 14. 23.* and send them away from whence they came; as *Pellican* sent back the silver Bowl sent him by the Bishop for a token, with this answer, *Astridii sunt quotquot Tigurici cives, &c.* All the inhabitants of our City are sworn not to take any Gift from a forreine Prince. Or, as that noble Marquis *Caracilius* answered the Jesuit, who tempted him with money to revolt from the reformed Religion, and to return to *Italy*. Let their money perish with them, who esteeme all the gold in the world worth one dayes society with Jesus Christ, &c. Let it be remembered, that gold is that which the basest element yields, the most savage *Indians* get, serve apprentices work, *Midianitis* Camels carry, miserable mock-worms adorne, covetous Jews swallow, unthrifty *Russians* spend. Gold makes many men run quick to the Devil on an errand; yea, sell their souls to him, as Pope *Sixtus* the fifth did, for seven years enjoyment of the Popedom. But thou, O man of God, see these things, &c. *1 Tim. 6. 11.* and while others lay fast hold on these bale and bootles businesses, lay thou hold on eternal life, *verf. 12.* But this chitter only.

And

And a place for the Gold where they find it.] Or, From whence they find it; Or, which they find. The Spaniards are said to have found in the Mines of *America* more Gold then earth. It is accounted of Metals the most precious: but it is Opinion that sets the price upon it. The only material of money amongst us, is Gold and Silver; but among the Roman Provinces, it was most times brasse, sometimes leather. The like is said to have been used here in *England* in the time of the Barons wars: And why not? since Anno 1574. the Hollanders then being in their extremities, made money of Paffe-board. Who the first man was that made money of Gold, *Pliny* saith is uncertain. But *Herodotus* writeth, that the *Lydians* were the first Coyners of Gold and Silver for that use. And *Pliny*, that *Cadmus* the Phenician was the first that found Gold; viz. at the Hill *Pangæus* in *Thracia*; a place that aboundeth with Gold and Silver, as *Herodotus* testifieth. But so did *Havilah* (afterwards called *Susiana*, in East-India) long before *Cadmus* was born, *Gen. 2. 11* Near unto this Land of *Havilah*, *Solinus* saith, were two Ilands called, *Chryse* and *Argyre*, that is, the golden and silver Ilands, because they were so full of those richest Metals, *Ut plerique eas auria sola prodiderint & argentea habere*; that many have affirmed the soile thereof to be of gold and silver. *Iunius* thinketh that *Solinus* and *Pliny* called this Land of *Havilah*, (by mistake of Letters) *Babylace*, the Inhabitants whereof, saith *Solinus* (through hatred of gold, for the hurt it doth mankind) buy up and bury very deep in the earth all the gold they can get. Like as *Crates* the Theban Philosopher, is said to have cast his gold into the sea for like reason (as he pretended when he said, at the same time, *Abite male cupiditates: ego vos mergam, ne ipse mergar a vobis*) but indeed, for a name, as *Hierome* rightly judgeth: calling him therefore, *Gloria animal, popularis aura vile mancipium*, a vain glorious fool. There is no hurt in having these Metals, so we love them not; so they do not get within us, as *Luke 11. 41.* so we make not our gold our God, nor lay to the fine gold, *Thou art my confidence, Job 31. 24.*

Verse 2. Iron is taken out of the earth:] that is, out of the Irony vein, which is said to be a drollie kind of earth, not sufficiently digested and hardened to make a stone. Of the generation of these inferiour Metals, see *Pliny* and the *Chymicks*; who yet are not to be hearkned unto, when they tell us, that by their Art they can turn these meaner Metals into gold, sith they are here distinguished by their place, matter, form, &c. Neither is gold the end of other Metals (every of which is perfect in its kind,) and besides, the essence of every thing is indivisible, and the use diverse. Iron can do that which gold and silver cannot. Historians tell us, that *Alexanders* old fouldiers, armed with Shields of Iron, conquered a great part of the world: But when as growing rich, they made them shields of Silver, and were therefore called *Argyræpides*, they were safely beaten by those whom they had formerly subdued. The first inventors of iron and brasse, *Pliny* will have to be the *Cyclopes* or *Cyclopes*. *Diodorus* the *Idæi*, *Dactyli*, or *Vulcan*. *Vulcanum, inquit, ferræ, æris, argenti, auri, omniumque quas igne fabricantur, artem invenisse, ferunt.* And surely if *Vulcan* were the same with *Tubal-Cain* (as sundry Commentators will have it) *Diodorus* was not far from the Truth: for he taught men to work in brasse and iron, *Gen. 4. 22.* Iron they had before, and the Art of using it, how else could they have plowed the accursed earth? But this man added to their skill by his invention, he sharply and wisely taught Smiths-craft, and is therefore by the heathens fained to be the God of Smiths.

And brasse is molten out of the stone.] That is, out of the oare, which is like a stone, and is called *Cadmia*, (as *Iunius* here noteth) perhaps from *Cadmus*, whom *Pliny* maketh the first that invented the use of these Metals, which *Aristotle* ascribeth to *Lydus* the Scythian, *Theophrastus* to *Dalæus* the Phrygian. It is probable that these were the first that shewed their Country-men the use of these Metals, and so were by them accounted the first Authours of what was elsewhere found out long before. Some render the Text thus, And the stone is melted into brasse; that is, by melting is turned into brasse. Many are of opinion that there was anciently an Art of melting stones, which is now lost. Brasse is as it were incorporated into stone or harder matter; but forced forth by the heat of fire. Hence the Vulgar Latine thus rendereth this Hebrewish, *Lapis solutus calore, in as vertitur*. The stone dissolved by heat, is turned into

into brasse. So excellently doth Job here set forth the nature of these chief metals, as *Mercer* would have us to take notice.

Verse 3. *He setteth an end to darkness* i.e. He (*viz.* the Miner) brings light down into the dark entrails of the earth, and fetches out those metals that had long lain hid there, and that else would never have been beheld. Though Nature hath taken pleasure (as One speaketh) to hide all these Metals, yet industry provideth man of certain marks for to discover them, and infallible conjectures to know the time when they must be drawn out of their darkness. *Habent Metallici sua virga metallicas*, Metallaries have their Metal-rods, whereby they search into and distinguish of metals and minerals.

Ovid, Metam.

*Quasque recondi derat, Stygisque admovebat undas,
Effodiantur opes irritamentum a malorum.*

And searcheth out all perfections i.e. That is to be found in those subterraneous Cells, in that bosom and bottom of the earth: the utmost that is there to be had he thoroughly eviscerateth, digging many fathomes under ground, where nothing is to be seen, but a deadly shade; *Ex cuius horrore mori quis posset*; enough to fright one to death, beside the deadly damps, which suddenly breaking out of the veins of the earth, do sometimes choke the workmen.

The stones of darkness, &c. That is, the darkest stones that lye lowest of all in the earths bowels, whither one would wonder how any man should ever come; and especially how the Sun and Stars should come by their influences to make those Metals, and the precious Stones, that are ingendred and bred in the darksome and deadly vaults of the earth.

Verse 4. *The flood breaketh out from the Inhabitants* Broughton rendreth it, from the earths bowels. Others, *Errumpit fluvium juxta accolam*; A River breaketh out near to the Inhabitant; that is, to the Miner, who is forced to leave the place, till by buckets, wheels, and other fit devices the pits be cleared, so that they may fall to work again.

Even the waters forgotten of the foot Broughton, *Unkenned of any foot: Bren-* *sium, Quas nemo pedibus vadare possit.* Unfordable waters, deep and dangerous. To which purpose also the Tigrines translate the following words; [*They are dried up, &c.*] thus, *Superant etiam hominis staturam, & qui poterant vadari?* They are above the height of a man, and how could they be waded through? But better

They are dried up, &c. Heb. *They are drawn up*, or diminished:

They are gone away from men *Mortalis opera*; by such meanes as men use, and are unweariable. *Kep-dalvoort & novius*, saith a Greek Father, What paines will not men take for gain and emolument?

Per mare pauperiem fugiunt, per saxa, per ignes.

Verse 5. *As for the earth, out of it cometh bread*; That is, Bread-corn: *Alma Tellus*, plentifully yeeldeth those precious fruits of hers, as they are called, *James 5. 11.* These fruits lye hid in the seed for a season; and so doth likewise fire in the flint (whereof some understand the following words) yet are they brought at length into the light.

And under it is turned up, as it were fire That is, materials of fire, as coales of &c. or brimstone which hath fire in it, and doth sometimes take fire in the Mines. Or gold, which is to be tried in the furnace, and diverse sparkling stones created of a sulphureous matter, such as is that which *Pliny* and *Isidore* call *Pyrites Persicus*, and tell us, that if it be held hard in a mans hand, it burneth. As also that which *Hieronymus* in *Philostrophus* calleth *Panarbo*, which burneth with a kind of sweet brightness (saith that Authour) that dazzleth the eyes of the Beholder, and hath a strange attractive vertue. Thus it sometimes falleth out, that the upper part of a ground is fruitful, and brings forth graine and grasse, and underneath are precious stones and metals: But commonly where there is gold below, there is the barrenest soyl above. God

In vit. Apol. lib.
3. cap. 34.

God and Nature thereby teaching us, that where the love of money (that root of all evil) groweth, there is no good to be found. A harvest may as well be look'd for in an hedge, as true grace in a gold thrifty-heart.

Verse 6. *The Stones of it are the place of Saphires* Which are excellent Stones, and therefore here joynted with Gold; *Quod pumtis auris collueant*, because they *Plin.* shine with golden sparklings, *Exod. 24. 10.* The Sanbedrin saw the God of Israel, and there was under his feet as it were, a paved work of a Saphire-stone; &c. To shew, saith One, that God had now changed their condition, their Bricks made in their Bondage to Saphire. So *Isai. 54. 11.* God graciously promisseth unto his afflicted Church, that had been *tried with temp'ts, and not comforted*, to lay her stones with faire colours, and her foundation with Saphires; to make her windowes of Agates, and her gates of Carbuncles, and all her borders of pleasant stones: To render her all glorious within, by the curious Enamel and Embroidery of holy graces, and to beautifie also and belpangle her with outward plenty and prosperity, that she might glitter in the eyes of God and men.

And it hath dust of Gold Or, *Or of gold*; better then that which our *Forbisher* in his Voyage to discover the Strait, brought back with him; from which, when there could be drawn neither Gold nor Silver, nor any other Metal, we have seen it cast forth to mend the high-ways, saith Mr. *Cambden*.

Verse 7. *There is a path which no fowle knoweth* That is, say some, those places where this Gold lyeth are so barren, as they bring forth nothing else but gold, nothing for fowles to feed upon, no not discernable by the eye of the Vulture, which *exq.* celleteth in seeing afar off, and smelleth out his prey at a very great distance. But men make their wayes even here, to dig and find out gold, being herein more peripicacious and sagacious, then the very Vultures. The covetous would do well to consider (saith a good Authour) that for the most part those Countries that are furnished with gold, are destitute of better provision, both temporal and spiritual; that it lyeth furthest from heaven, and the best of it in India; furthest from the Church; that though *Adam* had it in the first Paradise, *Gen. 2.* yet in the second we shall not need it; but God shall be our Gold, and we shall have plenty of that which is better then silver, *Job 22. 25.* That wise men have esteemed it as the stones of the streets; *1 Chron. 2. 15.* And that the children of wisdom might not possess it in their girdles, *Matth. 10. 19.* That wicked men have the most of it as their portion; *Psalms 17. 14.* and that the devil danceth in rich and pleasant palaces, *Isai. 13. 21, 22.* &c.

And which the Vultures eye hath not seen Or, the Kites eye, or the Pies, or the Choughs, which yet is said to be *ficiens auris*, desirous of gold, and to hide it when she hath gotten it, though she can make no use of it. Some good Interpreters by this path in the Text, understand the Mines themselves, those under-ground places, as far under ground as the fowles flye above ground; and that are by them and the most prey-seeking beasts unkend and untrod; yet thither goeth the Metallary by his Skil and industry, letting in both light and vital Aire, *Quem solibus arce mirifica e sublimis deducit, ut respice artis, & alantur lucerna*: which with wonderful Art he by bellows bringeth from above into those low holes; that the workmen may breathe, and the lights may be kept burning.

Verse 8. *The Lions whelps have not trodden it* Heb. *The children of pride* (see chap. 41. 34) that is, saith *Vatablus*, *bellua erous & immanis*; fierce and cruel creatures, which yet passe through Mountaines and Vallies and vast forrests; but come not under ground where these Metals are; that's no part of their walk. Where the Vulgar had his *filii infistorum* here, *Sons of the hucksters*, *Mercer* cannot imagine, and his best patrons are hard put to it to defend him.

Nor the fierce Lion passed by it Heb. *The huge Lion*. There are seven names of Lions observed in Scripture, whereof here are two in this verse, of like sound the one to the other. The Tigrines render it here, *the Leopard*, the Vulgar Latine, *the Lionesse*: And his Paraphrast hath the whole verse thus, *Those wild beasts, whose savage humour searcheth out the most solitary places, could never yet find them; and the Lionesses, which run every where when they have lost their little ones, have never approached them.*

Verse 9. *He putteth forth his hand upon the Rock* He, that is, *Mortal man*, the

Camb. Eliz. fol.
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Albert. Dignif.
Aquin.

the Miner, *ver. 4.* (not *God*, as *Mercer* would have it) *pushteth forth his hand: scil.*
to dig down these rocks, that he may come at that Treasure, and make himself Master
of that spoil, that is hidden in their entrails.

Nil tam difficile est, quod non sollertia vincit.

Alexander the Great being asked, How he so soon over-ran the Universe? Answered, I never held any thing impossible to be achieved. When he had heard of any thing dangerous to be done, or unlikely, he would rather set upon it, and say, *Quis periculum parvamini Alexandri*, This is an Enterprize fit for an *Alexander*. So of *Julius Caesar*, (who had in histime taken a thousand Townes, conquered three hundred Nations, taken prisoner a million of men, and slaine as many) sings the Poet

—Caesar in omnia Praecepta

Nil ætium credens, diū quid superesset agendum
Fertur atrox.

Fertur aërox.—

Difficulty doth but whet on Heroick spirits ; it *wakeneth*, but not any way *weakneth* the courageous and industrious. *Hannibal* made his way through the *Alps*, by breaking down a huge Rock putrified with fire, and vinegar powdered thereon. Hence *Journal*.

—Opposuit natura Alpemque nivemque
Deduxit scopulos, & montem rupit aceto.

Deduxit scopulos, & montem rupit acuto.

He overturneth the Mountains by the roots] Or, He turneth it up at the roots of the mountains ; scil. which he mineth, by the obstinacy of his labour.

—*Labor improbus omnia vincit.*

Δουλος ἢ πάντολμος τῆς φιλαχρηματίας ἔσως, saith *Isidore*; the love of money is daring and desperate.

Verse 10. *He cutteth out Rivers among the Rocks* i.e. By cleaving hardest Rocks he draws in flood of water to wash the inward parts of the earth, that he may see what Gold lyeth hid there: as also, to wash and purge his metals, which require much washing. This is the work of his hands. And then for his eye, and as a reward of his labour (for the diligent hand maketh rich, *Prov.* 10.4. and in all labour there is profit, *Prov.* 14.23.)

His eye seeth every precious thing] Heb. Every price; or, All preciousness: *Whosoever is rare*, so Tremellius rendereth it. His house is filled with all precious and pleasant riches, *Prov. 24. 4. Dii habent omnia vendunt*, said the Heathens. God sells all good things to men for their pains taking.

Verle 11. *He bindeth the floods from overflowing*] Heb. *From weeping*; that is, (by an elegant Metaphor) from diffusing and dropping, as those under-ground waters use to do: but the Miner bindeth them; that is, he dammeth them up, and diverteth them, that they may not fall into his pit and mar his work. Thus he removes all lets, and devours all difficulties, and all for a little pelfe which perisheth in the use, and will rather hinder from, then help men to heaven. How much more should we labour for the true Treasure, the Pearl of price, the one thing necessary, &c? *Sĩ tanti vitreum, aquas veram margaritarum?* All those outward things are *ne vera, nec vestra*, as *Quintus* elegantly: They are neither true riches, nor ours, but anothers, as our Saviour telleth us, *Luke 16. 12.* *Aristotle* also teacheth us, That wise men may get riches, but not make it their business. *Brennus* reads this Text, *Perplexa fluminum gyra*; He turneth about the crooked Rivers, putting them into a new channel, that he may get the gold and precious Stones that lye in the bottom; for there are some gold-flowing Rivers: such as are *Ganges* in *India*, *Patom* in *Asia*, *Tagus* in *Spain*, the *Rhine* in *Germany*, &c.

Contrary to the Design of Nature,
he

he revealeth her secrets, and discovereth all that she hideth by this raking out of her riches, and making those things that lye couchant in her bowels as common as if they grew above-ground.

grew above-ground.

Verle 12. *But where shall wisdom be found?*] Here is now the other part of the *Antistheſis*, and the second part of the Chapter; which is nothing so hard as the former was. Wisdom is either natural or spiritual, 1 Cor. 2. earthly, or heavenly; Jam. 3. the wisdom here enquired after is supernal and supernatural: such as can neither be found upon the earth, or diggd out of it: such as cannot be fathomed or found out by humane abilities, or by natural reason. But God revealeth it unto his by his Spirit: for the Spirit searcheth all things, yea, the deep things of God, 1 Cor. 2. 10. And with this Heifer must all those plow, that will find out his riddles. Lucioſi & quibetibi sunt viſu. ſaith Jſaie, Thoſe that are weak-sighted and ſand-blind, if at any time they look wiſthly upon any thing with deſire to ſee it the better, they ſee it ſo much the worſe, and nothing ſo well as they did before. Think the ſame of the moſt accurate and perſpicacious Naturaliſt: when he comes to look into the things of God, he is not only ſand-blind, but ſtark-blind, 1 Cor. 2. 14. he will not ſee (and therefore who ſo blind?) he hath an Antipathy to divine truths: he loveth the Law better than the Goſpel, and any Truth better than the Law. And as for this high point of heavenly wiſdom (called here *illa ſapientia*, with an emph. ſis) whereby is underſtood, that Gods judgements are all juſt, even then when he afflicteth the godly, and proſpereth the wicked, he cannot comprehend it, or yield to it; but is ready to turn flat A theift upon it, as *ſuperſtices* did: denying the divine Providence, and conceiving that all things were carried on by Fate and Fortune. Jobs enemy-friends herein were no wiſer than they ſhould be, when they thus raſhly cenſured him for wicked, becauſe afflicted: and preſumptuouſly took upon them to give a reaſon of Gods proceedings in his various diſpenſations with as much confidence; as if they had been of Gods privy counſel; whereas they ſhould have conſidered, that Gods judgements are unſearchable. and his wayes paſt finding out: and that he who herein is ſcholar to his own reaſon, is ſure to have a Fool to his Maſter.

ster. And where is the place of understanding?] As there is no vein to be found of the divine wisdom, so neither any known place (as there is for gold, silver, precious stones) where it ought to be sought, save only of God by Prayer, *Psalm. 115.* Man, whatsoever good succeth he hath in the forementioned searches, he is nothing so happy nor dextrous in that of divine understanding. *Epiphanius*; resembleth him to the Mole, which doth all his work under ground: but if once he be brought above ground, as he is stark-blind, so is he every way a weak and contemptible creature. The best that are; see but in part, and are sometimes at a loss, about the reason of Gods most righteous proceedings, which men must *mirari, & non rimari*, silently adore, and not over-curiously search into: There is a learned ignorance, saith *Calvin*, of those things, *quia scire nec datur, nec fas est*, which it is neither granted us, nor fit for us to know: and in this, the very desire of knowledge is a kind of madness. Let that saying of *Xenophanes* be remembered; There is no great difference whether a man set his feet or his eyes in another mans house without his leave. *Arcan. Dei sunt fisa.* *Plus. de curios.* *area Dei*; Gods secrets are Gods Ark; pry not, lest ye come halting home, for so doing.

doing.

Verse 13: *Adan knoweth not the price thereof*] Or, the order thereof, in what manner and method God proceedeth: no, though in other things he knew as much as *Homer* did, of whom one saith that he, was *μακρολογος*; *ὁ μακρὰ τὰ ἀνθρώπων ἐπισκευάζων* &c. a man that knew all humane affairs: Or, as *Aristotle* did, whom some have called an Eagle fallen from the clouds: or as *Hierom*, *quem nullum scitile latere*, who knew all that was knowable: or as Bishop *Andrew*, whom, one calleth (but how truly I enquire not) a *gulf of learning*... Sure it is, that man (*forry man*) knoweth neither the price of divine wisdom, for it is invaluable: nor the place of it, for it is investigable: nor the order of it, for that is unattainable till we come to heaven: there being a *wheel within a wheel*, Ezek. 1. and Providence shall one day be unriddled:

Neither is it found in the land of the living.] That is, here upon earth, by any humane wit or industry: In other texts of Scripture; the time while we live in this world.

world, is called, *the day*, Job. 9. 4. and the *light of the living*, Psal. 56. 13. in opposition to death, which is called, *a land of darkness*, as darkness is self, Job 10. 22. where they that *inhabite* are said to be free among the dead, Psal. 88. 5. free of that company, see *Ezay* 38. 11. None but those that live spiritually, and have senses habitually exercised to discern good and evil, Heb. 5. ult. can see any thing of the worth of this wisdom, so as to seek after it as silver, and prize it above gold: for *ignoti nulla cupido*, men covet not what they value not. Now the Cock on the dunghil knows not the price or place of this inestimable jewel, and therefore flights it. Those Epicures especially, *qui suavitè vivunt*, (as the vulgar here translateth) who live in pleasure upon earth, and are wanton, Jam. 5. 5.

Verse 14. *The depth saith, It is not in me*] It is not to be had above ground, may some say; but what, under-ground? Not there neither, saith Job: for the Abyss faith, that is, if it could speak it would surely say, *It is not in me*; and the Sea gives us in the same verdict: dig to the centre of the earth, dive to the bottom of the sea, you shall hear no tale or tidings of her: she neither groweth with gold and precious stones in the earth, nor with Pearls and Coral in the sea: we must be taught of God; and the holy Spirit must joyn himself to our chariot (as Philip did to the Eunuch, *Act*. 8. 29.) he must teach us this wisdom from above, or we can never learn it, *IJa*. 54. 13. A man may read the figure on the Dial, but he cannot tell how the day goes, unless the Sun shine upon the Dial: We may read over the book of the Creature, and the book of the Scripture, but we cannot learn to purpose, till the Spirit of God shine into our hearts, *2 Cor*. 4. 6. The Gospel is full of jewels; but they are locked up from sense and reason, *1 Cor*. 2. 10. The Angels in heaven are searching into these sacred depths, *1 Pet*. 1. 12. and know not so much, but they would fain know more of this *manifest wisdom of God*, that hath such an abundance of *curious variety in it*, (as the word there signifieth) even such as is seen in the best pictures or textures.

Verse 15. *It cannot be gotten for gold*] *Nem emitur, nec estimatur*, it is not purchased or procured with money, as other learning may, (*en precium & pretantiam sapientie*) with a great sum obtained *this freedom*, said that Colonel, *Act*. 22. 28. So may many say of their learning, they have sufficiently paid for it. *Cleanthes* parted with all he had for learning. *Plato* gave thirty thousand Florens for three Books. *Renschlin* gave the Jew that taught him Hebrew, a Crown for every hours pains: *Hierome* got his skill in that language with the hazard of his life, and held it a good bargain. But here's no such trading; see *Act*. 8. 18, 19, 20. *Fie* (quoth that rich and wretched Cardinal, when he saw he must die) *will money do nothing? will not death be hised?* may not heaven be purchased? No, no, God is no Money-merchant: his Kingdom is not *partum*, but *paratum*, *Mat*. 25. 34. his grace is *gratuitus*, *Mat*. 13. 11. To you it is given (and what more free than gift?) to know the mysteries of the Kingdom of God: And to you it is given (*freely given*) on the behalf of Christ, not only to believe on him, &c. *Phil*. 1. 29. That proud merit-monger, that said, *Gratia non accipiam*; I will not have Grace or Glory of free-cost, could not but go without both.

Verse 16. *It cannot be valued*] Heb. *Thrown on the ground*, as Wares were wont to be, and are yet, when they are set to sale, and to be prized or valued.

With the gold of Ophir] The word here rendred *gold*, is not the same with that in the former, or those in the following verses. Five several times gold is here mentioned (because so highly prized among men) and in four several words. *Jerom* on *Jer*. 10. observeth, that the Hebrew have seven several words for gold; and five several sorts are here instanced. That here mentioned, is a special name for the most splendid and glittering gold, *Psal*. 45. 10. *Dan*. 10. 5. *Cant*. 5. 11. Of it comes *Adichtam* of David, or David's golden Psalm, *Psal*. 16. 1. his *ingot* of gold: *Broughton* thinks it to be no Hebrew word, but the name of gold in Ophir; *Ophirizium* dicitur volunt, quasi Ophirizium: Ophir is *Pers*, say some: Others, an land in the Indies, where the most precious gold was to be had, called also gold of *Parvain*, *2 Chron*. 3. 6. This is supposed to be in *Havilah*, *Gen*. 2. 11. It is called *perfectiōis* of gold, *2 Chron*. 4. 21.

With the precious Onyx, or the Saphir] The Onyx is a stone said to be found in the

the River *Ganges*, and to be of a white colour, like the white of a mans nail, whence it hath its name. See of it, *Plin*. lib. 37. cap. 6. *Boet. Hist. Gem. lib*. 2. cap. 90. The Saphir is a stone of a sky-coloured blue, or of a light-coloured purple.

Verse 17. *The gold, and the chrysal cannot equal it*] For Chrysal some read *Diamond*; others, *Adamant*. It hath its name from its purity and transparency. *Ju-nius* rendreth it therefore *nitidissima gemma*. It seems to be, saith One, the last attempt of nature, and makes us finde heaven on earth.

And the exchange of it shall not be for jewels (or vessels) of fine gold] Of *Phex-gold*, so *Broughton* renders it; and would have it come from *Fesse* in Barbary. The Arabians now call gold *Phes*. Of this solid fast gold were made many precious Jewels or Vessels, like that French coyn in the Historian, *in qua plus forma quam pui-ponderis*, in which was not so much weight as workmanship; *Prov*. 25. 11. Apples of Gold, in Lattices of Silver; or put in a Case of Silver cut-work.

Verse 18. *No mention shall be made of Coral*] No talk of Coral or Carbuncle, of Pearl, or any other the rarest and richest Jewels in all the world. We read of *Cleopatra*, that vying with *Antony* in luxury, she drunk up a Pearl of incredible price dissolved in vinegar; and of *Charles Duke of Burgundy*, that in the Fight at *Nan-sey*, he lost a Diamond of that worth, *ut eo tota aliqua regio emi posset*, that therewith a man might have bought a whole country. It was afterwards set in the Popes triple-Crown; but no way worthy to be mentioned in the same day with wisdom.

For the price of Wisdom is above Rubies] Which are so called from their lovely redness; see *Lam*. 4. 7. *Pearl*: some render it: of which *Pliny* saith, *Principium culmenque rerum omnium pretis margarita tenent*; Pearls are the principal of all precious things. They were so of old; but they are not so now-adayes. What huge sums were once given for Saints Reliques (as they called them) and Popes-Pardons? but now the world is grown wiser. *England* is no more a babe: there is no man here, but now he knows that they do foolishly, that give gold for lead; more weight of that, then they receive of this. This and much more to the same purpose, speaketh *Hem-ry* 8. (in his protestation against the Pope) who yet, as a saint Chapman, went not to the price of this true wisdom; as appeareth by that publick speech of his in Parliament, There are many that are too buile with their new *Sumpsums*, and others that dote too much upon their old *Mumsums*, the new Religion, though true, he envied: the old; though his own, he despised, being as a speckled bird, or a cake half baked, &c.

Verse 19. *The Topaz of Ethiopia shall not equal it*] Of the *Topaz*, see *Plin*. lib. 36. cap. 8. It seemeth to have the lustre of Gold, and purity of Chrysal, and those agreeable mixtures of colours, which make the purple of Kings. The operations of this Stone are many and rare, as *Ruens* sets them forth.

Neither shall it be valued with pure gold] *Plato* saith as much of moral wisdom, *Οὐτὶς χρυδὸν ἢ ἀδάμαντος ἢ τὸν ἀσδαντὸν*, No Gold or Gem so glittereth. And elsewhere he saith, that if moral vertue could be beheld with mortal eyes, *mirificos sui amores excitaret*, it would wonderfully enamour men. *Aurelius* the Empe-rouer would say, That he would not leave the knowledge he might learn in one houre, for all the gold that he possessed. *Alphonso* King of *Aragon* professed, That he would rather chuse to lose his Jewels then his Books, his Kingdoms (whereof he had many,) *quam literas, quas permodico scire dicebat*, then that little Learning he had attained unto. Many have been so taken with the study of the Mathematicks, that they could have lived and dyed in it. *Va gignitur stupori nostro*, Wo then to the world because of wisdom: This incomparable wisdom of God in a mystery, as the Apokle calleth it.

Hæc quia pro vilis, sub pedibusque jacet.

Ovid,

Money is most mens study, not without an horrible neglect of pietie, which yet is the principal thing; *Prov*. 3. and profitable to all things, *1 Tim*. 4. 8. as that which

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hath the promise of both lives, *ibid.* Now the Promises are exceeding great and precious things, 2 *Pet.* 1.4. even the *unsearchable riches of Christ*, *Ephes.* 3.8. Such gold as cannot be too dear bought, *Matth.* 13. 44. 46. nor too far fer, no, though so far as the Queen of *Sheba* came to hear the wisdom of *Solomon*; and could have been content to have changed her throne for his footstool. Sure it is, she was no higgard, but parted with abundance of precious things, and sweet odours for that wisdom which she held (and worthily) far more sweet and precious then all her annual entradoes. Sure it is, that if the mountaines were Pearle, the huge Rocks Rubies, and the whole Globe a shining Chrysolite, yet all this were nothing to the worth of the wisdom here commended. How greatly bound then are Gods people to blesse his Name for communicating unto us this unvaluable treasure by his Word and Spirit, 1 *Cor.* 2. Hath he not written for us excellent things in counsels and knowledge, *Prov.* 22.20? hath he not made his Son, that essential wisdom of his, to become unto us, *Wisdom*, *Righteousness*, *Sanctification* and *Redemption*, 1 *Cor.* 1.30? Should some earthly Prince give us a rich Ring off his finger, wherein there were a Chrysolite, a Sapphire, a Topaz, or some other precious Stone, how highly would we honour him, and what would we not be ready to do or suffer for him? And shall we not much more do so for God, rich in mercy plentiful in goodness, abundant in kindness and in truth, who giveth us all things richly to enjoy? O pray for that blessed sight, *Ephes.* 1.18. and 3.18. and reckon one grain of grace more worth then all the gold of *Ophir*; one remnant of faith beyond all the gorgeous and gay attire in the world.

Verse 20. *Whence then cometh wisdom, &c?* See the Note on *verse* 12. *q. d.* No where surely is she to be found but with God the fountain of wisdom, *ver.* 23. To seek her elsewhere is but laborious losse of time; witnesse the Philosophers anxious, but bootlesse disquisitions after the *Summum Bonum*, the true blessedness or chief good; about which there were eight several opinions, and yet all out.

Verse 21. *Seeing it is hid from the eyes of all living* As hath beene before set forth *ver.* 20. They that see most into it, see but in part, and must needs say, that the greatest part of their knowledge, is the least part of their ignorance. Something they know of his revealed will; but nothing at all of his secret. Whereunto we may add, that there are many occult qualities in nature, the reason whereof the wisest men understand not.

And kept close from the fowles of the Aire Which yet fly very high, and seem to touch the clouds of heaven, as the Eagle which delighteth in high-flying. Some will have the Angels (elsewhere set forth as winged creatures) to be here meant: who although they stand alwayes in Gods presence, and see much of his Majesty, yet not at all nothing near, *Isai.* 6. they cover their faces with their wings, as with a double scarf; (as not notable to behold his glory) and make their addressees unto him with greatest self-abasements.

Verse 22. *Destruction and death say, &c.* That is, the dead in the grave, and damned in hell, as some glossie it. Others, man in his corrupt estate, though a child of death; yet capable of salvation; and the wisdom of God hath found out a way to save him by his Son, letting in life by the ear, according to that, *Hear and your souls shall live.* The dead (in sins and trespasses) shall hear the voice of the Son of God (in the preaching of the Word) and shall live, the life of grace here, and of glory hereafter, *John* 5.25. These have heard of Gods wisdom in his various dealings with the sons of men, and that with their ears: both with the gristles that grow on their heads, and with the inward ears of their minds, so that one sound hath pierced both; but yet the one hath not been told them, they can truly say, as the Queen of *Sheba* said to *Solomon*, Thou hast added Wisdom and goodness to the fame, 1 *Kings* 10.7. And as *David* in the person of Christ, *Psal.* 16.11. Thou wilt shew me the path of life: whereby is hinted, that Christ himself as man did not so fully understand in the daies of his flesh, the unconceivable joies of heaven, as he did afterwards, when his whole person was glorified with the glory which (as God) he had with the Father before the world was, *John* 17.5.

Verse 23. *God understandeth the way thereof* The only wise God, who alone knowes

knowes her price, knowes her retreat. *Hæc sunt inferni & mortis verba*, saith *Brenzins*; These are the words of hell and of death. But we may better take them, as spoken by *Job* himself; which yet are to be understood, not as if *Job* thought that there was any place, out of God, where his wisdom might be fought, or any way, out of himself to go to it. But these things are spoken after the manner of men, saith *Merlin*: for wisdom is in God, yea God is wisdom it self. For the wisdom of God is nothing else, but the most wise God: sith whatsoever is in God, is God. Therefore seeing he is well known to himself, how can his wisdom be but as well known unto him? His infinite knowledge and understanding is in some sort shadowed out unto us in the words following.

Verse 24. *For he looketh to the ends of the earth* He is *ὀψιθαυος*, all eye: so that together and at once he beholdeth all things in the whole course of Nature, and under the whole cope of heaven. His eyes behold, his eye-lids try the children of men, *Psal.* 11.4. Where the former pointeth out Gods knowledge, the latter his judgment, his critical descent, saith One. And surely this All-seeing eye of God, saith another Interpreter should keep us within the compasse of obedience, as much as any thing; sith he who is our Judge, is a constant eye-witnesse of our cogitations, communication and whole conversation. *Cave, spectat Cato*: Take heed, *Cato* seeth you, was an old watch-word among the Romans, and a retentive from vice. How much more should this be among Christians? *Ne peccetis, Deus ipse videt*; Be advised, God beholdeth you. Think not that he who is invisible cannot see, or that because he is the high and lofty One that inhabiteth eternity, therefore he cannot see so far as earth; for he looketh to the ends and extremities of the earth, his eyes run to and fro, they are in every place beholding the evil and the good, *Prov.* 15.3. The world is to him as a sea of glasse, *Rev.* 4.6. He seeth through it, and every man before him is all window: he seeth the very entrails of the foule, the heart of the heart, *All things are naked and open before him*, saith the Apostle, *Eph.* 4.13. Naked for the outsidie, and open for the inside of them: the word signifieth, dissected, quartered, and as it were, cleft through the back-bone: He searcheth the Raines, those seats of Lust and most abstruse parts of the body, so wrapt up in fat and flesh, as if no eye should come at them.

And seeth under the whole heaven His providence like a well drawn picture, looketh every way, and extendeth to every the least and lightest occurrence, governing all things wisely and powerfully, and ordering the disorders of the world to his own glory. Epicures and Atheists would thut him up in heaven, as hath been before noted, as if he did neither know nor do any thing here below; but they will find it otherwise.

Verse 25 *To make the weights for the wind* He ordereth wind and water, raine and thunder, *Pondere, mensura, numero, facit omnia*, — therefore wisdom is with him. The winds he weigheth in a balance, then when they seem to blow where they list, piercing through the aire with their violent blasts, God sets them their bounds, and appoints them their proportion: He sends them out as his Postes, and makes them pace orderly.

And he weigheth the waters by measure Both the raine, (not a drop falls in vain in a wrong place, or at randome, but by a divine Decree, as a witnesse of his Wisdom and Goodnesse, *Acts* 17. 24.) and the sea and Rivers: neither doe the winds blow, nor the waters flow without the Lord, who is the great Moderatour, that measureth the waters in the hollow of his hand, &c. *Isai.* 40.12.

Verse 26. *When he made a Decree for the rain* And hence it is, that it raineth upon one City, and not upon another, *Am.* 4.7. See the Note there. The rise of raine out of vapours drawn up from the earth by the heat of the Sun, and the generation of it in the clouds, is no lesse wonderful, then the use of it is necessary for the refreshing and fatning of the earth; allaying the heat, and nourishing the herb and tree, &c. These showres may seeme to arise, and be carried up and downe at randome, and without a Law; but *Job* assureth us, that God maketh a decree, a Statute, or a bound for them, and that he gives, or withholdeth rain at his pleasure.

And a way for the lightning of the thunder Or, for the lightning and the thunder

— *hah*

der: In both which there is much of God to be seen and heard; these being the Harbingers, as it were, and Officers to make room for him, and to manifest his power, which the greatest must acknowledge, *Psalm* 29. 1, 2. and the Saints must take comfort in *verse* 11. As for those impious wretches, that slight these wonderful works of Almighty God, & speak basely of them (as he of whom Mr. Perkins somewhere writeth, that hearing it thunder, said it was nothing but *Tom Tumbrel* a *hooping his tubs*, & was thereupon killed with a thunder-bolt: and those old Italians that used in time of thunder, to ring their greatest bells, and shoot off their greatest Ordnance, &c. on purpose to drown the noise of the heavens:) As they are worse then *Pharac* and *Caligula*, and other heathens, who stiled their chief god, *Alcivonans*, the high-Thunderer: so they shall one day see the Lord Christ suddenly coming upon them as lightning, and dreadfully thundering out that dismal *Discedite, go ye cursed*.

Verse 27 *Then did he see it, and declare it, &c.* Or, *Then doth he see it, and number it, &c.* *scil.* When he ordereth winds, waters, and other creatures, he hath wisdom ready & in number, as we say; as well known, and as familiar as men have those things they daily deal in. *Ilavo vero verbum congerio*, saith an Expositour, This heap of words, God saw it, numbered it, prepared it, stretched it out, serveth but to shew how intimate wisdom is with God, and how proper to him. And left any should say, Hath God then communicated no heavenly wisdom to his creature? Yes, saith *Job*, but such as is thus circumscribed;

Verse 28 *But unto man he said &c.* *q.d.* Let him not curiously pry into Gods secrets, nor rashly censure others (as you have done me) but out of a reverential fear of God, eschew evil and do good, for this shall be his wisdom, *Deut.* 4. 6. and the contrary, *Jer.* 8. 9. See like *exis*, *Deut.* 29. 29. *Eccles.* 12. 13. *Psalm* 111. 10. *Prov.* 1. 7. and 9. 10. with the Notes.

CHAP. XXIX.

Verse 1. *Moreover Job continued his Parable.*

OR, his sentence, as *Tremellius* rendreth it, his sententious and elegant oration, his *aurum stemen orationis*, golden flood of grave discourse, as we may better call it, then *Tully* did *Aristoteles* *P. I. ticks*. Here *Job* describeth graphically his former felicity; as in the next Chapter his present misery. The promise of Prosperity to Gods people is to be understood with exception of the cross, wherewith, *if need be*, (*1 Pet.* 1. 6.) they are sure to be exercised (and they shall take it for a favour too, *Heb.* 12. 6.) by the armour of righteousness on the right hand, and on the left; By honour and dishonour, by evil report and good reports, &c. *2 Cor.* 6. 7, 8. they must learn to be *baſed*, and to abound, to be full and to be hungry, &c. *Phil.* 4. 12. though this be an hard lesson, *Perquam durum est? sed ita ex scripta est*, saith the Civilian: Hard or not hard, we must frame to it, and hope for better. The Epicures held, that a man might be cheerful amidst the most exquisite torments: 1. In consideration of his honesty and integrity: this indeed was *Job*'s great comfort, as we see *chap.* 31. And, 2. In consideration of those pleasures and delights that formerly he had enjoyed, and now heared up himself with the remembrance of. But how slight and slender a comfort this was, *Job* setteth forth in this Chapter. And who knoweth not that as it is a sweet thing in prosperity to relate what hazards and hardship we have passed through: so in adversity it is grievous to call to minde what better dayes we have had? And yet it is but reason, that we should eate the crust and crum together; receive, I mean, evil at the hand of God as well as good, *Job* 2. 10. See the Note on *chap.* 27. 1.

Verse 2. *Oh that I were as in months past* *O mihi prateritos, &c.* Though *Job* desireth not so much to be young again, (which to be, *Chiron* and *Cato* are said ferri-

ouly to have refused) as to prosper again; for this is that we all covet: but we shrink in the shoulder, when called to carry the cross. To shew his earnest desire, he redoubleth his wish, *as in the dayes, &c.* and God answered him to the full, by redoubling upon him his former prosperity; not for dayes and months, but for divers years together: and by giving him again *all things richly to enjoy*: So liberal is the Lord to his, that he many times giveth them more then heart can wish.

When God preserved me *]* That, he acknowledged God to be the author of his earthly felicity, was well done: but not so well to think that God preserved him not, because he prospered him not: see the like *verse* 5. God oft wraps himself up in a cloud, and will not be seen till afterwards; but his hand is ever upon all them for good, that seek him, *Ezek.* 8. 22. he knoweth their souls in adversity, *Psalm* 31. 7.

Verse 3. *When his candle shined upon my head* *]* When I was apparently blessed by him, and all went *baile well* with me. The Sun smot me not by day, nor the Moon by night, *Psalm* 121. 6. but both seemed to be made, and to make for me. Nay, more; the sweet sunshine of Gods loving countenance was displayed upon me, which is not like the winter-sun, that casts a goodly countenance when it shines, but gives little comfort and heat. *Job* had both counsel and comfort from God; and that when other men were to seek of both: For,

By his light I walked through darkness *]* Without the least fear of those evils and miseries, that put others into very great dilemper. So *Noah* was — *Medius tranquillus in undis*. *Abraham* stands upon the Hill, and seeth the Cities of the Plain burning. *David* can walk (not step,) through (not cross,) the valley (not a dark entry,) of the shadow of death (the darkest side of death,) and not fear (though he should go back again the same way.) And why? for *thou art with me*, saith he, *thy rod and thy staffe they comfort me*, *Psalm* 23. 4.

Verse 4. *As I was in the dayes of my youth* *]* *Hybernorum meorum*, so *junius*; As I was in the dayes of my winter-quarters, when I lay and did little more then gather up mine affligations. Others render it, *As I was in the dayes of mine Autumne*: that is, when, being a great man, I refreshed the poor as Autumne doth the passenger and others with its fruits. But they do best that render it *dayes of my youth*, which hath the same name in Hebrew with *winter*, and with *reproach*; because (say some) young people are prone to reproachful practises, and that age is commonly frozen in vice, no vertue then springing or shewing it self. So *Eccles.* 11. 10. the word used to signifie *youth*, signifieth *darkness* or *blackness*: to note that youth is the dark age, many times oted with sin: and therefore young men should cleanse their wayes by cleaving to the word, *Psalm* 119. 9.

When the secret of God was upon my tabernacle *]* *i. e.* When God did so friendly and familiarly intermedle with mine affairs: making them to prosper. When his most wise conduct did govern my house, and did provide for it; stopping those secret leaks, and that hole in the bottom of the Bag, by which other mens Estates do usually run out: and supplying me and mine, *tangquam virgula divina*, with all things necessary for life and godliness. The Greek hath it, *When God gave my house a visit*. And some taking the *secret of God* here, for his law and covenant, say, that *Job* was good betime: and when but a young house-keeper, had a Church in his house, and much resort thither of godly people.

Verse 5. *When the Almighty was yet with me* *]* To prosper me, and give me all that heart could wish, or need require. But if that be not done, Gods people are apt to think him absent. *Is the Lord amongst us?* say they in the wilderness: as if that could not be, and they athirst. So *Gideon* in the invasion of the *Midianites*, The Lord, saith the Angel, *is with thee, thou valiant man*. But *Gideon* said unto him, *Oh my Lord, if the Lord be with us, why then is all this befallen us? If it be so, why am I thus?* as the said, *Gen.* 25. 22. *Si amatur, quomodo infirmatur?* If *Lazarus* be Christs friend, why is he sick? But these two may very well stand together: and God is never nearer to his Children then when they for crying cannot see him. *Moses* speaks of the goodwill of him that dwelt in the bush, the burning bush, *Deut.* 33. but, not consumed. God is with his in the fiery tryal; *1/a.* 43. 2. as he was with the three Children, and with the Martyrs.

When my children were about me] Round about my table, *Psalm* 128.3. Muri-
gerous and obsequious unto me: When my children and servants (for the word 'fig-
nifieth both) were about me; as Circles about a Point or Center, all looking at, and
observing me, to do as I directed them.

Verse 6 When I washed my steps with butter] When I had of every thing *Gods*
plenty, as they call it. Butter enough to have washed my feet in, had I been so proud
and profuse. And Oyle great store, inasmuch as that Rivers thereof seemed to flow
for me from those Rocks and craggy Mountaines in *Arabia Petrea*, where some say
Job dwelt. *Lavater* upon the Text, tells us of Rocks that yeeld Oyle, and of *Pe-
trorum* or *Petræarum*, a Sovereign Ointment (very good against diverse Diseases)
that issueth out of Rocks, whence also it hath its name (not unlike that berry which
the French call, *Uva de Spine*, the Grape of a thorn :) But this whole verse seemeth
to be an *Hyperbole*, (not unlike that of *Zophar*, chap. 20. 17. and that of *Moses*;
Deut. 32. 13. Confer *Gen.* 49. 11. and *Psalm* 80. 16.) importing the very great abun-
dant of all outward comforts and contentments, that *Job* once enjoyed. He had
the reward of humility, and the fear of the Lord, even Riches, and Honour, and Life,
Prov. 22. 4. Riches he had *quantas optare nullus audeat*, (as *Austin* saith of *Con-
stantine* the Great) more then heart could wish. What Honour he had with his
Wealth, (and that is to be chosen before Riches, *Proverbs* 22. 1.) he setteth
forth at large in the following verses. And what long life he promised himselfe,
not without the continuance of both the former, see *verse* 18, 19, 20, with *chap.* 42.
12, 16, 17.

Verse 7 When I went out to the gate] i.e. To the place of Judicature, called by *Sa-
lomon*, the holy place, *Eccles.* 8. 11. Because *God* sitteth in the midst of those Gods,
Psalm 82. 1. The *Ethiopian* Judges were wont to keep the chief Seat empty for him.
It appeareth by this Text, that *Job* was a Judge or chief Magistrate, not like those
whom *Ely* calleth *Scabs* or *Wounds*; but those whom the same Prophet calleth
Healers, or *Binders up of Wounds*, and *Hofea*, *Shields*, as *Junius* translateth,
Hof. 4. 8. and another Prophet, *Heires* or *Possessors of restraint*, *Judg.* 18. 7. It appear-
eth also that he did Justice in his own person: so did *David*, *Solomon*, *Jehoiaphas*, *A-
gustus*, *Cæsar*, more vigorously then any young man, and more prudent then any old
man, as the Historian saith of him: Which whilst *Aurelian* the Emperor neglected
to do, he was even bought and sold by his Deputies.

When I prepared my Seat in the street] i.e. My Judgement-seat, where he fate
Sub dio, non attollens inane supercilium, sed exhibens utile ministerium: Not pri-
ding himself, but profiting others, whilst Justice, Justice, as *Moses* speaketh, that is
pure Justice, was duly administred. Over this Tribunal might well have been set
that Dittich at Zant.

*Hic locus edit, amat, punie, conservat, honorat,
Nequitiam, pacem, crimina, jura, bonus.*

Verse 8 The young men saw me, and hid themselves] As awed with my presence,
and fearing the censure of my gravity. *Valer. Maximus* reporteth the like of *Mar-
cus Cato* among the Romans; as being *Vir irigida innocentia*, saith *Livy*; *Et vir-
tutis quam similis*, as *Velleius* hath it; that is, a most strict and very virtuous Ma-
gistrate. Hence at their *Flordia*, those wanton sports, the youth could not play their
pranks till he departed; they all crying unto him, *Ant vulum deponas, aut discedas*,
either lay down your grave looks, or leave the place.

And the aged arose and stood up] Performing that respect to me which was due to
them, *Lev.* 19. 32, and saluting me as the Athenians did their *Phocion*, by the Title
Of *Bonny*; Or as the Romans did their *Trajan*, by the stile of *Optimus*, the best Ru-
ler that ever they had: and all both young and old crying out, as once they did at
Rome to *Severus* the Emperour, All men do the better in all respects for thy good
Government. These Acclamations and publick honours, though *Job* sought not, yet
it could not but be a comfort to him, as it was to *David*, that whatsoever he did plea-
sed the people.

Verse 9 The Prince refrained talking] Not only as acknowledging his Authori-
ty, but as admiring his great Eloquence, and hanging upon his lips, as the
babe

babe doth upon the brest, the Bee upon the flower, or the little bird upon her Dams
bill.

And laid their hand on their mouth] Kissing their hands and adoring me (*a-
dore est applicare manum ad os*) Or rather, as stopping their mouths, being asha-
med to speak in his presence, whom they knew to be far beyond them in wisdom and
elocution. Now of this honour done *Job* by all sorts of people, *Brentius* hath this
Note, *Parum est ingentes camelos possidere, &c.* It is a small matter, that *Job* had
many Camels and Flocks of sheep: this was a greater blessing of *God* upon him, that
he was honoured and observed by all sorts. This followeth virtue (as the shadow
doth the body) at the heels. To do worthily in *Ephrata*, is the way to be famous in
Bethlehem, *Ruth* 4. 11.

Verse 10 The Nobles held their peace] The Hebrew word for Nobles, signifi-
eth such as stand in the presence of great Princes; or, such as the people eyeth and revere-
th all things to them. These (after the example of those forementioned Princes,
verse 9) Held their peace] Heb. Hid their voice, as ashamed to hear themselves
speak before such a Master of speech, as *Job* was; of whom it might well be said, as
once of Dr. *Whitaker*, That never any man saw him without reverence, nor heard him
without wonder.

And their tongue cleaved to the roof of their mouth] *Ex metu loquendi*, as be-
ing afraid before me, though themselves were *Antecessores vocis* (as some render the
former words) eloquent men and able Speakers. *Demosthenes* that great Oratour,
being to speak before King *Philip*, three several times stood speechlesse, and thir-
ty several times forgot what he had prepared to speak unto him. An awful respect
to *Jobs* dignity and worth, caused this extreme silence in these Grandees. And
besides, it may be they were of *Plinyes* mind, who said, *Non minus interdum*
Oratorum est tacere quam dicere. There is a time to keep silence, and a time to speak,
Eccles. 3. 7.

Verse 11 When the ear heard me, then it blessed me.] That is, it praised me, and
praised *God* for me, as for a common blessing: so weighty were my words, and so
just my sentence, not unlike that of the *Arespagites* in *Athenis*, which was so up-
right, that none could ever say, That he was unjustly condemned by them; but
both parties, as well those that were cast, as they that cast them, were alike con-
tented.

And when the eye saw me, it gave witness to me] *Job* (though he neither sought
it, nor was puffed up with it) had that *Pulchrum monstrum*, & dicier *Hic est*. The
like happinels befel *Demosthenes* at *Athenis*, and *Pliny* at *Rome*.

Verse 12 Because I delivered the poor that cried.] Here are set forth the true
causes of that great respect that was generally given *Job*: he was a good Justicer,
such as *Jethro* describeth, *Exod.* 18. 21. He hated much more then did *Mithridates*,
such as maliciously persecuted *Verue* forsaken off fortune. And as *James* 5 of *Scot-
land* was called, The poor mans King, so might *Job* well have been: for no soom-
er could a poor body cry to him for help, but he relieved him, and rescued him out
of the hands of his oppressor. *Theodorick* of old, and *Gustavus* King of *Sweden* of
late, are famous for so doing.

And the fatherlesse, and him that had none, &c.] The fatherlesse, and friendlesse,
from whom he could not expect any reward. He was not of those who follow the
administration of Justice as a trade only, with an unquenchable and unconscionable
desire of gain, but held out a constant course of integrity, and righted those whom o-
thers would have slighted.

Verse 13 The blessing of him that was ready to perish came upon me.] Such poor
creatures as were destined to destruction, and seasonably delivered by my meanes,
gave me their good words and wishes, yea, they cried me up for their *gracious*
Deliverer, with a Courage, as the Grecians did *Flaminius* the Roman Gene-
ral, as the Christian Captives did *Hunniades*, who had set them at liberty from
Turkish slavery: as the drowning man pulled out of the water by King *Alphon-
sus*, cried, *Arragon*; and as the Italian prisoners in 88, released and
sent home by Queen *Elizabeth*, sainted her and said, That although they were Papists,
yet they would worship no Saint but her.

And I caused the widows hearts to sing for joy] *Jeil*. By ready fighting her upon
her

DeC.D.I. 5. c. 25

Iai. 5. 7

Iid. Ps. in loc.

Iai. 3. 7

Hinc dicitur ab

Zu. Metela.

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her Adversary: and this out of conscience of duty, and not for her importunity, as that unjust Judge, *Luke 18.5.* or because she conjured him to it, as that widow did *Adrian* the Emperour, to whom, when he had answered, That he was not at leisure to hear her Cause, she boldly replied, *Kai ut basilide*. Then lay down the Empire. Whereupon he turned again, and did her right, and sent her away a joyful woman.

Dis in Adrian.

Nomen bonum officiorum aperit Merlin.

Φησὶ δὲ οὗτος ὁ ποιητὴς ὅτι ὁ Διὸς Διο. Declinatione et deservit iudicii. Merlin.

Verse 14. *I put on righteousness, and it clothed me*] It was not ambition, popularity or self-interest, that put Job upon these and the following good practices and proceedings, but the care he had of discharging his trust, and the pure love he bare to Justice and upright dealing. For although he desired more to be loved than honoured (as it is said of *Trajan* the Emperour,) yet he would not do any thing of popularity or partiality, by writhing or warping, but retained the gravity of the Law; which is a heart without affection, an eye without lust, a mind without passion, a Treasurer which keepeth for every man what he hath, and distributeth to every man what he ought to have. Job did put on righteousness, and it put on him; so the Hebrew hath it. By which similitude he declareth, that he could as little be drawn from doing Justice, as he could go abroad without his clothes; or suffer them to be pulled off him.

Athenas.

My judgment was as a robe and a Diadem] Righteousness is that whereby the innocent is delivered, Judgment is that whereby the guilty person is punished, faith *Brentius*. With these was Job arrayed and adorned, far better then was *Alexander* the Sybarite with his cloak, sold by *Dionysius* to the Carthaginians for an hundred and twenty talents; or *Hannu* with his massie Diadem, the weight whereof was a talent of gold with the precious stones, 2 Sam. 12. 30. Some Judges have nothing more to commend them then their Robes, which are oft lined with rapine and robbery: So were not Jobs: He made the like use of them that old *Elexar* did of his hoariness, he would not do any thing that might seem to be evil, because he would not spot his white head: No more would Job, lest he should stain his purple, disgrace his Diadem. He knew that *dignitas in indigno est ornamentum in luto*, Ruledom without righteousness is but eminent dishonour.

Salvian.

Mercer.

Verse 15. *I was eyes to the blind*] Here he saith the same in effect as before, *verse 12, 13.* only he setteth it forth *Pulcherrimis allegoriis per synathroismum velut conglomerata*, by a heap of most elegant allegories. He meaneth here, I gave advice to the simple, and support to the weak and impotent. But how many great men are there, *qui etiam videntes, circumveniunt et fallunt*, who put out the eyes of men, as *Korah* falsely accused *Moses*, Num. 16. 14. And cut off their legs (as that Tyrant in the Story served his Guests that were too long for his bed) by disabling or discouraging them to follow their just causes, so that they are ready to say with *Themistocles*, that if two ways were shewed him, whereof the one led to hell, and the other to those corrupt courses of Justice, he would seriously chuse the former rather then the latter.

Plat.

Gru.

Camden. Eliz.

Verse 16. *I was a father to the poor*] *Ab laebionim*, an elegant agnomination, as *Mercer* here noteth. Job was not only a friend to the poor as aforesaid, but a father providing for their necessities, and protecting them from injuries. So *Augustus Caesar* delighted to be called, *Pater Patrie*, the Father of his Country. And our Queen *Elizabeth* would many times say that she could believe nothing of her people, that parents would not believe of their children.

Regius. of Card. Wolsey.

And the cause which I knew not I sought out] Sifting it to the bran, and not pronouncing sentence till I had fully understood each circumstance of the controversy. Judge not according to the appearance, but judge a righteous judgement, *John 7.24.* *Thucydides* well saith, That there are two things most opposite to right proceedings, *ῥῆγος ἡ ὕψις*, Haste and Anger; A Justicer must do nothing rashly, but with greatest deliberation and industry, to come to a right understanding of matters, in capital causes especially, lest he repent it too late: as that Sir *James Packer* did, who out of humour and for revenge, laid by the heels *Thomas Wolsey*, then a Country Minister (afterwards a Cardinal, and Lord Chancellor of England) for the which he suffered long imprisonment. And as that Judge mentioned by *Fortescue*, who having condemned a Gentlewoman to death for the murder of her husband, upon the bare accusation of her man, which afterwards was found false

false

false, *Sapius ipse mihi falsus est*. He afterwards confessed unto me, saith the Author, that he should never during his life be able to clear his conscience of that Fact. We know what paines *Solomon* took in the case of the two harlots that strove before him. And we have read of a Judge, who to find out a Murderer, caused those that were accused to open their bosoms, and felt the beating of their hearts. And when he found one of their hearts to beat extraordinarily, *Tu, inquit, fecisti*; Thou art the Murderer certainly, said he. The man presently confessed the fact, and was executed for it.

Job. Man. loc. comp. pag. 290

Verse 17. *And I brake the jaws of the wicked*] It is a mercy to have Judges, saith One, *Modo audeant quasi sentiant*, as the Oratour hath it: so they dare do as their consciences tell them they should do. Job was such a Judge, he feared not to encounter and keep under those unruly Beasts and Belialists, who oppressed the poor, and then doubted not to oppose with crest and breast whatsoever stood in the way of their humours and lusts, *Hic fortis magnaque animo opus fuit*, saith One: Here Job's courage was put to the proof, if even. Is it nothing to break the Jaw-bones of the wicked, to take the prey out of the Lions mouth, and to rescue the oppressed from the man that is too mighty for him? Is it nothing to encounter the Hydra of sin, to oppose the current of times and torrent of vice, to turn the wheel over the wicked, and to leave them as powerless as old *Enellus* in *Virgil* did *Dares*; whom his fellows led away well beaten, and well nigh broken,

Virg. Æn. 12.

Jaletantemque utroque caput, crassumque crinem Ore rejectantem, missosque in sanguine dentes?

And pluckt the spoils out of his teeth.] i.e. I made him make restitution of his ill gotten goods, whether by fraud or force. So that Job's Court, we see, was not *victorum sentina*, sed *virtutum Officina*; his course was, *Parcere subiectis, & debellare superbos*, to succour the afflicted, and to punish the proud. *Augustus* the Emperour was wont to say, That such an one only was fit to be a Magistrate, that was free from foule offence himselfe, and could withstand the corruptions of the times: *ut dñus civis* keep a constant counteraction to the evil manners of the multitude: as *Cato* was ever inveigling against covetousness and riot in the Roman State. Here also we have in Job the lively picture of a good Magistrate, much better then that of *Caesar Borgia*, that Villain, whom *Machiavel* proposeth as the only pattern for Princes to imitate.

De Principe 1.

Verse 18. *Then I said, I shall dye in my nest*] Heb. *I shall expire and breath out my last*, by a natural death in my house, and amidst my people; as a bird dyeth in his nest when he hath lived his utmost. *Pollicabar mihi securitatem*; I promised my self a prosperous and long life, all health and happinesse. This some make to be a fault in Job, as it was likewise in *David*, when in his prosperity he said, *I shall never be moved*, *Psal. 30.6.* And indeed the holiest hearts are apt in such a strait to grow proud and secure: like as wormes and wasps eat the sweetest apples and fruits. But others are of judgement, That this was a commendable confidence in Job, grounded upon Gods Promises, and the conscience of his own uprightness, an *involuntaria*, a spiritual security, a blessed calme and composednesse, a Sabbath of Spirit, flowing from faith, and causing joy. This was all well, only that of *Bernard* must be carefully heeded and held to, *Leti sumus non securi, gaudentes in Spiritu sancto, sed tamen caverentes a recidivo*. Be merry we may, but not carnally secure; rejoicing in the Holy Ghost, but yet beware that we backslide not. *David* by miscalculating of a point missed the Haven, and ran upon the Rocks, *Psal. 30.* And Job here seemeth to have been mistaken, by taking the promises of outward happinesse with out exception of the cross; for the which he is afterwards reproved by *Elihu*, and also by God himself.

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And shall multiply my dayes as the sand] i.e. Very long, by a Scripture hyperbole, *Gen. 22. 17.* and *32. 12.* and *41. 49.* The Septuagint read, *As the Phoenix*: The Vulgar Latine, *at the Palm-tree*, which is reckoned among the long lived trees, as is likewise the Phoenix among the longest lived creatures. As *Solomon* saith he liveth a thousand yeeres, others five hundred, and then dyeth in his nest, made of Frankincense and Myrrhe, and other sweet Odours, which being kindled by the

head

heat of the Sun, he is burnt to ashes, they say: out of which ashes, a long time after, cometh another *Phoenix*. How true all this of the *Phoenix* is, I have not to say. Let them that will, read more in *Gesneri* History of Birds: or let them look upon *Laurentius* his Poem called the *Phoenix*, with *Beza* his Comment.

Verse 19. *My root was spread out by the waters*] Heb. *Opened to the waters*; which therefore had free recourse to it, and much refreshed it. Hereby he describeth his flourishing condition when time was, through the perpetual inflowings of Gods free Grace and favour.

And the dew lay all night upon my branch] *Perveniabat*; because in the night the dew falleth. *Beza* thus Paraphraseth this whole verse: For, downward the root of my good and upright conscience was spread out by the everflowing waters of Gods bountyfulness, with which it was daily watered: and upward, the boughs growing out of this root, to wit, my children, my servants, my flocks of sheep, and in a word, my substance, were washed with the celestial dew which from heaven fell down upon them: so that by this blessing of God they were marvellously increased.

Verse 20. *My glory was fresh in me*] i. e. I had daily new accessions to mine honours: and I was herein like a *Bay-tree* that is alwayes green. This was also *Josephs* happiness in *Egypt*; *David* in the Court of *Saul*; *Mordecai's* and *Daniels* in the Court of *Perſia*; and *Queen Elizabeths*; concerning whom (besides that famous Epitaph set upon her Tomb by command of King *James*) *Thuanus* a French Historian testifieth, that the Lady *Ana* *Costanza* (Mother to the Guises and Nemours) pronounced her to be *Gloriosissima et omnium que unquam scriptum gestarunt felicissimam remens*. The most glorious and happiest Woman that ever sway'd Scepter. Among her Subjects she got a continual increate of honour and respects, by coupling mildness with Majesty, and stooping yet in a stately manner, to the meanest sort: but especially by setting up God and his sincere Service, wherever she had to do, trusting God with her precious life, (so much sought for by Popish *Assassins*;) which whiles her Contemporary *Henry 4.* of *France* durst not do, he lost his life, and much of his honour: witness that known Anagram, *Borbomus*, once *Bonus orbi*, now *Urbis* bene.

Robur meum
insurabitur
majusque vide-
bitur. Vitab.

And my bow was rentured in my hand] That is, I had fresh and new supplies of strength, by friends and otherwise outwardly and inwardly, according to that abo. c. chap. 17. 9. The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. See *Gen. 49. 24.* & *Sam. 2. 4.*

Verse 21. *Unto me men gave ear, and waited*] i. e. Such a gift I had in flexanimous Oratory, that my Auditours were held as it were by the ears in great attention to my speeches: as *Lucian* saith of *Alcibiades*, and *Cicero* of *Crassus*: and as the Poets fable of their *Hercules*, that he had the ears of his hearers chained to his tongue, as being,

Hon.

Αυτοτερος ἴσους τ' ἀγῶνός, κρατερὸς τ' ἀειχμήτης.

Tantum ex
tripode distum,
Etiam curia
et quatuor
de ca. Levu.

And kept silence at my counsel] Received it as an Oracle from Heaven with all humble submission, and plenary satisfaction: so great was the force of his wisdom, the weight of his counsel, and the authority of his person. In some mens discourses a man shall have *sapientia*, *eloquentia*, *sapientia* parum, much eloquence, little enough wisdom. But where there is a concurrence of these two, as was in *J. b.* much may be done. These great men are not ignorant of, and do therefore greatly covet eloquence, *Non prolevari illam sed fortiter, non effeminatam sed visilem*, not a Pedant-like stile or phrase, but majestick: such as was that of *Phocion* a great Orator, but one that could speak much in few, as *Plutarch* reporteth: or that of *Julius Caesar*, who wrote as he fought, and whom a man might know to be a Soldier by his words, had he never heard of his noble achievements.

ωδὲν ἢ
ἀλὰ γὰρ ἀλὲν
ὅν ἀλὲν. Plus.

Verse 22. *After my words they spake no again*] They replied not, but rested in my words, as if I had been some *Deſpot*, *Reſolutor*, or rather *Irrefragabilis*. The vulgar readeth it, *Verba mea, addere nihil audebant*; they durst not add anything to my words, as holding them current and sufficient.

And my speech dropped upon them] *Kin.* As dew drops, *Dint.* 32. 2. or as some Prophecies, *Isa. 40. 6.* *Am. 6. 17.* Surely as the dew refresheth

refresheth and cheriseth the dry and fady fields; so do fit words the hearts of the hearers. And as the dew allayeth great heats, and moisteneth the earth, that it may fructifie, so it is here. *Ille regis dictis animos, et pectora movet.* And lastly, as the dew lies in a little compass, so in fewness of words there is oft a fulness of matter, &c.

Verse 23. *And they waited for me as for the rain*] Which in those hot Countries was highly prized, and dearly longed for.

Ana they opened their mouth wide] *Stupebant, me loquente, & cre hiant*; They gaped, as if they would have eaten my words: they listened as for life.

As for the latter rain] A rain which came very seldom in that Countrey, saith *Diodorus*. But was much desired for the refreshing and nourishing of the corn and other fruits and benefits of the earth, *Prov. 26. 1.* *Zach. 10. 1.* *Merlin* collecteth from this text, that *Job* came not into the publick Assemblies there to speak, and give counsel, but upon deliberate premeditation. *Demosthenes* would not be drawn to speak extempore to an Audience. *Aristides* being by the Emperour put upon such a task, answered, *Propound to day, and I will answer to morrow*: for I am not of those that spit or vomit out my conceptions; but of those that weigh things before I utter them, and polish before I publish them. *Mr. Bradshaw* was called the *Weighing Divine*: and *Melancthon* took time to answer *Eckius* his cavils; though by him, and his Popish party, he was jeered for so doing. It must be an elaborate speech that shall persuade or prevail much. Among the *Romans*, the Prince was not to be treated with, otherwise than by writing. *Cesar* brought in this custome, that he might have time to consider of that which was demanded, and what Answer to return. *Augustus* sermons libelli habuit; ne plus minusve liquereur; *Augustus* had his Speeches set down in a book, lest he should say more or less than that he thought of.

Verse 24. *If I laughed on them, they believed it not*] They took it for a great favour, and could hardly think that I would grace them so far as to smile upon them, or jest with them: which if I did at any time, they were over-joyed. *Augenti* *fractum* *remississimus est visus*, saith *Tully*. To break a jest is no such witty thing, as men conceit it. Howbeit, an harmless jest (that hath nothing in it which may justly grieve or offend another) may very well consist with Piety and Christian gravity; whatever some sower *Anabaptists* have held to the contrary. Jocularly indeed and familiarity are flatly forbidden; and reckoned among those *redivortas* things that conduce not to the main end of our lives, *Ephes. 5. 4.* But *Socrates* would be very merry when he liked his company; yet so, as that his mirth should be some way profitable, saith *Xenophon*. And *Erasmus* did the Papists more prejudice by his jesting, saith a grave Author, than *Luther* did by his stomaching and storming. Good mens jests should have something in them of seriousness and usefulness. All their speeches should be seasoned with salt of grace: and in the midst of their recreations they should shew, that their best affections are upon better things. Great care must be taken, that too much familiarity with those below us breed not contempt, which some think is meant by the next clause, *And the light of my countenance they cast not down*. Or, *Tet the light*, &c. that is, they did not slight me because of this familiar carriage, they did not therefore count me ridiculous and vain: as men did that *Redulphus* the 35. *Archbishop* of *Canterbury* that succeeded *Anselm*; whom for his jesting and merry toys, unbeseeming the gravity of his age and place, they surnamed, or rather nick-named, *Nugax*, the Trifler: *Sed auctoritatem in am non spernebant, nihilominus me reverentur*; They despised not mine authority, they revered me no whit the less: but rather they took care that nothing might be done whereby of merry I might be made sad: they cherished this sign of complacency in me as a rare thing, and so much the more accepted, as less expected and unusual: neither would they be so bold and so bold with me, as to return me jest for jest, as if I had been their compeer, and hail fellow-well met. One Paraphrast senseth the whole verse thus, If I by my smiles gave any intimation of my suspicion of any report or business, it was presently distrustful and dissented from of all the rest. And on the other hand, my least countenance or shew of approbation to any cause was observed of others, as a rule to go by. He goes on to give the meaning of the next words thus:

III 2

Versu

Virg.

Si iudex
quoniam dixit
et angustior
est
se in life by
Mr Clark.

Sueton.

Eccles. 10. 19:
Prov. 19. 9.
De Ora. lib. 2.

Lib 4 de dic. 9.
Just. Socr.

Golden. Callig.
p. 82.

Vasab.

Mr. Abbot.

Verse 25. *I chose out their way, and fate chief*] In those dayes I was the onely man in all matters, chosen by consent of all to be the Prolocutor, and advanced to the first place in all Assemblies and places of Judicature &c. Tremellius, and others, read it thus, *If I chose their way*, (that is, If of mine own accord, I came unto them at any time) I fate chief, and was Chair-man: in a word, I dwelt as a King amidst his Troopers, when he comforteth them being cast down; that is, when after some defeat or disappointment, he cheerech up their spirits by his speeches, and cryes, *Courage my hearts*:

*Flebile principium, melior fortuna sequatur:
Viltorem a victo superari sepe videmus.*

The Tigrines render the former part of the verse thus, *Accommodam me illorum moribus cum iudicio*, I fitted myself to their fashions, yet with discretion. R. Solomon and others thus, They asked me, What way shall we go? What course take? And I chose out their way, and set them down a course, as a Counsellor doth to his Clients, a King to his Souldiers, or a Casuist those that resort to him for comfort.

And dwelt as a King in the army] Where he is continually surrounded by his souldiers, and highly honoured. The Bees, in their Common-wealth, have a King, whose Palace they frame as fair in shew, as strong in substance: if they find him fall, they stablish him again in his Throne with all duty, with all devotion: they guard him continually for fear he should miscarry, for love he should not. Job had so tempered and mixed gravity and lenity, he had so fourished the sword of Justice with the Oyle of Mercy, that he was at once both feared as a King, and loved as a Comforter.

As one that comforteth the mourners] That mourn for the loss of some dear thing or person, as the word signifieth: and especially, for the loss of Gods favour, as Zach. 12. 10. groaning under the sense of sin, and fear of wrath. Now to comfort such mourners in *Sion*, is as difficult a work as to raise the dead, saith Luther; and scarce one of a thousand can skill of it, Job 33. 23. Every Christian should have *feeding lips*, and an healing tongue, to comfort the feeble-minded, to drink to them in a cup of *Nepenthe*, that cup of consolation, *Jer.* 26. 7. taking them down into Christs Wine-cellar, *Cant.* 2. 4. and there stay them with Flagons, and comfort them with Apples, *verse* 5. those Apples of the garden of Eden, (as the Chaldee there hath it) the sweet and precious Promises, which are *pabulum fidei*, the food of Faith, and do give the joy of faith; even that peaceable fruit of righteousness unto them that have been in a low and lost condition. But this, few can do to purpose; because they are either *unskillful in the word of truth*, or unexperienced; they dig not their discourses out of their own breasts, they utter them more from their brains, than from their bowels, from their own experience I mean, which made even Christ himself a more compassionate high-Priest, *Heb.* 5. And that eminent servant of his, St. Paul, had by this means got an excellent faculty in comforting the disconsolate, *2 Cor.* 1. 4. So had Luther, as having himself from his tender years been much beaten and exercised with spiritual conflicts. Conceive we may the like of Job, who was therefore flocked unto from far and near, as known to be able to *ring a word*, and to speak to the hearts of drooping and dejected persons. But *nam, &c.*

CHAP.

C H A P. XXX.

Verse 1. *But now they that are younger than I, have me in derision*]

Id quod ei morbo suo longe gravius fuerit, sicut & Hebraei testantur, saith Mercer. This troubled him much more than all his sores and sicknesses, that every young shackrag slighted him, and laughed him to scorn. In this case especially,

— Faciles motus mens generosa capit.

Ovid.

You shall finde some, saith Erasmus, that if death be threatened, can despise it: but to be despised or belyed, they cannot brook; but least of all by base persons: *Quislibet ab aquila quum corvo discerpi mavult.* Job was now grown ancient, and had been honorable, as he had set forth chap. 29. Old-age and Honour, in the Greek tongue, are near a kin: and,

*Summa fuit quondam capitis reverentia cani:
Inque suo precio ruga senilis erat.*

But it is a signe of gasping devotion, and that things are far out of order; when the Child becometh himself proudly against the ancient, and the base against the honourable, *Esa.* 3. 5. as at *Bebel*, where those ill-bred Children derided the old Prophet; and petulantly cryed after him, *Go up thou baldhead, go up thou baldhead*, *2 King.* 2. 23. If the like unworthy usage befall us, let it suffice us that our betters, *Job. David*, Christ himself have sped no better. Art not thou glad to save as *Phocion*? said he to a meaner man, that was to die with him.

Whose fathers I would have disdained to have set with the dogs of my flock] i. e. To have made my dog-keepers, that they might feed with them as the prodigal son did with the swine. Dogs are commonly looked upon as paltry carrion Creatures: only some, for their minds sake, and others for certain necessary uses, as shepherds, and hunters, make some reckoning of them: It was not permitted to a dog to enter into the *Acropolis*, or tower of Athens, for his libidinousness and ill-favour. At Rome they crucified a dog yearly, in detestation of those dogs in the Capitol that gave not warning of the approach of an Enemy. Job, it seems, had his dog-feeders; men of meanest account. Now these mens sons, a beggarly breed, and very rascals, insulted and trampled upon this precious man, dealt as basely and coarsely with him, haply, as those fuscious fellows in Geneva did with reverend Calvin, whom they not only in contempt called *Cain* (as Athanasius was sometimes by his enemies called *Sathanasius*: and Cyprian, *Cyprian*; that is, a dunghill-fellow) but also named these Dogs Calvin, as Beza in his life reporteth.

Verse 2. *Yea, whereto might the strength of their hands profit me?*] For, to say the truth, (thus Beza here paraphraseth) the strength of those young striplings could not have stood me in any stead at all: and as for the old-age of their fathers, it were such, that having spent the greatest and best part of their life partly in idleness, and partly in divers wicked & lewd pranks, they might worthily seem to have lived in vain, all that while: I thus he. The Greeks say, *Ερως νέων*, and the Latines *Junioris ad labores*, young men are fit for hard labour, because strong and lusty. But these *Sanniones* in the text were, through idleness, mear nullities in the world; superfluities in the earth, *Jeremias* rotten girdle, good for nothing but to devour victuals: vermine, apes, monkeys, their whole life was to eat and drink (when they could come by it) and sleep, and sport, and fear, and jeer at Gods afflicted; with words as full of scorn as proane wit or rancour'd malice can make them. These are *καταλυσ. septuag.* excrementis in humane society: Pests, the scripture slith them, *Psal.* 1. 1.

In whom old age was perished] Their fathers also were old dottrels, in *ipsa senectute*, *senectute careret*, old, but not wise, like the *Brabant*, who are said to be the elder the foolisher. Some men live long, but are good for little. *Non ille diu vixit, sed diu fuit*, saith Seneca of somebody; He hath not lived long, but only been long:

as a ship in a storm, he hath been tossed much, but failed nothing. Those old men who have not gotten wisdom by long experience, are not worthy of their years, their old age is perished, and their honour forfeited: The vulgar rendreth it, *they were reckoned unworthy of life is self*: Depontani.

Verse 3. *For want and famine, they were solitary*] Miserably poor they were, and nittily needy: scarce having a rag to their backs, and therefore ashamed to shew themselves in company of others, *propter penuriam, & propter esuriam*, they lurked in by-corners, and seldom came abroad, unless it were when hard hunger drove the Wolf out of the wood. *Slown-billies* they had ever been, and *evil beasts*, fitter therefore to live in the *Wilderness*, in former time desolate and waste, than in a civil society: or if in any place, at *Pentropolis*, a City built by Philip King of Macedonia, for varlets and vagrants, and with such kind of persons peopled; that they might not peltier other places. *Job* would have none such about him: and was therefore, haply, now in his low condition, so much hated and affronted by them.

In former time desolate and waste] And so perhaps haunted by the Devil, as *Isa.* 13. 20, 21. *Brenius* rendreth it, *Hespernam pressuram & confectionem*, yelldayes pressures, and fright; that is, faith he, The Creditors eagerness to be satisfied, which frighteth these caytiffs, and putteth them to their shifts.

Verse 4. *Who cut up Mallows by the bushes*] Pitiul poor fare they are glad of: not so good as that of the Baptist, *Locusts and wild Honey*, *Mat.* 3. but Mallows, which, together with *Asphodelus*, *Hesiod* mentioneth as poor folks fare. *Tremellius* rendreth it, *Herbae salifragine cum stirpibus*, salt, and bitter herbs and stalks: *Brenius* rendreth it, Nettles: Some take it for *Samphire*, which is a kind of *Sea-mallows*, or *Sea-purslain*. The Hebrew word comes from another, that signifieth salt, and sounds like the Latine *Malva*, and the English Mallows. Courie and homely Provision the wretches were glad to make use of, to appease the cruel hunger that devoured them. And this hath been sometimes the case of better men; as of those Worthies, who wandered in deserts, and in mountains, in dens and caves of the earth, *Heb.* 11. 38. The Duke of *Lorraine* had proscribed some thousands of his Protestant subjects, who were thereby forced to feed upon leaves of trees and grasse of the fields, till the Senat of *Straßbourg*, overcome by the importunity of their Divines, took them in, and relieved them, till they could be otherwise provided for. In the late Wars of *Germany*, people were found dead in the high-ways with grasse in their mouths, perishing for want of better food.

And Juniper roots for their meat] These, though they surpass all other in bitterness, were their ordinary food. Our forefathers, as they coloured their bodies with Woad, (and were therefore called *Picts*) this was their fine clothes: so their food was barks of trees, and roots, say our Chroniclers. Is not the matter well amended with us? and should we not serve the Lord with joyfulness in the abundance of all things, *Dmt.* 28. 47. *Lavater* thinks, That these poor people for a living digged up Juniper-roots, and sold them to others for the use of perfuming.

Verse 5. *They were driven forth from amongst men*] *E corpore*, faith *Tremellius*, out of the Body; that is, out of the Community, as not fit to live in a Common-wealth. The Jews are, for their inexpiable guilt, banished out of the world, as it were by a common consent of Nations. Out of *England* they were exiled for ever by King *Edward* the First, anno 1290. Out of *France*, 1307. Out of *Spain*, 1492. *Portugal*, 1507. *Naples* and *Sicily*, 1539. In *Turkey* they pay for the very heads they wear: but in *Cyprus* if a Jew be taken (though driven thither by tempest) he is put to death immediately. Country they have none, nor Resting-place any where. In *Jerusalem* there are not to be found, at this time, an hundred households of them: Indeed in *Constantinople* and *Theſſalonica*, there are esteemed to be about 160000. Jews, who yet are exceedingly contemned and hated there: and at every Easter in danger of being stoned by the Christians, because at that time, they crucified our Saviour, derided, and buffeted him. All this, and more they suffer; and yet they continue, by a just judgement of God, upon them, wofully hard-hearted, blood-thirsty, theevish, treacherous, flagitious. Howbeit there is a remnant according to the Election of Grace, *Rom.* 11. 5. Anno Dom. 1556. at *Weissenstein* in *Germany*, a Jew for theft (they had cryed after him with Hue and Cry,

Ut fontem quo-
quo modo solum
rent. Marc.

Sculter. Ansal.

Brerwoods en-
quiries.
Biddulph.

as after a thief) was in this cruel manner to be executed: He was hanged by the feet with his head downward, betwixt two dogs, which constantly snatch and bite at him. The strangeness of the torment moved *Jacob Andreas* (a grave Divine) to go to behold it: Coming thither, he found the poor wretch, as he hung, repeating verses out of the Hebrew Psalms, wherein he cryed out to God for mercy. *Andreas* hereupon took occasion to counsel him to trust in *Jesus Christ*, the true Saviour of mankind. The Jew embracing the Christian Faith, requested but this one thing, That he might be taken down, and be baptized, though presently after he were hang'd again, (but by the neck, as Christian malefactors suffered) which was accordingly granted him.

They cryed after them, as after a thief] Presuming that, by doing nothing, they had learned to do naughtily: and that having nothing of their own, and not willing to work, they lived by rapin and robbery. Such therefore as these they served as *Philip* of *Macedony* did a couple of his idle (and therefore evil) subjects; he made the one of them run out of the Country, and the other drive him. *Solon* made a law at *Athens*, that every man once a year should shew the Magistrates by what Art or Trade he maintained his Family. This if he could not do to their good liking, he was presently expelled the City. At *Corinth* also, *Periander* ordained, That if any man spent freely, and could not make it appear that he got it honestly, he should without further process of law, be trussed up for a thief.

Verse 6. *To dwell in the clefts of the wallies*] Like wilde beasts and Serpents: which these idle persons will rather chuse to do, and suffer any hardship; their labour for their livings, and do good in their places; earning it before they eate, and contributing something to the weal-publick, as Bees bring their honey to the common hive: This, those that will not do, are worthily cast-out, and made to dwell in the clefts, &c. In the time of *Cat. Censorius*, when any one would be a Citizen of *Rome*, they took his hand betwixt theirs; and if it felt smooth and soft, they presently as an idle vagabond, gave him his *Mittimus*: but if hard and knotty, they forthwith admitted him to dwell in their City. And if a malefactor were apprehended whose hands were labouring hands, his punishment should be mitigated, though his Crime were grievous: as if otherwise, a severe punishment was inflicted for a light offence.

Verse 7. *Among the bushes they brayed*] Through grief and discontent at their low condition and many miseries; which yet they would rather bootlessly bewaile, than take a right course to remedy. They lust and have not, they kill (themselves through idleness,) and desire to have (if it would come without labour) but cannot obtain, *Jam.* 4. 2. And hence they bray like the wild-As when empty, and roar as the Lion when hunger-bit.

Under the Nettles they were gathered together] Or they were pricked, whealed, (as we call it) *Urtica ab urendo*, they were nettle-stung, whilst they got under those weeds for shelter and warmth. All this *Job* relateeth of those that derided him: not to be even with them, or out of a desire to disparage them, but to aggravate the indignity of his misusage, and to comfort himself, as *Sonja* in like case did; *Malè de me loquuntur, sed male*; They speak evil of me: But who are they? base persons, and wicked above measure: and, oh how easie a thing it is to wagge a wicked tongue! especially when the devil hath the doing of it, as he hath in this kind of men, *qui Lavat. revera os aperiunt, & diabolum loqui sistant*; whose mouth the Devil borroweth to vent the language of hell by.

Verse 8. *They were children of fools, yea, children of base men*] *Homines flagitiosissimi, etiam homines ignominiosissimi afflictissimi erant, extorres*, so *Tremellius* translateth, Naught all over they were, and nought esteemed: what wonder therefore if heavily afflicted, and relegated? Their poverty was self-procured, and therefore unpitied; they had brought themselves into the briers, and also in their fathers iniquities they were pining away with them, *Levit.* 26. 39. Evil eggs they were of evil birds, *ovuli hominum & ingloria*, as the *Tigurines* translate, fellows of no fashion, and as little account, *terra filii*, earth-sprung Murtherers, men in whom all true wisdom was faded and decayed, *lapidei personæ*, *Nebali; Nebulones*.

They were viler then the earth] *Terrâ quam ferimus; terrâ etiam quam serimus*: Or, they were smitten out of the earth, driven out of the land, *sc.* by me when I was in power:

Mekb. Adam in
vii.

Melanb.

power: but now these vile varlets shew themselves again, and trample upon me with the feet of pride and petulancy: *Leoni marino vel mure insultat.*

Verſe 9. *And now I am their ſong*] They compoſe Cōmedies out of my Tragedies, and make themſelves merry in my miſery ; they not only make Balads and Sonnets of my ſufferings, but alſo play them upon their Inſtruments, as the Hebrew word importeth.

De me confabulator & consensum loquutus. Diic. **Yea, I am their by-word**] *Sermonis argumentum,* the matter of their Discourse; I am all their talk, neither have they any thing else whereof to chat and babble, but only of me, yea to make my disgraces to passe into a Proverb, they call all miserable men by my name. The Ale-houses served *David* in like sort; the Drunkards upon their Ale-bench tofied his name as Dogs do carrion, making him their ballad and their by-word, *Psal. 69. 12.* The whole Church complaineth of the like contempt, *Psal. 79. 4. Lam. 3. 14, 63. Ezek. 33. 32.* Thus when the invincible Armada, as they called it, was coming for *England*, *Don Bernardino Mendoza*, the Spanish Embassador in *France*, solaced himself with a vain and talfe Poem or Song of *Englands* miseries: which as a triumph before the victory, he absurdly printed. The Gunpowder-Traytors also did the like in their *sevenfold Psalmado*, as they called it; that beevellish dirty, which secretly the Papists passed from hand to hand with Tunes set to be sung or plaid. The matter consisted of railing upon King *Edward 6.* *Q. Elizabeth*, *K. James*, and others, of Petition, Imprecation, Prophecie, and praise.

Verfe 10. *They* abhor me, they flee far from me.] As if I were a Leper or a Bug-bear, or that my breath were infectious; like that maid spoken of by *Avienus*, who feeding upon poylon, was her self healthy, yet infected others with her venomous breath. *Iob* was wont to be honoured; now he is as much abhorred. People were used to hang upon his lips for learned counsel, but they stand aloof off, and keep at a distance. They looked upon that face of his as the face of an Angel, which shines evermore non-pulsant, as *Demetrius Phalerens* said, when the Athenians threw down the many Statues they had once erected in honour of him, But they cannot throw down my virtues; and valiant acts, whereby I deserved those Statues. First, the Bird in his own bosom sang sweetly still, as birds in the Spring tune most melodiously, when it rains most sadly. And secondly, What if these malicious words against *Iob* with malicious words, as *Diotrephes* did against *Demetrius*, 3 John 10. Yet it is enough for *Iob* or *Demetrius* that they have a good report of all men; that is, of all good men, who indeed are the only men (as a good reckoned on; and of the truth is [self], that's more, ver. 12.) to be

And spare not to spit in my face.] In signum videlicet maximi contemptus & indignationis; In token of greatest contempt and indignation, as *Numb. 12. 14. Issai. 50. 6. Dan. 25. 9.* The face is the table of beauty or comeliness: and when it is spit upon, it is made the seat of shame. Their words were, likely, such as the English Barons here said of the Popes that excommunicated them, *Eye on such redoubtful reboulds &c.* Our Lord Christ also was spit upon in like manner; that he might cleanse our faces from the filth of sin, and make them shine with his beames, 1 *John.* 3. 2.

Verse 11. *Because he hath loosed my cord*] i.e. God hath taken away mine Authority, whereby I heretofore kept them in order, and made them more obsequious, so that now like head-strong hories, having gotten the bit between their teeth, they run whithersoever they list, and rife up against their Rider. It is God who casteth *sunder upon Princes*, as he did upon *Solomon* in his old age, upon his for *Rehobaim*, upon *Ephraim*, *Hof. 13. 11.* (See the Note there) upon our *Edward 2.* and *Henry 6.* Somerender it, *He hath loosed my Bow string*, in inference to chap. 29. 20. So that I cannot now shoot at those that slight me. *Job* was disarmed and disabled to do as he desired, as *Philip King of France*, was in the battle between him and *Edward 3.* King of *England*, at the instant whereof there fell such a piercing shower of rain, as dissolved the strings of his Archers, and made their Bows unuseful.

And afflicted us:] When a tree is felled, each man pulleth off a branch, faith the

the Greek Proverb: When a dog is worried, every Cur will fall on him, and he will afflict him: When a Deer is wounded, the whole Herd will forsake him and thrust him out of their company: So when God hath afflicted a very base, beggerly fellow, fate heavy upon his skirts. This was an addition to his affliction.

They have also let loose the Bridle upon me: These Infolent, having pulled off my reins, have thrust their heads out of the halter, lay the reins in the neck, and run riot; yea, they have thrust themselves in, and run at tilt against me, as it were, beyond all reason and measure, without fear, shame, or manners. For, Upon me, some read, Before me; and, Now they dare do anything

even in thy presence, who formerly took in aw or mine.

Verse 12. *Upon the right hand rise the youth* [*Brought on reacheth, The Spirit*] *gals.* The Hebrew hath it, *The blossom or the young maid*: the young *girl*, the *boy* *vice puberis*, *gals.* The lawless rout, riding without reins, took a licentious Such as are (scarce out of boldness to despise and despite him, because he was even most severe against their un- of the fact.)
ruly practice.

They push away my feet.] They trip up my heels, as we phrase it, and lay me along. *Vide admirandum humani fortis viricetatem, fuit!* *Bravissimo!* here! *dic!* See the strange turns of humane condition. . . Job was wont to have the chief seats in the Temple, and Salutations in the Market-place; now he cannot have a room any where to stand in, but every paltrey boy is pushing him down. May it not be said of Job, as it was of that Emperour, that he was *forimne pile & infans*? But he saw God in all.

in all. *And they raise up against me the waies of their destruction*] *Allegoria astruunt* 766
766 borroweth this exprellion from the Camp, as he doth many more from o-
ther things, wherſoeuer he ſpeaketh of his great afflictions, and the contempt that
was caſt upon him. *Upon me they tread the paths of their unbeliefſſe*] ſo *Beatus*
that is, they make a path in which they may praiſe that their malapert bold-
neſſe in doing miſchiefe. They beat their paths by running up and downe there-
in, to undo me, ſo *Vatablus* : They caſt upon me the cauſes of their un-
Broughton.

Verſe 13. *They marre my path*] That is, all my ſtudies and endeavours, they obſcure all paſſages whereby I might hope for help, as if they were ſet upon my ruine.

They set forward my calamity] See *Zech. i. 15*: see the Note there. *Of they*
count it profitable to them to vex me: So great is there malice against
me. And though it do them no good, yet if they may do me hurt, they have
enough.

on to mischief, who of themselves are over forward, though but small and young as. *Q. 3. your time*

Version 4. *They come upon me at a noble-breaking, swift waters!* - *Quasi irruptione*
hastarum in me. As Soldiers when they have made a breach in a wall, come tum-
bling in upon the Town, and sack and ranack it, yea, raze it, and harrasse it, so hard
shalt thou fight with me.

They rolled themselves upon me, I labouring wholly to suppress me, Gen. 4:10.
Taking occasion by this my downfall, which they ought rather to have lamented and
pitied, they unmercifully fell upon me, as if themselves had lived out of the reach of
kindred love.

Veſſels. Terrors are turned upon me.] I am horribly afraid of thy judgments: as David expreſſeth it: and this was it that pointed out a ſing ſingular other ſin for ſin: for a wounded conſcience why can he ſay? If the Lord ſhould be called the burden will be very tedious and irkſome. *Be not thou a terror unto me, Lord, ſinners ſhall then ſcare not much what elſe ſoever befalleth me.]* But why were theſe ſinners ſo troubleſome.

[illegible]

Ksh

Animam meam
nobilem & in-
cliam. Val.

Herum om-
nia sunt a sensu
lustris, & se-
tem a se abun-
t in similitudine
nubi. Mel.

Val.

M. lin.
Tum crucium
et furdum.
Mec.

Job. Mel. loc.
cap. 21.
Carol. Scriba.
Infir. Princep.
cap. 20.

58. 12. The Chaldee hath it, *Kingly Spirit*; and it is the same word in the Original that is here rendered, *My soul*: It is, *my Prince*, or, *my Nobility*; for so the soul is the more noble part. David calleth it his Glory, *Psal. 16. 9.* and his Darling, *Psal. 22. 21.* Some of the Jew-Doctors make it the same with *welfare*, in the words following: but that's not likely.

And my welfare passeth away as a cloud] i. e. Totally, as before, irresistibly like the wind: Job aboundeth with similitudes, which do notably illustrate. He would say, I am utterly deprived of all means of avoiding this misery.

Verse 16. And now my soul is poured out upon me] Now that I am under these inward terrors, I am become strengthlesse, even weak as water, my soul doth melt away for grief, as *Psal. 42. 4.* and I am as an hollow tree, wherein there is not any heart of Oak: I am utterly despoiled.

The darts of affliction have raken hold upon me] And so hard hold, that I despair of ever getting loose whilst alive.

Verse 17. My bones are pierced in me in the night season] Sleep is the Nurse of Nourishment, and the sweet parenthesis of mens griefs and cares. But Job had so many aches and ailments in his body, (over and above the terrors and troubles of his mind): that rest he could take none at all in the night season, when all creatures are wont to be at quiet. For why? the very marrow of his bones rag'd through intolerable pain: as if it had been run through with a Tack. Nay more;

And my sinews (or, My Pulses) take no rest.] Heb. Sleep not; My sinews or arteries are rackt with the Cramp; and my pulses, by the force of a Fever, beat excessively, and pant without intermission: Qui tamen minus debent, quia calor retrahitur in partem interiore; which yet should move more slowly by night, because then the heat is drawne into the internal parts.

Verse 18. By the great force of my Disease is my garment changed] scilicet, sudore, crure, sanie, sanguine; By the matter that my Disease forceth outward in Boils and Batches, is my garment (which once was decora & Magistratus in signe, the Ensign of my Authority) utterly stained and spoiled, loathsome to my self, and noyious to others. Every one (say some Chymicks) hath his own Balism within him: his own heat it is sure he hath. Physicians hold, that in every two years there is such store of ill humours and excrements ingendred in the body, that a vessel of one hundred ounces will scarce contain them. Now if these, by Gods appointment (for he is the great Centurion, *Matth. 8. 9.* who hath all diseases at his beck and check): break outward, what an ulcerous Leper and Lazar must that man needs be? This was Jobs case, and Musters, (who called his fores, *Gemmae & preciosa Dei ornamenta*, Gods Gems and Jewels, where with he decketh those whom he loveth) and King Philips of Spain, who besides many other diseases, had ingentem puris ex ulceribus recondantiam, qua binas uncias scutillas divitiis padore implebat; Abundance of filthy matter issuing out of his fores, in such sort that no change of clothes, or Art of Physicians could keep him from being devoured by Lice and Vermine thereby ingendred.

It bindeth me about as the collar of my coat] It is become so stiff and starchy, that it strangles and hurts me, as an uneasie collar girds and gripes a mans neck: As the collar of my coat is girded me, so Broughton readeth it. Beza. rendreth this latter part of the verse thus: (God) envelopeth me about as the collar of my coat. Piscator the whole, thus: By the greatness of his (Gods) strength, (which he putteth forth in scourging me with diseases) my garment changeth it self, (putteth on, as it were, another garment of scabs and scurf): As the mouth of my coat, he (God) girdeth me; and who he possesseth corpus verum, he pineth my body with diseases. But the former reading is better.

Verse 19. He hath cast me into the mire.] My Disease hath, so Vatablus senseth it. Others, God hath as it were trampled me to dirt, thrown me into the kennel, and so done the greatest disgrace that can be.

And I am become like unto a dunghill.] Like a dunghill behind the doore, cadaverous and offensive, saith Mercurius. Being covered all over (saith Beza) with the filth and stink that fall from my fores, I am become more unlike unto the miserable dust and dunghill, than a living man. Dust and mire are not more like one another,

another, then their names are in the Original: *sic cinis, cinis*. See *Gen. 3. 19.* and *18. 17.*

Verse 20. I cry unto thee, and thou dost not hear me] This was a fore trial, that God should cast him into straits, and there leave him. His enemies indeed he usually dealeth so by, *Ezek. 22. 20.* and *29. 5.* but not by his servants, *Heb. 13. 5.* Or if he do leave them, yet he will not forsake them. The mother leaves her child sometimes, but when he setteth up his note and cryeth lustily, she halteth to help him. So doth God: But now Job cryed unto him, and was not heard or answered, to his thinking at least, and that was a great cut to him, as *Psal. 22. 2.*

I stand up] scilicet, To make supplication to my Judge, as Haman stood up to make request for his life, *Esth. 7. 7.* as the Publican stood and prayed, *Luke. 18. 13.* and as Moses and Samuel are supposed to stand before God in prayer for their people, *Jerem. 15. 1.* Hence that Proverb amongst the Jewes, *Abique stationibus, non statet mundus*. Did not the Saints stand in prayer, the world could not stand.

And thou regardst me not] This was but a Mistake in Job, for the eyes of the Lord are upon the righteous, and his eares are open to their prayers. Only God answereth our prayer, *non secundum voluntatem, tamen ad utilitatem*: Not alwayes or as soon as we would, but doth that which is better for us, and takes it ill to be misconstrued, as he was by Job, witness the next words, bloody words indeed, and not far from Blasphemy.

Verse 21. Thou art become cruel to me] *Mutatus es mihi in tyrannum*, thou art turned Tyrant towards me, so Brennius rendreth it: and the like he had said before, *chap. 16. 13.* and *19. 8. 9. 10.* out of the vehemency of his pain, and the sense of his flesh, which should have been silenced, and faith exalted, the property whereof is to pick one contrary out of another (as life out of death, assurance of deliverance out of deepest distresses, *Deut. 32. 36.*) and to perfwade the heart that God concealeth his love, out of increasement of love, and in very faithfulness afflicteth his darlings, that he may be true to their souls, *Psal. 119. 75.*

With thy strong hand thou opprest thy self against me] Heb. *Thou hatest me, Sathanically hatest me; Intestinum odium exerces adversum me*; and accordingly thou dost practise all thy might upon me. I thus Job in his heart, and that he may not seem to rage without reason, he subjoyneth

Verse 22. Thou liftest me up to the wind] Thou whiffest and wherriest me about as chaff, or thistle-down. *Pro libidine traham me*, thou usest me at thy pleasure.

Thou canstest me to ride upon it] Upon the wings of the wind, lifting me up aloft that I may fall with the greater poise, as the Eagle is said to do the Tortoise; *Us lapsu graviore ruam*.

Thou dissolvest my substance] Or, *Thou meltst my wisdom*: I have neither flesh nor reason remaining. The issue that he expecteth of all these his forementioned miseries, followeth;

Verse 23. For I know that thou wilt bring me to death] Such hard thoughts had Job of God, and such heavy thoughts of himself. *Nam ex superior, mors avocavit me*, so Tremellius: For I feel it, death calleth me away. *Sic ludu mecum, ut facile coniciam mihi moriendum esse*, saith Brennius: Thou so dalliest with me, that I plainly perceive I must shortly dye, there's no avoiding of it. Thus good Job was pressed out of measure, above strength, in such sort as he despaired even of life, and had the sentence (or denunciation) of death in himself, &c. But God was better to him then his fears, and delivered him from so great a death: this is usual.

Qui nil sperare potest, desperet nihil.

And to the house appointed for all living] That is, the grave, *Psal. 49. 14.* and *89. 48.* that Congregation house of all living, (as heaven is called, the Congregation house of the first born, *Heb. 12. 23.*) the pulch or common meeting place, as *Isai. 14. 13.* the house of consistory or assignation to all living (as the Hebrew here hath

Accus. ergo
Job Dominum
mendacii. B. eni
Conventio
videtur pass.

Tremell.

Bren.

2 Cor. 1. 8. 9. 10.

Rabinus.

it)

it) that is, to all men, who are by an excellency called, *every creature*, Mark 16.15 as being the best living creatures upon earth.

Verse 24. *Howbeit he will not stretch out his hand to the grave*] He will not dig up the dead (as the Papists dealt by *Bucer* and others) to afflict them any more. *Quid facere poterunt? Occident? Nunquid, resuscitabunt ut iterum occidant?* What can they do? (said *Luther* concerning his enemies who threatened him) Will they kill me? but what then? Will they raise me up to life again, that they may kill me again? No: *Charles* the Fifth Emperour, when he might have done that, and was moved to do it, would not. *Mors requies arumnarum*. Dead men are at rest, was *Chancers* Motto. There, (in the grave) the wicked cease from troubling, and there the weary be at rest, chap. 3. 17. Thus *Job* speaketh, going no further then the afflictions of the body, as being for his own part fearlesse of eternal punishment. But as for the wicked, when they dye out of bodily misery, it is but as the mans flying from a Lion, and a more savage Bear meeteth him: or going from it into the house (this house mentioned in verse 23.) and that more venomous Serpent, (the Devil, who hath the power of death, Heb. 2. 14.) there biteth him, *Amos* 5. 19.

Though they cry in his destruction] i. e. Whiles God is crucifying or killing of them. Or, *Is there any cry in his destruction?* It was never yet known that dead men made moane; what ever the Popish Legenders tell us of one that cried out, *I am dead; I am judged, I am damned*; which gave occasion to *Bruno* to found the *Carthusian* Order.

Verse 25. *Did I not weep for him that was in trouble?*] *Rursum, per patibos, ex-candescit*. Here *Job* wondreth, and is much moved again at his unpitied condition, sith himself was so pitiful to the afflicted. He could safely say with *Cyprian*, *Cum singulis petius meum copulo, mororis & funeris pondus luctuosa participo, cum plangentibus plango, cum defensionibus desolo*. He had teares ready for the afflicted, and wept with those that weep: not for a Complement, as the *Brazilians*, who

Ut flerent, oculos erundire suos.

Nor out of melch-heartednesse, as *Gordian* the Emperour, who would weep for the beating of a boy at School. But out of hearty compassion and commiseration, as good *Nehemiah*, chap. 2. 2. and those Christian Hebrewes, chap. 10. 33. 34. Now for as much as the merciful have the promises of mercy made unto them, *Matth.* 5. 7. *James* 2. 13. And all men say, *Ab alio expectes, alteri quod feceris*, *Job* marvelleth at others hard heartednesse toward him, and expostulateth the unkindnesse.

Was not my soul grieved for the poor?] Into whose case good *Job* put himself, and so became *mendicorum maximus* (as *Salvian* saith of *Christ*, because he shareth with his Saints in all their necessities) he drew out not only his *stomach*, but his *soul* to the hungry, (*Isa.* 58. 7. 10) and satisfied the afflicted soul; this was right. *Contristata est anima mea super egenum*. Some render it, *Reflagnavit lachrymis anima mea*, My soul stood with tears, like a standing pool. Others *astulatur, cupit*, My soul bursoeth; which is agreeable to that of the Apostle, *1 Cor.* 11. 29. Who is weak, and I am not weak? *Who is offended, and I burn not?*

Verse 26. *When I looked for good*] According to that general rule, and the common course of Gods proceedings, *With what measure ye mete, it shall be measured to you again*, *Matth.* 7. 2. With the merciful thou wilt shew thy self merciful, *Psal.* 18. 16. *Adidab cmeedab midab*, say the Hebrewes; *Men shall have measure for measure*, like for like. Hence *Job* expected to have all things at will; but it fell out somewhat otherwise; and this puzzled him, he could not unriddle these crosse occurrences. He could almost find in his heart, that he was therefore so little pitied by others, because he had been so pitiful to others.

When I waited for light, then came darkness] Things grew every day worse and worse with me, mending like *sour Ale* in Summer, as we say. Thus it fares many times with Gods best servants, these children of light walk in darkness; nevertheless let them trust in the Name of the Lord, and stay upon their God, in the faith of all outward comforts, *Nai.* 30. 10. *Habak.* 3. 17. 18. This is the triumph of faith, which tells the

the foul, that things must go backward before they can come forward, and when matters are at worst they will mend.

Verse 27. *My bowels: boyled, and rested not*,] Being tossed and tumbled with continual boyling and bubbling, rumbling and making a rattle (as the word signifieth) whether through passion or compassion. With most compassionate sympathy (saith one learned Paraphrast) did my bowels yearn over the afflicted, so that I could have no quiet in my self, for grieving and taking thought for them: I was feldome or never without sorrow for some one or others affliction.

The dayes of affliction prevented me] *Prevision* should have hindred this *prevention*: Evils foreseen come no whit the sooner, but far the easier. It is a labour well lost if they befall us not; well spent if they do: whereas coming on the sudden, they find weak minds secure, make them miserable, leave them desperate. Expect them therefore and prepare for them: Darts foreseen are dintles.

Verse 28. *I went mourning without the Sun*] *Alter ambulo, sed non ob Solem*; I am not Sun-burnt, but heart burnt, black and discoloured without, because parched and dried up within by the force of my disease and my griefe, wherewith I am pained, pined, and even perished.

I stood up and cried in the Congregation] Which was not very handsome, but I could not hold. Kife I did, and roar I must amidst the preas of people, whatever they should think of me. So *Mordecai* went out into the midst of the City, and cried with a loud and a bitter cry, and came even before the Kings gate, &c. *Eth.* 4. 1. 2. In extreme heavinesse men care not to keep decorums.

Verse 29. *I am a brother to Dragons, &c.*] i. e. I utter a very lamentable voice, or rather noise, like Dragons, which sucking the Elephants blood till he fall down dead upon them, and quell them with his huge bulk, make an horrible howling; so horrible and hideous say some, that they amaze, yea, kill those that hear it.

And a companion to Owles] I give forth rude and confused cries, as if I howled with Owles, or grunted with Ostriches. We use to say of such, that they roar like Beares, and bellow like Bulls, filling the air with their Out-cries. Young Ostriches cast off by their Dams, *Job* 39. 14. *Lam.* 4. 3. make pitiful moan; so do the young Ravens for like cause, *Psal.* 147. 9. *Job* cried out more like a beast, then a man, in his pain and misery. This the Stoicks censured as effeminate, and would not allow a wife or valiant man to sigh, or cry, or shew any token of grief, whatever befall him. But this was to destroy nature, and to transform men into stocks and stones void of sense. The Patriarks bewailed their deceased friends. *David*, likely, was not ignorant of the Gentiles proverb, Weeping becometh not a King; yet he wept abundantly, yea, he out-wept *Jonathan*: As the better any one is, the more inclined to weeping and lamentation, which yet must be duly moderated.

Verse 30. *My skin is black upon me*] Through the violence of the Fever, and adust matter, his skin was as black and mud-coloured as the waters of the River *Nilus*, which hath its name *Sibor* in the Hebrew, from this root, *Jer.* 2. 18. The Ethiopians skin is black, but that's natural to them, and they think it best so, and therefore paint the divel white, &c.

And my bones are burnt with heat] In the Fever they call *Epiasis*, the heat is all inward, and dryeth up the radical moisture. *Job* complaineth of such a distemper, and so doth *David*, *Psal.* 32. 3. 4. and *Solomon* telleth us, that a heavy heart dryeth up the bones. *Boza* expoundeth it of the jaw-bone, dried and pined away for want of moisture.

Verse 31. *My harp also is turned to mourning*] All the dayes of the afflicted are evil, *Prov.* 15. 13. his Harp is hanged up, his Lute no longer fits but for melancholy airs; his Song nothing but *Lachryma*, doleful ditties: his Organs, and all those Instruments that were wont to divert him, are condemned either to sigh or to be silent. *Gilgamesh*, overcome and besieged by *Belisarius*, sent to request of him three things; 1. a loaf to ease his hunger, 2. a harp to ease his grief, 3. a sponge to dry up his teares. Such mournful Musick was *Jobs*; if any at all.

C A A P. XXXI.

Verse 1. *I made a covenant with mine eyes*]

This Chapter, as it is one of the largest in all the book, so it is elegant, various, and very full of matter: for it shewes us, as in a mirror, both what we should do, and what we should not do. Good Melancthon, about the beginning of the Reformation, mournfully complained, *Quos fugiamus habemus; quos sequamur non intelligimus*: We have whom to flee from, (meaning the Papists,) but whom to follow, we yet understand not, (by reason of the many divisions among Protestants.) But here we may be at a better certainty: by treading in *Job's* footsteps, and striving to express him to the world: who against all the cavils and calumnies of his foe-friends, makes it out here, that he is no hypocrite or flagitious person (as they falsely charged him,) but a man fearing God, and eschewing evil, chap. 1. 1. Let therefore as many as would be perfect, be thus minded; and thus mannered: propounding to themselves the highest pitch, and the best patterns; resolving to resemble them as much as may be. Here we have *Job*: holy care to flee fornication as a deadly evil; by avoiding the occasion, by taking bonds of his senses, and by doing all he could to be out of the way, when the temptation came. *Ansin* thanks God that the temptation and his heart met not. *Job* would prevent that mischief, by laying lawes upon his eyes, those windows of wickedness, and loop-holes of lust, the very door and bait of all evil concupiscence, *Mat. 5. 29. 1 Job. 2. 16.* that flesh-pleasing lust, that nest-egge of the Devil, (as One wittily calleth it) that eldest child of old *Adams* strength, bearing name of the Mother, which is called in general, *Lust*, or *concupiscence*. Now that *Job* might not lust, he would not look on a forbidden object: for he knew that wanton glances cause contemplative wickedness; such as will soon break out into foul practises: as ill humours in the body, do into sores and botches.

Why then should I think upon a Maid?] *Contemplator in virginem*; Lustfully consider her beauty, till my heart be hot as an oven with lawless lusts, and my body be moyled with that abominable filth. For unbridled lust, like the wild figge, will soon mount over the wall: and those base, vain wanton, tapering thoughts will break out, if not timely suppressed: if we handle them not roughly at the door (as *Elisba* said) their masters feet will not be far behind them. Quell them therefore and crush them in the egge: it is not safe being at Satans mells, though our spoon be never so long; remember, that of looking comes thinking; and of thinking, worse. Look upon the woful chain of *David's* lust, and remember how many have died of the wound in the eye. The *Basilisk* slayeth with his sight. *Circe* will enchant all that behold her. Irregular glancing, or inordinate gazing, is that which metamorphoseth a man into a beast, and makes him a prey to his own brutish affections. Hence *David* prayeth, *Turn away mine eyes from beholding vanity*, *Psal. 119. 37.* *Job* here stepeth one degree further, from a prayer to a vow; yea, from a vow to an imprecation, *verse 7.* That his eyes should be eyes of Adamant, that will turn only to one point; that he would not look but where he might lawfully like. Saints have a single eye (and contrariwise the wicked, *Hos. 3. 1.*) like that Persian Lady, who being at the marriage of *Cyrus*, and afterwards asked how she liked the bridegroom? How? said she: I know not: I saw no body but my husband. *Charles 5.* used to clap to his casement: and the young Lord *Harrington* to pull his Hat over his eyes, when fair Ladies passed along.

Verse 2. *For what portion of God is there from above?*] What? but a portion with the Devil, and hypocrites? The unjust are reserved unto the day of judgement to be punished, saith *Peter*; but chiefly, they that walk after the flesh, in the lust of uncleanness, *2 Pet. 2. 9, 10.* Such shall have a speciality of punishment, even the hottest fire in hell: And hereby *Job* frighted his Conscience from this foul sin; and well he might: did men but consider what sin would cost them, they durst not but be innocent; but the hope of impunity hardeneth them, and so hasteneth their destruction.

in hac sanguinem leuā, semper usum est antiquus ille serpens, this hope, as a Bawd, that old man-slayer, hath ever made use of, to allure men into wickedness. But for the threats of Gods Word (such as are *1 Cor. 6. 9. Heb. 13. 3. Ephes. 5. 3.*) against this sin, and the sin is laid, Satan can no more abide by it, than an Owle by the shining of the Sun. A man will be loth to fetch Gold out of a fiery crucible.

Or, *What inheritance of the Almighty from on high?*] God, and Almighty, and from above, and from on high. By all these expressions, *Job* affecteth himself with the due apprehension of the divine Majesty, that he may be wise, and beware how he fall into the punishing hands of this living God. The Lord your God, saith *Moses* to the people, is God of gods, and Lord of lords; a great God, a mighty and terrible, &c. Circumcise therefore the foreskin of your hearts; cut off and cast away that filthy foreskin, shave your eye-brows, (as the Leper was to do,) pull out your right eye, &c. So *Job* saith, God, saith he, is an holy God, he is a jealous God, he will not forgive your transgressions, nor your sins; sc. unless you will part with them, though never so dear or delicious, chap. 24. 19.

Verse 3. *Is not destruction to the wicked?*] Yes; that's their portion, their inheritance; and so *Job* makes answer to his own question proposed in the verse foregoing. The ruine of impure souls is infallible, unsupportable, unavoidable: if God hath aversion from all other sinners, he hath hatred and horror for the such: such stinking goates shall be set on the left hand, and sent to hell; where they shall have so much the more of punishment, as they had here of sensual and sinful pleasure, as sower sawce to their sweet meats, *Rev. 18. 7.* Not to speak of the miseries they meet with here, which are not a few: in their souls, hardness of heart, or horror of conscience: in their bodies, foul and loathsome diseases; such as will stick to them, when their best friends forsake them: in their names, indeleble reproach and infamy; like an iron-mole which nothing can fetch out; like the Leprosie, which could never be scraped out of the walls: in their estates, poverty, even to a piece of bread, *Prov. 6. 26.* Harlots are *Possessumina*, *Criminamenta*; such-purles, *Luke 15. 24.* In their posterity; as *Jericho* was built, so is uncleanness plagued, both in the flesh and in the seed: it goes through the race, till it have waited all.

Corpus, opus, ingenium, famam, vim, hominem, Scutum
Debitum, perdit, necat, angere, eripit, ubi

And a strange punishment to the workers of iniquity?] Even such as is unusual and extraordinary, as upon the Sodomites, who going after strange flesh, were thrown forth for an example, as *Job* hath it, *verse 7.* So those Benjamites, *Judg. 20.* the Trojans, the Lacedemonians at Lendrea, *Strabo* and *Cassio*: *Zedekiah* and *Shabazzer*, *Jer. 29. 22.* *Eliab* two sons, *Hiracilius* the Emperour, *Macassar* King of *Tumavia* Barbary, bereft by his own son *Amida* (another *Abolam*) part of his Kingdom only; but of his eyes too, put out with a burning bosiron: those eyes of his that had been full of adultery, and could not cease to sin. In Hebrew, the same word signifieth both an eye, and a fountain, to shew, saith One, that from the eye, as a fountain, floweth both sin and misery.

Verse 4. *Doth he not see my ways, and count?*] Yes, sure he doth so: and the conscience of Gods Omnipotence, who would soon take him tripping, kept him from this great wickedness. So it did *Joseph*, but so it did not *David*, who is therefore said to despise God and his commandments, (*2 Sam. 12. 9, 10.*) to do evil in his sight; and this was no final aggravation of his offence. *Deus ipse videns* I have seen the lewdness of thy whoredoms, *Jer. 13. 27.* *Deus, Ipsus, et omnia videns*, saith the Lord, *Jer. 22. 23.* That should be a powerful reticence from *Prov. 5. 21.*

And count all my steps?] Doth not he cipher them up? *Electus unus, et numerus* not my ways only, my counsels and cogitations, but my steps also, that is, all mine outward attempts and actions. A most painful, and most commendable duty, to keep men within the compass of conscience. See the doctrine of Gods Omnipotence, plainly and plentifully set forth, *Job 139. 1, 2, 3.*

Verse 5. *If I have walked with vanity*] As they do who neglect themselves in

vain, in heaping up riches by evil arts, by deceits and covin in bargaining, by getting other mens means fraudulently, &c. The getting of treasures by an evil tongue, (or any the like indirect course) is a vanity tossed to and fro of them that seek death, Prov. 21. 6. Eventually such do seek death, though not intentionally, they spin a fair thread to strangle themselves, both temporally and eternally. Such vain and vile ways therefore Job carefully declined, for he knew them to be both base and bootless. Ephraim fed upon the wind, the balances of deceit were in his hand: if thereby he filled his purse with coin, yet he had emptiness in his soul: *Luctum in area, damnum in conscientia*: filled he was with aire, and that aire was pestilential too: his breath and death he drew in together: Job would none of that.

Or if my foot hath hastened to deceit] If I have been nimble and active to go beyond and defraud another in any matter, 1 Thess. 4. 6. which, what is it else, but *crimen felonians*, the very sin of covage? and this not only *afflict*, but *afflict* after long trading in it, as the words of walking and hastening seem to import.

Verse 6. Let me be weighed in an even balance] Heb. Let him weigh me. Examine me, saith Tremellius. David with the like confidence, Search me, O God, saith he, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, any cause of sin (that is grievous to God or man), wherein I have walked: or my foot hath slipped. Job would not rest in his own hearts applause; neither would he be borne down by his friends false charges: but puts himself into Gods hands to be weighed, and then makes no question, but his present sufferings will be found heavier than his former miscarriages, in his inter-dealings with men for matter of gain: and that there is some other cause (though what he knoweth not) for which God doth so grievously afflict him. See David doing the like, Psal. 7. 4. &c. 26. 2.

That God may know mine integrity] Heb. That he may make known mine innocency and upright-heartedness in this particular of commerce with others, that I have not dealt deceitfully. Otherwise, if God should weigh the best that are in a balance, they would be found too light: if he mark iniquities, no man living can be justified, Psal. 130. 3. &c. 43. 2. If he turn up the bottom of the Bag, all our secret thefts will out, and come to reckoning. It is an idle conceit of some ignorant folk, That God will weigh their good deeds against their bad: and they shall well enough set off with him by the one for the other. This they have drawn (as they have not a few other fopperies) from that practise of Popish Priests, to perswade people, that when men are at point of death, St. Michael the Archangel bringeth a pair of balances, and putteth in one scale their good works, and in the other their sins, and that if those weigh down there, they are saved: as if otherwise, they are damned. But what saith an Anciene, *Va hominis vita etiam si laudabilis, &c.* Woe to the best man alive, if God should weigh him in a balance of justice: for his sins would be found heavier than the sands of the Sea, Job 6. 18. &c. 15.

Verse 7. If my step hath slipped out of the way] Heb. Of justice and equity, in dealing and trafficking to get the Maimion of unrighteousness. No: the Sun might sooner be melted out of his course, (as it was once said of Fabricius) than Job out of the track of truth and honesty. He had laid laws upon his feet, his eyes, and his hands too: binding them all to the good behaviour: Witness the next words.

And mine eyes walked after mine eyes] As it doth too often to the coveting of other mens Goods, which St. John calleth, the lust of the eyes, 1 Epist. 2. 16. Alexander the Great called the Persian Maids *Pulchre oculorum*, the griefs of the eyes. The wedge of Gold and Babylonish Charmen proved to be so to covetous Achaz, Job 1. 11. and Nabab Vineyard to that Non-such Ahab, 1 King 21. 2. He was a covetous man, and could not be cured but by a Salter out of it. Hence the law partly forbiddeth men to go after the sight of their eyes, and the lust of their hearts: for these are seldom reined. *Psalm 11. 9. Unstayed eyes, like Job, they will run on unward of me, make the affections bring forth* *Psalm 119. 112. My heart is fixed upon thy word, that I may not offend with my tongue.* There is an ealie passage for evil thoughts into the eyes, *Psalm 119. 112. My heart is fixed upon thy word, that I may not offend with my tongue.*

And

And if any blot hath cleaved to my hands] If I have been fingering that which was not fit for me to meddle with; viz. evil-gotten goods, whether by bribery, usury, deceit, or the like, the very touching whereof will blot and blemish the hands, as *Pliny* writeth of the fifth *Torpedo*; and as scholars know, that *Demosthenes* (a great Lawyer) by poizing *Harpalus* his goblet, was tempted and swayed to favour his Cause, to the great danger of his Countrey, and his own indeleble infamy.

Verse 8. Then let me sow, and another eat] God loveth to retaliate: and let him do so to me, according to that he hath threatned, *Deut. 28. 30. &c.* and as he executed upon *Laban*, *Nabal*, *Saul*, *Haman*, others. The Greeks have a Proverb,

Ἄλλος σάει σὺνός σου ἄλλος δὲ ἀνασπασαί

Some sow that which others reape. This Job wisheth may befall, if he had been oppressive and injurious; as *Eliphaz* had wrongfully accused him, chap. 22. 6.

Verse 9. Let my Off-spring be rooted out] Or, Let that which I have planted, be plucked up by the roots. It is commonly seen, that oppressours and unconscionable persons procure their own ruth and ruine: and he that gathereth the fruits of another mans tree, pulleth his own up by the roots.

Οἱ ἀνὴρ καὶ τὸν οὗτον ἀνὴρ, ἄλλος καὶ τὸν οὗτον.

They who spoyle houses which they builded not, Job 20. 19. shall, when they cease to spoyle, be made a spoile: and when they have made an end of dealing treacherously, be treacherously dealt with themselves, *Isaiah*, 33. 1.

Verse 9. If my heart hath been deceived by a woman] By a *flou-finner*, as they call such a strange woman, (as the Scripture) whose lips are snares, whose hands are bands, whose words are cords to draw a man in, as an Ox to the slaughter, *Prov. 7. 21.* whose face is as a glass, wherein whiles larks gaze, they are taken in a day-net. Here Job disavoweth and disclaimeth the sin of Adultery, (purging himself as it were by Oath) as before he had done of fornication, and of wrong-dealing. These sins he reckoneth up, either as they came to minde, or else in such order as men are many times tempted to them. Young people are prone to fornication: Job, when young, had kept himself clear from that iniquity. When men have got some years over their heads, and are entred into the world (as they call it) they usually grow greedy and gripple: they are set upon't, and will be rich, however they come by it. Job was none such neither, *verse 5. 7.* Afterwards, when married, they are sick of a *Pluvisie*: and as the Devil, who sets them a work, they long to be sowing another mans ground, *Matth. 13. 25.* The temptation to fornication is strong, but to adultery stronger: God doth often punish fornication, unrepented of, with strong and vexing honings and hankerings after strange flesh. But Job either was never troubled in this kinde: or else when the temptation came, he was sure to be ever out of the way. The Devils fire fell upon wet tinder: and if he knockt at Jobs door, there was no body at home to look out at the window and let him in: for he considered the punishment both humane, *verse 11.* and divine, *verse 12.* due to this great wickedness.

Or if I have laid wait at my neighbours door] Either as waiting the opportunity of his absence, as *Prov. 7. 19.* or as insinuating my self into her familiarity, whiles she was standing in her door. Of the Italian Women, one giveth this Character; That though witty in speech, and modest in outward appearance, yet they are *Magpies at the door*, *Goats in the garden*, *Devils in the house*, *Angels in the streets*, and *Syrrens in the windows*: Jobs heart was not deceived by any such: neither sought he to defraud his brother in any such matter, 1 Thess. 4. 5, 6. See the Note on Job, 8. 4.

Verse 10. Then let my wife grind unto another] i. e. Let her be his slave, as *Lev. 19. 13.* *Exod. 21. 5.* *Matth. 24. 41.* Or rather, let her be his *Wife*: and may

LII

my

Furtum à Virg.
vocat. Inane.
Enclid. 6.

Ps. 139. 23. 24.

Flinte uisita
persuades.

Adulterium
quasi ad alteri
na torum.

Opulus & cor
funs proneta
peccat. Hebr.
P. 1000.

Vatab.
— Aliens Per-
molere uxores.
Horat.
Sic pudicitia
i.e. molere, apud
Theocrit. ei. d.
est coire.

my sin, which hath served her for example, serve her also for excuse. Not that Job would hereby license his wife to commit filthiness (as those Lituanians, who have their *Communis adjutores*, coadjutors in wedlock, and prize them far above all their acquaintance, as *Maginus* relateth: and as some wittals amongst us, pandars to their own beds, who either for gain, or for a quiet life, wink at their wives disloyalty; and, as Woodcuivers, or filly Hedge-sparrows, hatch and bring up that which Cuckow's lay in their nests) but to set forth by this horrible imprecation, how extremely he abhorred the sin of Adultery.

And let others bow down upon her.] A clean expression of an unclean act. Some *Borborologi* *podicent uxores faciunt*, being like Ducks that ever have their noses paddling in puddles: *sic his purcitias Veneris eliminant*; delight in ribaldry, and obscene language; as did *Proculus* the Emperour, and before him, that beast *Tiberius*. These are to be avoided as Pests and botches of humane society. So also are Stage-plays for that very cause, as the Brothels of bawdery, the corrupters of youth, the canker of the Common-wealth, as *Plato*, an heathen, complained; Filthiness and fornication should not be once named among Christians, *Ephes. 5. 3.* Groves were flatly forbidden by God to be planted near the places of his Worship; in detestation of that heathenish custome of *Priapus* his worshippers, promiscuously satisfying their lusts in a thicket, after they had sacrificed; thereby, as they conceived, best pleasing their god.

Verse 11. For this is an heinous crime.] *Hoc enim grande flagitium est*; so the Tigurines translate: For this is a wickedness with a witness, though counted by some a light offence, a peccadillo. The Popish Priests, deeply guilty of it themselves, seldom cryed out against it in their Sermons: this the great ones, and others, observed; and therefore ran into it, as if it had been a venial sin, if any sin at all. But we have not so learned Christ: and there was once found an English Bishop, (*Adelm*, Elect Bishop of *Sherborn*, anno 705.) who boldly and sharply reproved Pope *Sergius* to his face for this foul sin. *Joseph* calleth it a great wickedness, *Gen. 39. 9.* because a breach of the bond of loyalty, which cannot but be treachery: as also because it destroys society, and the purity of posterity, stealing sometimes an heir into the estate, &c.

Tes, it is an iniquity to be punished by the Judges.] *Sith* it is a theft of that which is most precious and most peculiar to the owner; as *Joseph* told his Mistress, *Gen. 39.* the suspicion or jealousy of it, raiseth the rage of a man to such an height, that it will not be allayed without revenge, *Prov. 6. 34. 35.* Somerender it, *iniquitas iudicata*, an iniquity already adjudged capital. The Hebrew hath it, *an iniquity of the Judges*; that is, That which Judges should severely punish. Before the Law *Tamar* was to have been burnt for it, *Gen. 38. 24.* as under the Law the High-Priests daughter, *Levit. 21. 9.* *Ahab* and *Zedekiah* were roasted in the fire for this offence, by *Nebuchadnezzar* King of *Babylon*, *Jer. 29. 22. 23.* Some think that these two were the Elders that assaulted *Susanna*. The Egyptians cut off the Harlots nose, and the Adulterers members. The Locrians pulled out their eyes. The Julian Law among the Romans, adjudged them to dye; and *Hierom* saith, this Law was yet in force in his time; but the Poet complaineth, that for want of due execution, it lay dormant, as many other good Lawes do by the baseness and partiality of the Judges: Such as were those *Athenian* Judges, who having before them *Phryne* that notable Strumpet, were about to passe sentence of death upon her; but when her Advocate *Hyperides* had opened her bosom, and shewed them her beautiful breasts to move them to mercy, they acquitted her, and let her go. In like sort also they dealt with the Dame of *Smyrna*, whom they appointed to appear some hundred years after. How much better the old Saxons, who whilst they were yet heathens, made a Law (and saw it well executed) that the Adulteress should be first strangled; and then burnt in a bonfire, over which the Adulterer was to be hanged in chains, and burnt to death by degrees? And of another Heathen people we read, that they put the Adulterers and Adulteresses heads into the paunch of a beast, where all the filth lyeth, and so Risted them to death.

Verse 12. For it is a fire that consumeth to destruction.] *Ad Gehennam usque*, to the place of destruction. *Heb. 10. Abaddon*, that burneth as low as hell it self. In case men should be slack to punish this heinous Crime, yet Whoremongers and Adulterers

God

God will judge, *Heb. 13. 3.* shutting them out of heaven, *Rev. 22. 15.* (for what should any such dirty dog do trampling on that golden pavement?) and thrusting them into hell, as he did the filthy Sodomites, *Jud. 7.* beside that hell above-ground which he rained from heaven, upon them, hot fire for their burning lusts, and stinking brimstone for their stinking brutishness. How God signally punished this sin in *Charles 2.* King of *Navarre*, roasting him to death. See my Note on *Gen. 19. 24.* *Joane* of *Naples* also, and *Mary* of *Arragon*, wife to the Emperour *Orho* the third, burnt at a stake, are set upon Record as instances of the divine displeasure against Adultery, a fire which burns hearts, and consumes houses.

And would root out all mine increase.] Leaving me nothing, as a devouring fire burnes up men, cattle, houses, corn, trees, &c. So doth this sin all a mans income, baring him to the very bones, and exhausting him to the utmost: So that like *Tiberius* at *Caprea*, he doth indies perire, which is a bitterness beyond that of death, *Eccles. 7. 26.* Or like *Samson*, befooled and bereft of all by *Dalilah*, who had not her name for naught, for it comes from *Dalal*, to exhaust and impoverish. And indeed such kind of creatures do ordinarily drain the strength, exhaust the purses, dry up the credit, waste and consume the All of the mightiest *Samsons*. Besides, the loss of their immortal souls, and perpetual shame at the last day, (when all their faults shall be written in their foreheads) unless the matter be taken up in the Judges privy Chamber of mercy; and unless, by timely repentance, course be taken to stop his open judicial proceeding in Court.

Verse 13. If I did despise the cause of my man servant, &c.] Servants of old (among the Heathen especially) were mere slaves to their Masters according to the flesh, who had power to use them at their pleasure, as they did their cattle. A servant (saith *Aristotle*) is the Masters Instrument, and wholly his. He might do what he would to them, saith *Seneca*, even to the taking away of their lives, without danger of Law. But Job held with the same *Seneca*, That *Possit & nolle nobile est*; and that in some cases, *Nimis angusta innocentia est, ad legem bonum esse*; That utmost right is utmost wrong; and that there will come an after reckoning, the forethought whereof awed him, and swayed him to do his servants right, when he might have oppressed them, and tyrannized over them; as now the Turks do over their Gally-slaves. Of Archbishop *Cranmer* it is recorded, that he never raged so far with any of his household-servants, as once to call the meanest of them *Varlet* or *Knave* in anger. *Tremellius*, who was for a time entertained in his house, saith of it, That it was, *Schola vel Palastra pietatis & literarum*. A School or Nursery of Piety and Learning. And therefore what wonder that there was so good accord betwixt him and his family, when there was so careful a performance of Domestical duties, and he was not a better man then a Master? Think the same of Job, Discontents might fall out in his house, and complaints might be made, which he heard with patience, and then set all to rights again, taking course that he might be both loved and feared by all about him.

Verse 14. What then shall I do when God riseth up, &c.] Job considered, That himself had a Master in heaven, *Col. 4. 1.* That there is One higher then the highest, *Eccles. 5. 8.* with whom there is no respect of persons, but whereinsoever any deal proudly, God is above them. *Exod. 18. 11.* These and the like humbling considerations, and not any placability or natural courteousness, made him deale thus fairly and kindly with his servants; how much more then with his wife and children, &c?

And when he riseth, what shall I answer?] Job looked to be visited, and called to an account of his household Government. It is a good saying of an Heathen, *Ita vivamus, &c.* Let us so live, as those that must render an account of all we do. And that which the Russian in *Seneca* scoffeth at in the sober young man, is true of the godly in a sense more divine, *Ita laborat, ita ludit, ita cenat, ita potat, ita loquitur, ita vivit, ut qui Ephemerides patrie approbaturus*: that is, He so laboreth, so sporteth, so eateth, so drinketh, so speaketh, so liveth, as he that must approve his day-books to his father. Job was not to learn, that there is a way of upright walking in our business, so as God will come to us, if our houses be rightly ordered, *Psal. 101. 2.* and we shall look him in the face with comfort; for it is called there a perfect way, in opposition to hypocrisie. Now uprightness hath boldness,

Lil 2

Veris

Onosineira

Enarr. in Hof. presb.

Cic. 4. in Verr.

Godwin, Catal.
p. 333.

Ezek. 23. 25.
allude to this
custome.

Lex Julia de
m. i.

Plutarch. vit. 10
Khetor. in Hy-
per.

Latius, in loc.

Burroughs on
Hof. vol. 1. p. 276

Ver. 15. *Did not he that made me in the womb, make him?* In which regard, have not we all one Father, and hath not one God created us? *Mal. 2. 10.* Is it not he who formeth and shapeth us, and all by the Book, *Psal. 139. 16.* We are all of all sorts, in this respect, (whether Kings or Caitiffs, Lords or Losels) made of the same mould, hewen out of the same Rock, digged out of the same pit, cut out of the same piece, the shears only going between. as they say. Thus for our bodies, and for our better part, is not the meanest made in Gods image, and as capable of heaven, if God please, as the greatest? In the Law, the servant paid the half shekle, as well as the Master. And in Christ Jesus, as there is neither Jew nor Greek, *so neither bond nor free,* Gal. 3. 28. Truth it is, God hath made these distinctions and degrees amongst men, but himself is no respecter of persons. *He acknowledgeth no faces* (to the Hebrew expressed it.) He taketh no notice of any mans outward condition, as Countrey, Sex, Wisdom, Wealth, Dignity, &c. These neither please God, nor displease him, but as they are in a good or bad man: as a Cypher by it self is nothing without a figure before it. This reason wrought with Job, and should do doubtlesse, with all Superiours, to bring them to a moderation. Why should a poor man be slighted or brow-beaten? Is he not Gods handy work also? Was he not made in secret, and curiously wrought in the lowest parts of the earth, *Psal. 139. 15.* that is, in his mothers womb, as it followeth,

And did not one (that is God) fashion (Heb. apt or fit) us in the womb? *Quam fortuna, non natura, confectis servos, cur, propter fortunam, eos contemptiores habuissim?* For as much as not nature, but providence hath made them my servants, why should I for that cause deale hardly with them: and not rather favour them the more, for our common condition of birth and death, and coming to Judgment?

Verse 16. *If I have withheld the poor from their desire* The poor man speaketh supplicants, he comes to the rich with his God help me, as *Lazarus* did, *Luke 16.* (his very name speaks as much) but the rich answereth him roughly, *Prov. 18. 23.* Either the answer cutteth off half the petition, as the eccho doth the voice: or else he is commanded *ad querendum dicere*, to tell his tale to the Statues and Images, as *Diogenes* used to do; for of living men he could get no hearing. But Job's suitors sped better. Penitents they were, but not friendlesse (as the Hebrew word importeth) and such as whose wealth was utterly wasted; but Job shored them up and supplied them. And this he did readily, and at the first asking, they no sooner desired relief, but they had it. Job was a cheerful giver, he neither denied nor delayed those that came to him for relief or refuge. *Multi contra Iudaei causam inquirunt quibus se a beneficiis cobiheant.* Many seek occasion to put off poor people, and to rid their hands of them.

Or have caused the eyes of the widow to fail *Viduae saepe sunt verecundae.* Widows many times are modest; their eyes are weakened with much weeping, whiles they remember their by-past comforts, and present crosses. This good Job considered, and therefore soon condescended to their requests. He held it enough that their hearts ached, and would not suffer their eyes to ake with expecting his help, but speedily sped them.

Hæc enim in Beneficentia hæc est virtus.

Verse 17. *Or have eaten my morsel myself alone* As that churl *Nabal* did, and therefore merited the title of *Pamphagus*. Many rich wretches are like little children, who though they have their mouths full of meat, and both their hands full, yet will part with none to another, but rather mar it. The richer they are, the harder, as *Dives*; whom to upbraid, *Lazarus* was laid in the bosome of liberal *Abraham*, of whom it is recorded, that he sat in the door of his Tent in the heat of the day (the usual time of repose and repast) purposely to invite passengers, *Gen. 18. 1.* He pursued hospitality, as the Apostles explication is, *Rom. 12. 13.* and a very hearty householder he was. I think the same of Job, whose cup overflowed into other mens lesser vessels, as *P. 23. 5.* neither did any thing he eat do him good without some good company to take part with him. *Charity is no churle.* Of a certain Bishop of *London* it is storied,

ried, That he never thought he had that thing which he did not give. *Hoc habeo quodcumque dedi,* saith One: And another,

Quas dederis solas, semper habebis, optes.

And the fatherlesse hath not eaten thereof These were his Fellow-Commoners, and the like is reported of *Charles* the Great, and of Bishop *Hooper*, who had his Board of Beggars, widows and Ophans sent for to his Palace in *Worcester*, and served every day with whole and wholesome meats, ere himself sat down to dinner. Neither were these any losers by their liberality. The flowers hurt not their own fruit, though they yeeld honey to the painful Bee. The Sun loseth not light, though it lend it to the Moon. But as the Moon, the fuller she is of light, the further she gets from the Sun. And as the Sun moveth slowest when he is highest in the Zodiack, so are those farthest off from bounty, for the most part, who abound most in plenty. Your fattest men have the least blood, and your richest men do the least good. Whereas those that are rich in this world, should be rich in good works, ready to distribute, willing to communicate to widows and fatherlesse especially, sith those are Gods own Clients.

Verse 18. *For from my youth he was brought up with me, &c.* i. e. Ever since I could do any thing, it hath been my delight to be doing good to the poor Orphans, whom I have tenderly bred, as a father useth to breed his children. *Non est vulgare Dei donum,* saith *Mercer*; This is no ordinary mercy, for men to be of a merciful disposition, and melting hearted toward the poor and necessitous, as some are naturally, and from the womb: Such are said to have been *Ariaxerxes Longimanus*, *Tisus* the Emperour, *Otho* the third, *Steven* King of *Hungary*, *Osvald* King of *England*, &c.

And I have guided her from my mothers womb *Duxavi illam*, meaning the widow, or the Orphan, to whom I have been a manly guide, and that of a child little. See the Note aforegoing. *Suitors Hospitals* and many more Monuments of Charity in this kind are worthily alledged by some of our Divines, to prove that for their time and ability, Protestants have equalled and exceeded Papists in this way of good works. Jobs desire of doing good appeared betimes, as if it had been born with him: like as *Plutarch* writeth of *Coriolanus*, that he was so natural and expert a Soldier, that he might seem to have been born with his arms upon his back, and his weapons in his hands.

Verse 19. *If I have seen any perish for want of clothing* Job was ad omnem humanitatem effectus, etque assuetus. This liberal man devised liberal things, and as he dealt his bread to the hungry, so when he saw the naked he covered him: he hid not himself from his own flesh, *Isai. 58. 7.* *Giles* of *Brussels*, and *Mr. W. Icheana* the Scot, are famous among the Martyrs for their charity in this kind. And so is *Mr. Fox* the Martyrologer, of whom it is reported, that as he gave away his horse at one time to a poor man, when he had no money to give him: So at another, having bestowed his wives money in a petticoat, and meeting by the way home with a poor woman that wanted cloathing, he freely gave it her; telling his wife, that he had sent it to heaven before her. The poor mans belly is surely the best Cuddy, and his back the best War-drobe. *Ubi non percunt, sed parturiunt*, where they rot not, as those moth-eaten ones in *Saint James*, chap. 5. 2. but remain for ever. Great *Alexander* believed this far better then most amongst us, for when he had given away all almost, and his friends asked him, where it was? he pointed to the poor and said, *Inferis*, in my chests. And when he was further asked, what he kept for himself? he answered, *Spem majorum & meliorum*, the hope of greater and better things. And another of his name, viz. Pope *Alexander* the fifth, was so liberal to the poor, that he left nothing to himself; so that he would merrily say, that he was a rich Bishop, a poor Cardinal, and a beggarly Pope. *ὁ ἀποκός* It was wont to be said,

*Pauperibus sua dat gratis, nec munera curat
Curia Papalis: quod modo percipimus.*

But this Dutch must be read backwards, saith mine Author, thus, *Percipimus modo quæ*

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quod Papali. &c. This Pope Alexander then was a rare bird at Rome.

In Psal. 103. Or any poor without covering] Whether he craved it of me or not; if I did but see it, the poor creature was fure of it. The liberal man preventeth the poor and needy, *Psalm. 41. 1.* *Præoccupat pauperem petitori*, so Augustine expounds that Text. He stayes not till he is asked a good turn, but ministereth to the *needy*, not only to the necessities of the Saints, as the Apostles word is in the Original, *Rom. 12. 13.* So did Dr. Taylor Martyr, when he visited the Alms-house in his Parish once a fortnight to see what they lacked, and to supply them. And so did Mr. Fox, when unasked, he gave the poor woman the petticoat, as above said.

Verse 20. *If his loynes have not blessed me*] As being warm-clothed by me, not with a suit of words, as those great benefactors, *Jam. 2. 15, 16.* who were much in mouth mercy, which indeed is good cheap. But a little handful of *Job's* wool, is much better then a mouthful of such airy courtesies, and would open more mouths to blesse men: who now adays (for most part) will be but as friends at a justice, the most you can get of them is, *God blisse you.* These have as many flouts and curles as *Job* had well wishes, and God thereby had praises, according to that of our Saviour, *Matth. 5. 16.*

And if he were not warmed with the fleece of my sheep] His sheep were his owne, else his charity had beene unwarrantable. Honour the Lord with thy substance, *Prov. 3. 9.* but see it be thine, and not anothers. He that hath a bountifull eye shall be blessed; for he giveth of his bread to the poor, *Prov. 22. 9.* specially if he have spared it out of his own belly to give to the hungry; if it were the bread of his own *needy*, or allowance, as some interpret it.

Verse 21. *If I have lift up my hand against the fatherlesse*] That is, against any that are destitute of humane helps and defences. Such to ill treat and oppresse, is easie for great ones. See *Gen. 50. 15, 16.* &c. But where the true fear of God is, no such thing will be done. The Tigrines render, *Si ministratus sum Orphano, &c.* If I have lifted up my hand in threatening first, and then let it fall in striking and punishing the fatherlesse or friendlesse.

When I saw my help in the gate.] i.e. When by my greatnesse and grace with the people, I might have born out my worst miscarriages; when I might have had more then enow that would have defended, yea applauded me, as the Senate of Rome did *Nero*, even for his most malapert misdemeanors, and most horrid outrages.

Verse 22. *Then let mine arm fall from the shoulder-blade*] That unworthy arm of mine (as *Cranmer* cryed out of that unworthy right hand of his, which he therefore burnt first.) so injuriously lifted up against the fatherlesse, *vers. 21.* let it never be useful to me any more, but let me be punished with that wherewith I have sinned. God sometimes takes notice of the offending member: as in *Jeroboam's* withered hand, *Abimelechs* head, which had stolne the Crown, *Samsons* eyes, the rich mans tongue, the Adulteresses thigh, *Numb. 5. 27.* This *Job* knew, and therefore subjoyneth this imprecation, *Diris se arcevens*, thereby to clear himself from *Eliphaz's* false imputations, *chap. 22. 6, 7.* The like may be done by us, but sparingly, and not without great necessity, for the helping of the truth in necessity, lest it we do it falsely or rashly, God say, *Amen*, and let his Fiat to it; as he hath done in sundry instances in several ages: Witness *Alexander* the cruel keeper of *New-gate*, and his son in Law *John Peter*, who rotted above ground according to their wish. So *Anno Americæ*, in *Queene Elizabeth's* dayes: Sir *Gervais Ellowayes* in King *James's*, hang'd on the Tower-hill, which he confessed was just upon him, for that in Carding and Dicing he had often wished himself hang'd, if it were not so and so.

And mine arme be broken from the bone] Broken to shivers, as the word signifieth, and by the infamous hands of the hang-man, for a terror to all false Judges, as some do sense it: *Rumpar medius*, saith *Bremius*, as *Judas* burk in the midst with a huge crack, *Acts 1. 18.* his guts gushing out; as did likewise *Foxford's* great Persecutor in *Henry the Eighth's* time. Some mens sinnes go before to judgement, God hanging them up, as it were, in Gibbets, that others may hear and fear, and do no more so.

Verse 23. *For destruction from God was a terror to me*] Such an eminent and exemplary

plary calamity or misery, as is mentioned in the former verse, affrighted me from wrong-dealing. I forelaw the evil event of such practises, and therefore durst not venture. We may not fear the punishment only, and not the offence (for that's a servile fear, and hath torment.) Neither may we fear the punishment more then the offence. But to fear the punishment with the offence, the offence being feared in the first place, and most, this is incident to Saints, and commanded *Matth. 10. 28.*

And by reason of his highnesse (or excellency) I could not endure] *Non prevaluissim*, saith *Tremellius*. The Hebrew is, *I could not; scil. Prevail or subfist.* If there be no standing before a Lion, or bearing up sail before a tempest, why should any one think to contend with Omnipotency, to strive with his Maker, whom nothing can disarm or pacine, but a humble yeildance to his Justice in hope of mercy, with a resolution to fear before him continually, as the Scripture phraseth it?

Verse 24. *If I have made gold my hope*] If I have trusted in uncertain riches, *The LXX* read and be *high minded*, as *Paul* expounds it, *1 Tim. 6. 17.* Holding my self simply *si posui aurum* the better or the safer for the wealth I have gotten. This is creature confidence, this is flat Idolatry, worse then that of the belly-god, who sacrificeth to his gut, but trusteth not to it. An Ancient complaineth (and not without cause) *Divites facul-tatious* (*his allegatos magis aurum confuovisse suspicere quam cultum*, That rich men mind *God*: more then *God*; and money more then mercy. If wealth be wanting, they sit down in a faithlesse, fullen discontent and despaire, as if they have it, they rise up in a corky, frothy confidence that all shall go well with them. This Saint *Paul* calls Idolatry, *Col. 3. 5.* Saint *James*, Adultery, *chap. 4. 4.* and enmity with *God*, in a senie both Active and Passive; for it maketh a man both to hate *God*, and to be hated by *God*. Now who would buy Gold at so dear a rate?

Or have aid to the fine gold. I bow not my confidence] This the Mammonist speaketh, as if he were bowing before his golden god, whereunto, though he bow not the knee, yet with his heart he serveth it. (and *Obsecro, ut better than Sacrificer*) and with his tongue he talketh to it, saying *I bow not my confidence*; if thou fail me, I must needs sink, and with all his might he makes after it, as if his life lay upon't, which yet our Saviour saith, doth not consist in the abundance of those things a man hath, *Luke 12. 15.* our faith, (as a ship) he may have enough to sink him, but not enough to satisfie him.

Verse 25. *If I rejoiced because my wealth was great*] Those that trust in it cannot but rejoyce in the increase of it; though in truth they do rather revel than rejoyce: for true joy is a severe thing, saith the Philosopher; and must have a better bottom, than these *bona scabelli*, than corn, and wine, and outward substance, *Psalm. 4. 7.* *Job* rejoiced not, though the world came tumbling in upon him, as we say. For he knew, he was but a weather-sheep, upon whom the shepherd had bestowed a Bell more than upon the rest of the flock; and therefore he would not cast his nose into the wind, and carry his crest the higher, for outward prosperity. If *God* should take what he had so graciously given, he would bear it not only patiently, but thankfully, and fruitfully, as he did *chap. 1. 21.* suffering with joy the spoiling of his Goods, as having in Heaven a more enduring substance, *Hebrews 10. ver. 34.*

And because mine hand had gotten much] Heb. *Had found very much.* This he speaketh in the worldlings language, who ascribe all they have to their own industry and good fortune: *God* is not in all their thoughts. But *Job* is of another spirit; and as for this sinful self-ascribing, he utterly detesteth and disavoweth it.

Verse 26. *If I beheld the Sun when it shined*] *Viz.* To adore it as the Persians did, and other heathens. The Egyptians had their *Heliopolis*, or City of the Sun; and the Canaanites their *Timnath Heror*, *Judg. 2. 9.* *Josh. 24. 30.* that is, the shrine of the Sun: so called, from the Idolatry there committed, in worshipping the Sun (though I know there is another reason given.) The Persians consecrated a Horse to the Sun; as the swiftest to the swiftest: and the idolatrous Israelites had their horses of the Sun, which *Jephah* took away. It is not amiss to behold the Sun, Moon, and Stars in their pomp and lustre. It is sweet, saith *Solomon*, *Eccles. 11. 7.* Comfortable, saith *David*, *Psal. 97. 11.* and useful in many respects, to minde us of our present

present beauty and safety, *Rev.* 12. 1. *Psal.* 84. 11. and of our future felicity and glory, *Matth.* 13. 46. *Dan.* 12. 3. but above all, of Christ that *Sun of righteousness*, *Star of Jacob*, &c. But this we must do: not to worship them, as they of old did the *Queen of Heaven*, (and this is thought to be the ancientest idolatry in the world) no to swear by them, as *Matth.* 5. 34. but to see and worship the Maker of them: which because the blind Ethnicks did not, they were damned, *Rom.* 1. 19. Oh the what will become of us, who see much more of God, by so clear a light, in that molten looking glass, *Job* 37. 18?

Or the Moon walking in brightness] Heb. *Bright or precious*; that is, illightened with the precious light of the Sun, as when she is at Full, and shineth like the finest Gold: and was therefore idolized by the Heathens, under the names of *Phoebe*, *Diana*, &c. Of this Idolatry *Job* here purgeth himself; as he had done before of that other of Covetousness.

Verse 27. *And my heart hath been secretly incised*] *Sc.* By the Devil, who is *ειδωλοναγος*, as faith *Synefius*, a great promoter of Idolatry: and probably had tempted good *Job* to this sin also; but was bravely repulsed. If I have done this secretly, faith he, that is, contrary to my open profession of sincere Religion: *See Dent.* 27. 10.

Or, my mouth hath kissed my hand] An action of Idolaters, who kissed their Idols that were present, *1 King.* 19. 18. *Hol.* 13. 2. (as the Papists now do their *Marys*, even to the wearing of hardest marble) and to those which were further from them, they held out their hand, and afterwards did put it to their mouth; as an acknowledgement that they had their life and breath from them, faith *Diodate*, as a sign of subjection, faith *Piscator*, from *Gen.* 41. 40. *Psal.* 2. 12. Kiss the Sun, *sc.* with a kiss of homage, such as wherewith *Samuel* kissed *Saul*, *1 Sam.* 10. 1. And *Plutarch* faith, that not to all, but to some special Commanders in chief, and Captains General it was granted among the *Romans*, That the hand should be kissed before them by way of honour: and this was called, *adorare, quasi applicare manum ad os*, That saying of *Bernard* is worthy the inferring, *Qui in se, non in Domino gloriat, manum suam osculatur*; He that glories in himself, and not in the Lord, kisseth his own hand, and is, *interpretative*, an Idolater.

Verse 28. *Thou also were an iniquity to be punished by the Judge*] No less than Adultery, but rather more. This also is *iniquitas judiciorum*, a God-provoking Land-devotiating sin, a wickedness with a witness, a capital crime: see *verse* 11. and take notice how these foule sins swell in *Job's* eyes as so many toads: and how full in the mouth he is in speaking of them.

For I should have denied the God that is above] Far above any of these *deafri gentium*, even the most high God, *Gen.* 14. 18. 22. I should rob the Master, to give to the servant: ascribe that to the creature, which is due only to the Creator: this he will by no means endure. For, be the gods of the Heathens good-fellows, faith One, the true God is a jealous God, and will not share his Glory with another.

Verse 29. *If I rejoiced at the destruction of him that hated me*] If I rejoiced at his ruine, or fed my thoughts with his fall. Flesh and blood would have taught him so to do; there being nothing more natural to us than revenge: as we see in little ones. Heathens commended it for manhood, and held it out as sweeter than life itself.

As vindicta bonum vitâ jucundum ipsâ.

Howbeit some Heathens professed against it, as *Seneca*; *Immane verbum est ultio*, faith he; Revenge is unmanly, both word and thing. And, *Qui ulciscitur excusatur peccat*; he that avengeth himself, sinneth, though he hath some colour for his sin. *Socrates* is famous for forgiving of injuries: and *Julius Caesar*, when he had Pompey's head presented to him, wept, and said, I sought not revenge, but victory. Both Law and Gospel forbids revenge: and *Job*, who lived before both, obeyed both; as here appeareth. Enemies he had, but he hated them not. That of *Solomon* was his practice, *Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth*, &c. *Prov.* 24. 17, 18. See the Note there.

Arist. Rhet. 1. lib. 9.

Non mihi placeat vindicta, sed victoria.

Or lift up my self, when evil found him] Sin will find men out sooner, or later; *Nemesis semper a tergo*, and they called her *'Adversaria*, because unavoidable. Men may shuffle from side to side, as *Balaam* As did; but there's no escaping this punishing Angel. God will pursue wicked men to destroy them, till such time as they throw the Traytors head over the wall. Now, good *Job* had put over his enemies to God, that he might order them, (which also he did) and therein did himself no disservice. But how did *Job* deport himself toward them in this case? Did he lift up himself and insult? Did he bestir himself, (as *Broughton* here elegantly tranlateth) and was he well apaid? Nothing less.

Verse 30. *Neither have I suffered my mouth to sin*] Heb. *My palat*; which is one of the nine instruments of speech. I have not so much as broken out into any passionate word against him: but when I was raging ripe, I refrained, and forbore boisterous and blustering expressions, whereby some would have vented their choler in such a case. Nothing is more easie and ordinary than to curse an enemy; by prayer at least to turn him over to God to be punished; as *David* did *Nabal*, and it was soon done. But *Job*, out of private revenge, durst not do this, whatever *David* did out of a zeal of Gods glory, which wicked men sought to deface.

By wishing a Curse to his Soul] Heb. *By asking his life by a Curse*. *Job* knew that cursing men, are cursed men, *Psal.* 109. 18. If the Prophets cursed their enemies at any time, as *Elisa* did the Children at *Bethel*, and *David* oft in the *Psalms*, it was not *livore vindictæ*, sed *zelo justitiæ*; not out of a vindictive spirit, but by the instinct of Gods holy spirit, and out of zeal for Gods glory. Our rule is, *Bless them that persecute you; bless and curse not*, *Rom.* 12. 14. Render not evil for evil, or rayling for rayling; but contrariwise bless, knowing that we are thereunto called, that we should inherit a blessing, *1 Pet.* 3. 9. *Epiphanius* and *Chrysostom* falling out about *Origen's* writings, wished a curse to one another; and it fell out accordingly; the one died ere he came home, and the other was unbishoped.

Verse 31. *If the men of my tabernacle said not*] *Contubernales, five domestici*; those of my family and familiarity. A man is to take heed of the iniquity of his heels, that is, of his followers and attendants at the heels, as some sense that text, *Psal.* 49. 5. for these will be apt enough to put a man upon courses of revenge, as they dealt by *David*, *1 Sam.* 24. 4. and 26. 8. 2 *Sam.* 16. 9. and by the son of *David*, *Luke* 9. 54. And thus *Isidor*, *Cajetan*, and others, interpret these words, as if they were added to the former *verse* 29, 30. further to commend *Job's* love to those that hated him. For although he were put on by his domesticks, who seeing their Master despitefully used, would have torn those his enemies in pieces: yet he was not moved thereby, but contained and kept them in from such violence. *Beza* thus paraphrasteth this text; *And yet I protest that I wanted not setters on, even amongst mine own household servants, who still persuaded me to requite those injuries which I received with most bitter revenge: nay, their minds were so incensed, that they cryed out, That they should never be satisfied on them, no not though they had eaten them up quick.*

Oh that we had of his flesh!] So barbarous and brutish is revenge. *Erasmus* See *Psal.* 17. 2. telleth of a Frier *Augustine* of *Antwerp*; that he openly in the Pulpit wished that *Luther* were there, that he might bite out his throat with his teeth. I can hardly forbear with these nailes of mine to be thy death, said Frier *Brusard* to *Bilney* the Martyr. At the town of *Barre* in France, the Italians, in hatred of *Lutheranism*, brake forth into such fury, that they ript up a living child, took out his Liver, being as yet red hot, and eat it as meat. *Christiern* King of *Denmark* pulled the dead body of his Enemy *Strom*, the Swedish General, out of the grave, *inustatque rabie dentibus adpersit*, and like a mad dog, tore it with his teeth. The Jewes, in *Trajan's* time, having one *Andrew* for their Captain, cut in pieces about *Cyrene*, many Greeks and Romans, eating their flesh, befouling themselves with their blood, and clothing themselves with their skins. The like they did also about *Cyprus*, and in *Egypt*, to the slaughtering of above four hundred thousand people. *Tacitus* noteth of the Jewes in general, that they are very kind among themselves, but contra omnes alias hostile animi, against all others they bear hostile hatred. *Howe homini dantem.*

Mmm

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Planè inextinguibile est vindicta deſiderium. Mercer.

We cannot be ſatisfied] But with his heart blood. It is as eaſie to quench the fire of *Aetna*, as the thoughts fired by revenge. See *Pſal.* 124. 3. & 14. 4.

Verſe 32. *The ſtranger did not lodge in the ſtreet*] *Job* was ſo far from liking and commending thoſe enraged ſtomacks of his ſervants; that he would not ſuffer ſtrangers to lodge abroad in the night ſeaſon. *Gregory* ſaith here, that he ſpeaketh firſt of his pacifick diſpoſition toward his enemies, and then of his hoſpitality: becauſe, ſaith he, the heart muſt firſt be freed from malice and wrath, and then charity is to be exerciſed, that we might be accepted. *Abraham* neither ſet up an Altar to God, nor ſhewed himſelf forward to entertain ſtrangers, till *Lot* and he were reconciled. Hoſpitality is commended to our praſtice, both by the Prophet *Iſaiah*, chap. 58. 7. by *St. Paul*, *Rom.* 12. 13. *Heb.* 13. 2. and by *St. Peter*, 1 *Epiſt.* 4. 9. Of *Cranmer*, *Tremellius* teſtifieth, that he was homo ſocialis & nec minus philoſophos, humane and hoſpitable, after the example of *Abraham* and *Lot*, whom *Syneſius* therefore calleth, *ſocii ſcitorum*, God-entertainers: *Julian* the Apoſtate reckoneth the hoſpitality of the Primitive Chriſtians, among thoſe three things that cauſed their Religion to be ſo generally embraced. Of the *Waldenſes* alſo, thoſe ancient Proteſtants in Germany, it is reported that they could travel from *Colen* to *Millain* in *Italy*; and every night lodge with Hoſts of their own profeſſion, who would bid them heartily welcome.

Epiſt. 57. κατὰ ἀνδρῶν
Chryſ. in Joſ. τὸς ἀνδρῶν τὸς ἐξουσίας θρωνίας. Hinc ut olim Xenodochia.

Jupiter gl'ior, τὸς ἀνδρῶν τὸς ἐξουσίας θρωνίας. Ad viam, vel ver- ſus viam.

But *I opened my doors to the Traveller*] I bid the weary wayfaring man welcome to my houſe, and kept a good table for ſuch. *Ménager* ſacra eſt, per quam Deus honoratur preſes amicitia & hoſpitii. *Job* was known to be a good houſe-keeper, and was much reſorted to: he ſet open his gate in the high-way; ſo *Beza* (after *Mercer*) rendreth this text. It was his will, That that part of his houſe which bounded upon the high-way-side, ſhould alwayes lye open to harbour Paſſengers.

Verſe 33. *If I covered my tranſgreſſion as Adam*] A tranſgreſſour then *Job* yieldeth himſelf: the lives of the beſt alive are fuller of ſins, than the firmament is of ſtars, or the furnace of ſparks. But he did not *Adam*-like, or after the manner of men, cover or conceal them, extenuate or excuſe them, denying them (as *Cain* did, *Gen.* 4. 9. and *Gehazi*, 2 *King.* 5. 25. and *Ananias*, *Act.* 5. 8.) or at leaſt, dealing with them as the unjuſt Steward did, who for an hundred ſet down fifty. *Adam* went about to hide his ſin, alledging, *non cauſam pro cauſa*; that for the cauſe of his ſight that was not the true cauſe thereof, viz. the voice of God, his fear thereupon, his nakedneſs, &c. thus ſin and ſhifting came into the world together. Secondly, when that would not do, but that he was driven from that *νεμερυνειν*, then he ſeeks to excuſe it, by accusing God; and transferring the blame upon him, for giving him a woman to tempt him, *Gen.* 3. 12. The like hereunto do they that plead *Predeſtination*, or *Conſtellations*, or natural inclination, &c. that put God to his proofs as they did, *Jer.* 2. 35. *Job* was none ſuch: but made it his daily praſtice to acknowledge his iniquities againſt himſelf, *Pſal.* 32. 5. and with utmoſt aggravation from all the circumſtances: laying open how many tranſgreſſions were wrapt up in each ſin, as it is *Levit.* 16. 21. leſt as *Samuel* once ſaid to *Iſſe*, *Are here all thy ſons?* ſo God ſhould ſay to *Job*, *Are theſe all thy ſins?* and, there being but one only covered, that one ſhould prove deſtructive to his ſoul, as that baſtard *Abimelech* did to all his brethren. But now that he freely and fully confeſſeth his offences, he is ſure to find mercy, *Prov.* 28. 18. No man was ever kept out of heaven for his confeſſed badneſs: many are, for their ſuppoſed goodneſs.

By hiding mine iniquity in my boſom] As ſilly men think to do, 1 From God, who is all-ye, and every man before God is all-window, ſo that he needs not a window in his boſom (as the Heathen *Adams* wiſht) for God to look in at, *Job.* 34. 22. 2 From the world, which yet they cannot alwayes do: for God that deſcryeth will alſo diſcover all, ſooner or later; elſe how ſhould that be fulfilled, *The name of the wicked ſhall rot* &c. *Broughton* rendreth it, *By hiding mine iniquity of ſelf-love*: So *Kimchi* alſo readeth it. *Tremellius* to the ſame ſenſe, *Ex diſtinctione mei*. And ſurely it is this ſinful ſelf-love that cloſeth up mens lips, and keepeth them from pouring out their ſouls, as water before the Lord. Some deal with their ſouls as others do with their bodies: when their beauty is decayed, they deſire to hide it from themſelves, by

by falſe glaſſes, and from others by painting; ſo their ſinnes from themſelves by falſe glaſſes, and from others, by excuſes. But this was not *Job*'s praſtice; for though hee were a great man, and able enough to have cruſhed thoſe that ſhould accuſe him of any miſcarriage, yet he was far from it: as he ſets forth in the next verſe.

Verſe 34. *Did I fear a great multitude?*] Or, *Though I ſhould have terrified a great multitude*, yet the moſt contemptible of the Families prayed me (or humbled me) ſo that *I held my peace*, and went not out of door; q. d. I could by my greatneſſe have born out my miſdeemeanors, and who durſt have once queſtioned me, or quackt before me? But this I did not, I durſt not, as being rein'd in by the reverential fear of God; yea, rather, if any one, though but of the meaneſt rank, had come to me, and admoniſhed me friendly of my faults, or elſe more ſharply reproved me, I took it well aworth from him, not once opening my mouth to contend with him for my ſins, nor at all ſtirring out of doors to do him hurt. *Levi's fight with our faults*, and not without friends that tell us of them, ſaid that German Emperour. And when a poor *Hermis* came to our *Richard the Firſt*, Anno 1195. and preaching to him the words of eternal life, bade him be mindful of the ſubverſion of *Sodom*, and abſtain from things unlawful; otherwiſe (ſaid he) the deſerved vengeance of God will come upon thee: the King laid theſe things to heart, and became more devout and charitable to the poor, &c.

That I kept ſilence, and went not out of door] I replied not in defence of what evil I had done; I cryed not, as they uſe to do in Courts of Juſtice, *Non feci*, Not guilty; but, *Me, me, ego qui feci*, I am verily guilty, and for this cauſe I went not out of doors, but kept me at home as much as I might, through ſhame and grief for what I had done amiſſe. This was right: and this ſeemes to me to be the right Interpretation of the Text among thoſe many others that are brought by Expoſitors.

Verſe 35. *O that one would hear me*] *Quis det mihi auſcultantem mihi?* O that after all this purging and praifing of my leiſe (wherein I take no pleaſure, but that I muſt do it, unleſſe I will betray mine innocency, and lye under heavy imputations) ſome one would help me to a fair trial! that God, who is beſt able, would undertake the buſineſſe, and effectually vindicate me from thoſe calumnies and contumelies that are caſt upon me.

That the Almighty would answer me] i. e. That he would give a reaſon why he dealt ſo harſhly with me. This was *Job*'s deſire, or mark he aimed at, with confidence enough: but ſure he ſhould have earned the matter with more modeſty and lowly-mindedneſſe, with more reverence and godly fear, ſith our God is a consuming fire; ſith he is greater than our conſciences; neither may we ever forget the infinite diſtance and diſproportion that is betwixt him and our ſelves.

And that mine adverſary had written a Book] Heb. *The man of my contention*; mine Antagoniſt, that he had made his declaration, and ſet down his charge. By theſe and the following expreſſions, *Job* denoteth his innocency and plerophory of faith, wherewith he was well acquainted, and whereby he was exceedingly ſupported. Oh that we could as bravely bear all contumelies and contempt for our conſciences; wearing them as Crowns and confirmations of our conformity to Chriſt.

Verſe 36. *Surely I would take it on my ſhoulder*] As a father doth his darling, or as a Standard-bearer doth his Enſign, or as a man carneth his moſt deſirable things out of a common combustion.

And bind it as a Crown to me] Heb. *Crowner*; I ſhould be very proud of it, as we uſe to ſpeak, and take it for a great glory, as not doubting with much eaſe and with a trice to confute it; or at leaſt to ſlight it. The laſt of lewd tongues, it is as impoſſible to avoid, as neceſſary to contemne. The beſt Apology to ſuch, is that of *Iſaac* to his brother *Iſhmael*, patience and ſilence. If any reply be made, it ſhould be like that of the faithful Steward to his paſſionate Lord, who called him knave and worſe, *Your Honour may ſpeak as you pleaſe*; but I believe not a word that you ſay, for I know my ſelf an honeſt man. Do well, and hear ill, is written upon heaven gates, ſaid that holy Martyr. A bad report is the ordinary

M m m 2 reward

Hac in re petenda nimis importunus eſt. Merc.

Tom. 1. oper. L. a.
lin. p. 311.

Epist. ad Nic.
Haujm.

Nat. Hist. L. 7.
cap. 31.
Full. 2.

Euseb.

Nicoph. 1. 2. 40

Polyd. Virgil.

reward of very well doing, which made *Luther* wax proud even of his reproach, as he said himself, *Indies magis mihi placeo, superbus sum, quod video nomen pessimum mihi crescere.* I please my self herein every day more and more; I grow even proud of this, that I hear every day worse and worse for well doing: Surely should such curres wag their tails and not their tongues, I should suspect mine owne innocency; as *Phocion* did, when the Athenians liked his Oration. And in another place he saith, *Major est mihi timor in laudibus; gaudium vero in maledictis & blasphemis;* When I am praised, I am afraid all is not well; but when I am reproached and railed on, it is a joy to me; for this will be accounted to my reckoning at the last day; this will adde weight to my Crown of Glory. Reproaches, as they make graces more splendent, so they will make glory more radiant: as the more dirty feet tread and rub, the more lustre they give the Figure graven in gold. Hence *Austin*, Whosoever (saith he) willingly reproacheth me, the same doth, though against his will, add to my reward in heaven. And this I take for a great glory (saith *Jerome*) all the Hereticks rail at me.

Verse 37. *I would declare unto him the number of my steps*] I would tell him all that ever I know by my self, and turn him the inside outward, deal ingenuously with him, and make him my *Confessor*; and so help him make up his book. *Elixe* *igitur hinc*, saith *Lavater*. Hence we may learn so to demean our selves in all companies and conditions of life, that we may neither be ashamed to live, nor afraid to die; and that we need not care though our greatest enemies knew of our worst practices, though our faults were written in our foreheads, as they say. Of *Socrates*, *Pliny* saith, That his name was not the name of a man, but of integrity it self. Of *Cato Major*, *Paterculus* saith, that he was free from all humane Vices, and as like to virtue it self, as might be. *Tully* saith, That he was one of those few that lived and dyed with glory. How much more truly and boldly may we affirm the like of *Joseph*, *Moses*, *Samuel*, *Daniel*, *Nehemiah*, *Paul*, who knew nothing by himselfe. *Melancthon*, *George Prince of Anhalt*, *John Bradford*, and many other famous in their generations, whom for their piety and patience, as their enemies could not but admire, so their friends could never sufficiently extoll them. This is no smal help to the Cause, said *Erasmus* concerning *Luther*, that his enemies can find no fault or flaw in his life.

As a Prince would I govern unto him] *Id est*, *Animo heroico & imperterritis*, quippe bene sibi conscio; that is, With an heroical spirit, and undantied courage; I would not shrink back, or flinch him a jot, as having a clearing chearing conscience that feareth no colours, that would not budg or yeild an hair for an Angels Authority, *Gal. 1. 8.* *Quasi Princeps*, hoc est, *animo liberrimo & expostissimo*, &c. saith *Brennius*; As a Prince against whom there is no rising up. I would speak my mind, and lay open the whole matter of my deportment very freely and fully, that both present and future ages might judge of it. Of *Trajan* the Emperour it is recorded, That he neither hated nor feared any man living. And of *Trajan* General to *Valens* the Arian Emperour, That as he could speak his mind fitly, so he durst speak it freely. Think the same of *Job*.

Verse 38. *If my Land cry against me*] As unjustly gotten: Where we have an elegant *Protopopeia*, not unlike that of the Prophet, *Hab. 2. 11, 12.* where the stone out of the wall cries out against the Oppressour, and the *signum e ligno*, the beam out of the timber answereth it by a woful *antiphony*. It hath been noted before, that *Goropius* will have the English to be called, *Angli*, because they were good Anglers, and had skill to lay divers baits when they fished for other mens livings. May it be our care to disprove him, and to shew our selves *Angeli* rather (as *Gregory* the Great derived us) and our Land to be *Regnum Dei*, the Kingdome of God, as it was anciently counted and called by the holiness and righteousness exercised amongst us. These two make up one perfect paire of Compasses, which can take the true latitude of an upright heart (such as *Job* was, witnesse this whole Chapter.) The first like the top of *Jacobs* Ladder, reacheth to heaven: the second, like the foot of the Ladder, resteth on the earth, or rather walketh about in a perfect circle of all such duties as one man oweth to another. *Job* was famous for both, whatever his friends furnished or suggested to the contrary: He was righteously religious, and religiously

ligiously righteous; exercising the first Table of the Law in the second, and caring to keep alwayes a conscience void of offence toward God and toward men, *Alf.* 24. 16.

Or that the furrowes thereof likewise complain] Heb. *Wrep*, *scil.* As it were, out of a desire after their old right Owner, from whom they are detained, as was *Nabobs* Vineyard.

Verse 39. *If I have eaten the fruits thereof without money*] i.e. Not paying the Labourers their wages, which is a boney sin, *Am. 5. 12, 13.* A crying cruelty, *James* 5. 4. such as hath a woe hanging on the heels of it, *Jer. 22. 17.* See what sin it is set amongst, and what punishment is awarded to it, *Malach. 3. 5.* Let *Laban* be guilty of it, *Gen. 31. 7.* but *Job* protesteth against it here with an imprecation.

Or have caused the owners thereof to lose their life] That is, the occupiers thereof, the poor Rent-holders (by racking their rents) to misse of a subsistence, so that they could not make a living of it with all their labour. Owners of the Land he calleth them improperly; sith the Land was his, as in the former verse: but if he had the propriety, they had the paines, and therefore should have had a livelihood, as *Solomon* Vine-dressers had, *Cant. 8. 12.* but so had not *Pharaohs* Labourers, the poor oppressed Israelites, who toyled like horses, and yet were held to so hard allowance, that they were weary of their lives, and their soules were ready to expire, as the Hebrew here hath it. Prisoners pittance many poor Tenants have, such as will neither keep them alive, nor suffer them to dye.

Verse 40. *Let thistles grow in stead of wheat*] This was a piece of that first Curse, *Genes. 3. 18.* under which the earth hath lain bed-ridden, as it were, ever since, waiting for the coming of the Son of God, that it may be delivered from the bondage of corruption, *Rom. 8. 20.* and *Job* wisheth it as due to him, *Ex lege Talionis*, if he should be guilty of the fore-mentioned cruelty, *Jam. 2. 13.*

And cockle in stead of Barley] *Lolium & Iappa*, stinking stuffe the word signifieth, as those were stinking grapes, *Isaiab. 5. 2, 4.* rotten, corrupted, viciated, *Cor. 5. 1.* and as that was blasted corn, yeelding nothing better then dust and chaffe, *Mat. 13. 25.* Whereas Wheat and Barley are the precious fruits of the earth, *sum.* *James* 5. 7. whereof when the *Metapontines* had one yeare a great crop, *Xenophon* saith they dedicated to their god at *Delphos*, in token of thankfulness, an *Harvest* *Scabro* graven in gold.

The words of Job are ended] i.e. His Conference with his three friends, whom having before silenced, and now for himselfe sufficiently apologized, he putteth a period to that discourse; having (as *Octavian* once said to *Decius*) to the understanding spoken sufficient, and to the ignorant or obstinate too much, had he said lesse.

C H A P. XXXII.

Verse 1. So these three men ceased to answer Job.]

They were as quiet as men are on a Sabbath, so the word importeth, they had tired themselves with talking, and now they were resolved to rest them, and the rather, because they judged there was little good to be done by ought that they should say; for Job was set.

Because he was righteous in his own eyes.] And so there was no more hope of a fool then of him. Pertinacious they held him and contentious, self-conceited and opinionate; which indeed was a right character of themselves, if they could have seen it. He was only constant to himself, and to the truth; whereof he shewed himself a stout and resolute Champion. Only, as every Pomgranate hath some rotten kernels in it; so Job had his frailties his outbursts, caused by extremity of pain, and excess of passion; for the which these three did him wrong to give him up for deplorable and desperate.

Verse 2. Then was kindled the wrath of Elihu.] Or, Then burnt the nose of Elihu; a Periphrasis of anger, which appeareth in the nose, eyes, and other parts of the body. — *Quem enim celaverit ignem?* Who can hide fire? The Rabbins have a saying, that a man shewes what he is by his purse, his cups, and his anger; which if it be rash and unadvised, is a mortal sin, and not venial, (as the Papists falsely infer from *Matth. 5. 22.*) dispossessioning a man of his wit and reason, and disfiguring his body with fierceness of the face, swelling of the veins, stammering of the tongue, gnashing of the teeth, and many other impotent and unmanly behaviours. Hence angry men were counselled, in the heat of their fit, to look themselves in a glasse, where they may see themselves swollen like a toad, glowing like a devil, &c. But Elihu's anger was not of this kind. A fire it was, but the flame of God, as holy Zeal is called, *Cant. 8. 6.* a most vehement flame, (as it is there rendered) kindled upon the hearth of his heart by the spirit of judgement and of burning, *Isai. 4. 4.* and such as many waters could not quench, for this zeal is the extreme heat of all the affections, and the coales thereof are coales of fire, *Cant. 8. 6.* only we must see that it burn clear and quick, without all smoak of sin; wherein, though Elihu somewhat faulted, yet, because he was right for the main, all was well taken. We are apt to mingle sin with our best actions, and so to plow with an Oxe and an Ass. But God considers whereof we are made, and graciously layes the finger of mercy on the scars of our sinnes, as that Linnet in the Story.

Of Elihu the son of Barachel the Buzite.] Descended he was of good parents (*Fortes creantur fortibus & bonis*) who gave him a good name, signifying, *He is my God*, or, *My God is Jehovah*; to remind him of his duty, whereunto we have need of all helps that may be. His fathers name *Barachel*, signifieth, *One whom God hath blessed*: He had blessed him indeed in so good a son, as could not but make him a gladd father, *Prov. 10. 1.* The Buzite he is called, either from his Progenitor Buz, the son of Nabor, who was the brother of Abraham, and had by Milcah, Huz his first-born (of whom some think Job came) and Buz his brother, *Gen. 22. 21.* Or else from his country, the City of Buz, a City of Idumea, *Ier. 25. 23.* Hieronymus will have this Elihu to be the same with Balaam, who whiles young, was a Prophet of God, and dealt thus divinely with Job, but afterwards being corrupted by Balaam, he became the Devils Spelman. This I look upon as a Jewish tradition, not much to be credited. His pedigree is here more fully described, *Ut certitudo hist. via ostenderetur*, saith Mercer; That we might not doubt of the truth and certainty of the history so circumstanced: as also, because Elihu did better then the rest of Jobs friends, who proved no better then Sarans instruments. How he came to make one amongst them, we know not. It is conceived, that hearing of the going of the other

ther three by consent to visit Job, he also went to hear their conferences, not doubting but that he should thereby very much benefit his understanding. But failing in some sort of his expectation, and finding both parties out in their discourses, he steps forth, and takes the boldness to interpose as an Arbitrator, or Moderator, blaming both sides, and beginning in the six following Chapters, that determination of the difference betwixt them, which God himself will afterwards finish. Mean-while it is well observed by learned Beza, that Elihu in blaming Job (as there was cause) doth for the most part interpret Jobs words far otherwise then he meant them; and moreover, that even in finding fault with those things that were justly to be found fault withal, he kept not always that moderation that was meet; which is evident to godly men, and especially such as are of a more earnest nature and disposition; so hard a thing is it even when we do well, not to offend on the one side or on the other. But if we consider how far Job, being thereto driven by the importunity of his Accusers, and his most intolerable calamity, did range out of the right way, and how we are all given, even to the uttermost, to defend and maintain our credit and estimation, especially when we are therein touched by those men, who ought, least of all others to have done the same: We shall confesse, that it was very requisite and necessary for Job rather to be censured in this sharp manner, as he was, then after any milder sort; to the end he might the better acknowledge and humble himself before God; as alwayes he had done, till through the slanderous speeches of his friends, he was drawn into these altercations.

Of the kinred of Ram.] *E. familia Syra*, so Tremellius; as if Ram were put for Aram. The Chaldee faith, it is put for Abraham, who was first called R. m., secondly Abram, thirdly, Abraham. But Elihu was of the family of Nabor rather then of Abraham; and Ram seemeth to have been some famous man of that family.

Because he justified himself rather then God.] This he did not directly, & *totidem verbis*; but by consequence; and Elihu was kindled at it. It is a blessed thing to have a stomach for God, and to be blown up in his Cause, as was Moses *Exod. 2.* Elisha with his Zelando zelavi, Phinehas David, Christ, Job. 3. 17. the Angel of Ephesus, *Rev. 2. 2.* To be all on a light fire, with love to God, and indignation against all that do him any dishonour by word or deed. Job had uttered some discontented speeches against God; which reflected upon his Justice and Goodness; he had also despaired of a reformation, and most earnestly wished for death, &c. and thereby seemed to justify himself rather then God; this good Elihu could not brook.

Verse 3. So against his three friends was his wrath kindled.] True zeal is of a most masculine, disingaged courageous nature: like fire it catcheth on every side, and is impartial. Elihu was a man made ill of fire, walking among stubble as Chrysostom faith of Peter: And surely, he that is not angry against sin, whether in himself or others, it is because either he knows it not, or hates it not as he ought. He also kept within the bounds of modesty and moderation, and expressed himself without bitterness. We read of Idarius, that he would needs be doing with S. Iovinus and Instantius, both Priscillianists. But by his passionate and intemperate language, he not only not converted them, but made them worse.

Because they had found no answer.] They were gruelled and non-plussed, as the Popish Doctors were oft by the Martyrs, Philpot, Ridley, &c. yea by those of the weaker sort, as Anne Askew, Alice Driver, &c. The Prolocutor in Convocation, Anno 1553. confessed that those dejected Ministers (afterwards Martyrs) had the Word on their side, but the Prelates in place the possession of the sword, and that was their best answer to the others Arguments.

And yet had condemned Job.] Condemned him for a wicked man, as the word signifieth. So the Popish Doctors did innocent Cranmer of Adultery, Heresie and Treason; Philpot of Parricide, Heresie, &c. To accuse was easie, but how shamefully failed they in the proof? These three after they had also interested God himself in their rash accusation of Job were forced to give him over.

Verse 4. Now Elihu had waited till Job had spoken.] Yea, though his speech was very long; yet he heard him out, though himself were with child to speak. Broughton

Rea Treasa in this chap.

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Sulp. Sever. l. 2. p. 171.

Ath. & Mon. Speed. l. 15. ex Gratian Hol. lin. peal, &c.

their gravity and well-grown beards, as the only wise men, they would; doubtless, have sent on their Embassy, a paire of well-bearded Goddes: For,

*Si prolixo facit sapientem barba, quid obstat
Barbatus possit quin caper esse Plazo?*

Verse 10. *Therefore I said, Hearken to me.* This he speaks by way of *apokrophe* to Job, with whom he would fain ingratiate, that he might the better prevail to convince him of his course dealing with God, whose cause he wholly pleadeth. *Elihu* had hoped to have learned much by this conference held by such heads: But finding it otherwise, he grows to a *Semper ego auditor tantum?* Hearken to me another while, that God may hearken to you. Hearken I say, all of you: but thou, Job especially; for with thee lieth my main business.

I also will shew mine opinion. He saith not my judgement, (that might favour of arrogancy in so young a man) but mine opinion, or knowledge; I will offer my thoughts, judge you of them as you please. See verse 6. *Elihu* was far from the spirit of *Bacon* the Carmelite, who would endure no guessing, or doubtings: and was therefore called *Dottor Resolutissimus*; as requiring that every one should thinke as he thought: this was too *Magisterial*.

Verse 11. *Behold, I waited for your words.* Whilest you had any thing to say, I was silent, and no way troublesome, or obstreperous. This he speaketh to Job's friends, who had free liberty to speak whiles they would, without interruption; and should therefore now be content to hear (though perhaps what they would not) if God thereby might be glorified, and Job better convinced.

I gave care to your reasons. Heb. *To your understandings.* *Uique ad intelligentias vestras*, to the utmost of your best arguments, and most elaborated demonstrations; for the which you had viscerated your brains, and well nigh cracked your *seances*, but all to no purpose: sith you hover in generals, and declining that which was the main matter in question, (like lapwings that cry farthest off from the nest) you brought only such reasons as were not cogent, and used such discourages as did *nec cælum, nec terram attingere*, never come at the business: which was no better then *laborious losse of time*.

Verse 12. *Yea, I attended unto you.* Et usque ad vos perpendebam; I thoroughly weighed your words, and rightly considered them, (as our Mr. Bradsh. was wont to do at the Ministers meetings, and was there-hence called the *weighing Divinus*) that you may not think I answer the matter before I understand it, as fools do to their shame, *Prov* 18. 13. or that I speak evil of the things I know not, as those in *Peter*, 2 *Epist* 2. 12. daring to reprehend what I do not comprehend, as did that *Po-pish* Expositour who calleth *Ezekiel's* description of the Temple, *insulam descriptionem*, an absurd description.

And behold there was none of you that convinced Job, or that answered his words. And yet they thought they had done both effectually: and that it was merely his stubbornness, to stand out against them. Ready they were to give him up for uncounsellable; and to turn him over to God with a *Non-convertetur*, he is past our cure, we can do no good on him; none but God can put him out of his good conceit of himself, &c. Out of all this, a good Interpreter maketh these following Conclusions: 1. That we must diligently hear and weigh what things are spoken by others, before we proceed to censure them. 2. That we must not pass a censure upon any one part of a speech, but take it all together, ere we make judgement of it. 3. That when we have weighed every thing well and wisely, we must not countenance any error; but freely utter what we do truly and rightly think of it. 4. That we may think things sufficiently refuted by the learned, which yet had need to be further inquired into. 5. That one younger man may see further sometimes into a matter; then many others of longer standing and experience. 6. That men may be esteemed obdurate, and opinionative, who are nothing less. 7. That multitude and antiquity are but ciphers in Divinity, &c.

Verse 13. *Let ye should say, We have found out wisdom.* Or, *See that ye say not, we need not search out words;* as verse 11. For, we have found out wisdom, rem acu persequimur,

persequimur, We have hit the nail on the head, and said sufficient to convince him, if any reason would do it, whilst we affirm that

God thrusteth him down (as it were with a thump on the back,) and not man. Who might do amiss, but so cannot God; who for as much as he fighteth against Job, tossing him (as a Tennis ball, or as the wind doth a withered leaf) from one affliction to another, who can doubt but that he holdeth him a wicked man? This saith *Elihu*, is a very weak way of reasoning; therefore never please your selves in it as convincing. *Hoc argumentum tam facile diluitur quam vulpes comest pyrum*, as one merrily phrased it. There is no judgement to be made of a person or cause by the good or evil successe of things, sith none out of hell, ever suffered more then Gods dearest children: witness that little Book of Martyrs, *Hebr* 11. Neither have any sped better here, then those worst of men, Turks, Papists, Persecutors, &c.

Verse 14. *Now he hath not dissembled his speech against me.* And so I have no particular edge or grudge against him, he hath no reason to think that I come prejudicated or exasperated. This *Elihu* speaketh purposely, to get within Job; that he might the better persuade with him. We must endeavour to preserve in the party with whom we would prevail, an opinion of our love and good affection to him; for else we shall lose all our sweet words, sith man is a cross and crabbed creature; *anci vult, trahi non vult*; lead him you may, drag him you must not.

Neither will I answer him with your speeches. But with better: He shall have from me soft words and hard Arguments; I will come over him in a milder manner, and to better purpose; whilst, moved merely by a zeal for Gods glory, I shall shew him his miscarriages, not in mine own words, but in Gods. That's a true saying of learned *Junius*, *Personarum reprehensiones frangent; plerimumque interest ex animo omnia, ac conscientia ferit animusque facias; an de industria.*

Verse 15. *They were amazed.* As if they had seen *Medusa's* head, or some such terrible spectacle that had rendered them dumb. Talkative enough they have been, when there was no such necessity; but now that they might speak to some purpose, they stand like stocks, and are mute as fishes, whereby they bewray their ignorance and folly. Silence in some cases is *sepe sapientie*, as the Rabbins speak, the fruit and fence of wisdom, *Amos* 5. 13. See the Note there. But withal there is a *sinful silence*, which *Luther* wished never to be found guilty of. And it is the devil doubtless that gaggeth people, when being called to speak of or for God, as these friends of Job were at this time, they answer no more.

They leave speaking. They desert a good Cause, or betray it by a cowardly silence. It may be feared the spirit of faith is no indweller, where the door of the lips move not right, 2 *Cor* 4. 13. He speaks thus of those three seniors in a third person, by way of irony and contempt, turning his talk to the by-standers, whereof its likely, there were many: or (as *Trismellius* thinketh) to Job, with whom he seeketh to ingratiate.

Verse 16. *When I had waited, for they spake not, but stood still.* Or, *Seeing I have waited, but they have not spoken, &c.* Nothing appears but a dumb shew, a deep silence, such as *Elihu* much marvelled at, and therefore setteth it forth in many words, all to one purpose. See verse 15.

Verse 17. *I said, I will answer also my part.* It is a vertue to be forward and forth putting in that which is good; and a vice to be shy and shame faced. A Christian should catch at opportunities of doing and receiving good, he should be ready to every good work: as the bulle Bee, so soon as ever the Sun breaks forth, gets abroad to gather honey and wax.

I also will shew my opinion. Heb. *My knowledge*, as verse 6. and so the Vulgar readeth it. Hereupon *Gregory* taking *Elihu*, (but not well) for an arrogant person, sheweth, that such love to vaunt themselves, and out of ostentation to set forth their good parts to publick view; and are therein like unto a vessel without a cover, touching which the Law saith, that it shall be counted unclean. Thus He. But to utter a mans knowledge for the benefit of others, as good *Elihu* did, is not pride, but zeal, however the world censure it: And they have, doubtless, an heavy account to make, who hide their talents, and having a great treasure of rare abilities, will not be

be drawne to impart them; the canker of these mens great skill, shall be a swift witness against them. *Vile latens virtus.*

Verse 18. *For I am full of matter*] Heb. Of words; such as are weighty and stuffy, steep'd in mine understanding (as *Plutarch* faith *Phocions* words were) and very well digested. I am *circū deditur*, in very good case to speak; as full of solid Arguments as the Moon is of light. Whether *Elihu* speaketh this arrogantly and from the flesh, or from the Spirit, I determine not, faith *Brantius* here. But sure it is, that such words as these, howsoever they may seem arrogant and carnal, *Possunt tamen esse spiritualissima*, yet they may be very spiritual, as *Jer.* 4. and 20. And as sure it is, that we should be in company like full clouds or paps, that pain themselves with fulness, till eased of their milk.

The Spirit within me constraineth me] Heb. *The spirit of my belly*; that is, Gods Holy Spirit inhabiting mine heart, and exciting me to so good a work: The love of Christ constraineth us, *2 Cor.* 5. 14. It hath not only an *impulsive*, but a *compulsive* faculty. *Rumper medius, si non erumperet sermo intra me conceptus*, as *Brantius* here paraphraseth; I should even burst, if I did not vent my conceptions, which (like a child in the womb at full time, or as wind in the bowels) want room, and presse to come out, *Psal.* 39. 3. *Jer.* 20. 9.

Verse 19. *Behold my belly is as wine which hath no vent*] By this elegant similitude, *Elihu* illustrateth what he had said before; wherein (as *Martin* well observeth) he compareth words shut up in the mind of him, that would faine utter them, to new wine, not yet thoroughly purged, the soul to bottles, silence to the stopple, which keeps in the wine, grief hereupon to the breaking of those bottles, speech to the opening of them, by taking away the stopple of silence. And although in this Discourse, *Elihu* may seem to lay on more words than the matter requireth, yet he doth not: for he saith no more then the Psalmist doth, *Psal.* 45. 1. and *Jeremiah*, chap. 6. 11. and the Apostles. *Act.* 4. 20. *We cannot but speak*, &c. And whereas *Gregory* saith, that all this came from pride in *Elihu*, *Chrysostom* praiseth him rather (and therein he is in the right) for his zeal, which will have a vent, or the heart will cleave; as the waters undermine, when they cannot overflow. As for that which is urged against *Elihu*, that God saith of him, as of a Reprobate and one whom he knew not, *Job* in this that darkness counsel by words without knowledge? ch. 32. 2. It is plain that God speaketh there, not of *Elihu*, but of *Job*, and so *Job* understood and applied it, chap. 42. 2. And that God speaketh not of *Job* sacrificing for him, as for the other three, makes more for his praise then else; and shewes, that he had spoken of God the thing that was right, which they had not done, chap. 42. 7.

Verse 20. *I will speak that I may be refreshed*] Heb. *That I may breathe*; This many Martyrs did; though to the losse of their precious lives: as those that came to the Tribunals, and cried out, *Christiani sumus*, We are Christians, hang us, burn us, stone us, &c. *Modo Jesum nostrum nanciscamur*, so that we may get our Jesus. And when they were told that they were put to death, *Non pro fide, sed pro obstinatione*; not for their Religion, but for their obstinacy; *Tertullian* answered, *Pro hac obstinatione fidei morimur*; For this Religious obstinacy we gladly dye. As for those that made not a good confession, but either denied or dissembled their Religion, for politick respects, what a deal of unrest found they in their consciences, till they had better declared themselves, or revoked their recantations; as *Bilney*, *Bainham*, *Benbridge*, *Abbes*, *Sharp*, besides *Origen*, and all those of old? Let a man speak boldly and freely in a good Cause when called to it, and he shall be refreshed: for as every flower hath its sweet smell, so hath every good word and work its comfort.

I will open my lips and answer] *Viz.* Freely and fully, as *Eph.* 6. 19. with great a lacerity of spirit and vehemency of speech. Some kind of answer a man may make, though he open not his lips: as he did, who being asked what mans life was? presently turned his back, and went his way. *Theodoret* also upon *Matth.* 5. 2. observeth that our Saviour taught sometimes, when yet he opened not his mouth; *viz.* by holy life, and wondrous works.

Verse

Verse 21. *Let me not, I pray you, accept any mans person*] *Id.* This leave you must give me, or at least wise I must take it, sith my life lyeth upon it to be impartial and plain-dealing, laying the blame where it lights, and sparing the paines of pleasing and Parasitical Poems of oratorical, and rhetorical insinuations. *Nihil loquar ad gratiam, &c.* I shall know no man after the flesh in this businesse, nor look on any face. If *Job* found this fault with his other three friends, chap. 13. 7. he shall have no cause so to do with me: but as a right Moderatour, I will hear Arguments speak, and not persons; I will shut out my friend, or my senour, and speak the truth in love. *Diem hominis non desideravi*, faith *Jeremy*, chap. 17. And if I yet please men, I am no more the servant of Christ, *Gal.* 1. 10. See the Note there.

Neither let me give flattering Titles] *Prænomina aut cognomen*, those that seeme to be somewhat, whatsoever they be, it shall make no matter to me; God accepteth no mans person, *Gal.* 2. 6. I shall call a *spade*, a *spade*, tell every one their owne without circumlocution, and not footh or smooth up any man (though never so great) in his sinful practices. *Semper Augustus*, is a Title still given to the German Emperours: But *Sigismund*, once Emperour (when a fellow flattered him above measure, and extolled him to the Skies) gave the Flatterer a good box on the eare, and when he asked, *Why smite you me?* He answered, *Why clamest thou me?*

Verse 22. *For I know not to give, &c.*] I have as little *Art* in it ('tis out of my road) as hearts to it: For,

In so doing my Maker should take me away] *i.e.* Kill me, and send me packing to Hell. He would soon snatch me away: he would burn me, as some render it, so dangerous is the sinne of flattery. A Preacher called *Constantine* the Great, *Epist. de vita* Blessed to his face, but he went away with a check. What will God say to such, *Conf.* 1. 4. 6. think we?

CHAP. XXXIII.

Verse 1. *Wherefore Job, I pray thee, hear my speeches.*]

Plain *Job*, for flattering Titles *Elihu* would give none, chap. 32. 22. only in preface to his Discourses he is very large, witnesseth the whole former chapter, which may well stand for a common exordium to all the five following; and the seven first verses of this; wherein he both calleth upon *Job* for audience, and useth Arguments for that purpose. An Orator he sheweth himself all along: for in his Introduction, he hath *tristitia*, milder affections, which suit best to intimate, and toward the conclusion he hath *tristitia*, patheticall expressions, that may leave an impression in his Hearers.

And hearken to all my words] And not to some of them only, picking and chusing what pleaseth you, and turning a deaf eare to the rest, as he in *Tacitus* did, who said, *Tu lingua, ego aurem dominus*; You may say what you please, but I will hear no more then I like, and list. This is an evil ear, and must be healed (as the Orator told his Country-men) ere any good can be done. The good soul lyeth low at Gods feet and saith, *Speak Lord, for thy servants heare thee*. All that the Lord our God shall speak unto us, that will we hear and do, *Deut.* 5. 27. Now therefore we are all here present before God, to hear all things that are commanded thee of God, *Act.* 10. 33. It is a sign of an honest heart to take the Precepts, together with the Promises, and to tremble at the threatnings, as well as to reach after the comforts of Gods holy Word; which last every hypocrite will be catching at, as children do at Sweet-meats, passing by the better provision.

Verse 2. *Behold now, I have opened my mouth*] I have taken upon me to be a speaker,

Speaker, an Arbitrator in this Controversie, which is usually a thanklesse Office, for he who interposeth in businesse of this nature, if he had two friends before, is likely enough to lose one of them. I must of necessity blame both parties, however I come off with them. Thy three friends have had their share in the former Chapter, and now comes thine, which shall be found though sharp, of matters weighty and important, as *Psal. 78.2. Habebis sermonem serium, & de re gravi*: for so much the Hebrews intend by this expression of opening the mouth. In the Revelation, where ever we read that *heaven opened*, some great matter followed: so when such open their mouths as have the Law of God in their hearts, *Psal. 37.32. Prov. 31.26.* Pools indeed have their mouths ever open, blustering out whatsoever lies uppermost, rashly and without consideration. But a wise man weigheth his words before he uttereth them; and speaketh not, but for some good purpose.

My tongue hath spoken in my mouth Heb. *In my palat, or under my palat*, which are two chief of those mine I. instruments of speech, none of which can well be wanting. Let God be glorified for, and with that peculiar facultie, and let our praises proceed, not from the palate only, or roof of the mouth, but from the root of the heart. The voice which is made in the mouth is nothing so sweet, as that which cometh from the bottom of the breast. One Interpreter saith, That by these words, *My tongue hath spoken in my mouth*, *Elihu* meaneth, that he would not speak clamorously, but as it were; whisperingly, to his ear, in secret.

Verse 3. *My words shall be of the uprightness of my heart* i.e. *Out of the uprightness of my heart*; I will deal fairly and faithfully with thee; I will carve thee a piece of my heart, without doubling or dissembling; and why should not downright truth please thee, better than a smooth supposition? Bees passe by Roses and Violets, and sit upon *Time*: so should men rather heed sound rebukes, though hot and biting, then flattering discourses, which *Solomon* fitly calleth, *The song of fools*, *Eccles. 7.5. a Syrens Song*. And another calleth a flatterer, a *conceited murderer*, that killeth in kindnesse, killeth and killeth. *Caveat vobis ab osculo hoc Iscariote*; Beware of this sweet poyson, and cover rather those faithful wounds of a friend, *Prov. 27.6. as David did Psal. 141.5.* And as *Vespasian*, who carrieth this commendation, that he was *Patentissimus veri*, and as *Alphonius King of Aragon*, who complained of this that whereas of every thing else he had enough, of truth he was very much scantied, there being few about him that would deal candidly and faithfully without flattery or partiality.

And my lips shall utter knowledge clearly i.e. Simply and sincerely, plainly and perspicuously I will shew my meaning, without either gall or guile. My Discourse shall be clear and pure from all dross of deceit, as the Original word signifieth. This is a praise proper to Gods holy Word, *Psal. 119.10. 11. Prov. 30.5.* And they that handle it, (*Tophse Torah*, *Jer. 2.8.*) may here learn not to obtrude their own conceits or conjectures for doctrinal truths; but to utter demonstrative things, not to be *hiss* the Word of God, or corrupt it with their own mixtures, as Vintners do their Wines; but as of sincerity; but as of God in the sight of God, &c. *2 Cor. 2.17.* Let them not preach one thing, and practise another, *sed animentur moribus preceptis*; lest some *Hilary* complain as once, That there were many heavenly Doctrines in the peoples eares, that never yet had beene in the Preachers heart.

Verse 4. *The Spirit of God hath made me* That is, I am Gods Creature no lesse then thou art, made and maintained by the Word of his power, by the breath of his mouth, why then may not I utter pure and holy Doctrine? sith I also am a rational Creature, and if the Holy Spirit please to blow upon me, I can turne about like the mill; if to tune and touch me, I can move to make Musick; if to infuse good notions, I can utter them? Hear me therefore.

And the breath of the Almighty hath given me life This some will have to be a Metaphor taken from the blowing of glasses into this or that shape. It hath been before noted, That the Egyptians worshipped a god whom they knew not, under the shape of a man blowing an egg out of his mouth, to signifie that he made the round world by his Word. By the Word of the Lord were the heavens made, and all the Host of them by the breath of his mouth, *Psal. 33.6.* Where some well note the mystery of the Trinity

Trinity; as others do, not so well, out of this text: by God, understanding the first person; by *Almighty*, the second; and by the breath of the *Almighty*, the third: *Sed hoc subtilius, saith Mercer.*

Verse 5. *If thou canst answer me* Or, *If thou canst, do thou answer me.* This bold challenge, and the like confident expressions, (not unlike in appearance to that of *Campion*, with his ten unanswerable Reasons, (as he accounted them,) or that of *Sanders*, with his forty not probable Reasons, but most solid demonstrations (if men would believe him) to prove, That the Pope is not Antichrist) hath caused one Interpreter, following *Gregory*, to censure *Elihu*, for a palpable *Bragadochi*, full of pride, and vain-glory. This is an hard saying, and at the best, *reverent glossanda*, as he said of the Pontifician Lawes. I think this good man is hereby no less mistaken and wronged, than *John Baptist* was by *Terullian*, who falls foule upon him in three several places, for that harmless question of his sent to our Saviour by two of his Disciples (whom he sought to settle) *Arrius* he that should come, &c. *Matt. 11.3.* as if himself had doubted of the person of the Messiah.

Stand up A metaphor from Military matters; muster up and marshal thine Arguments in good array, and then stand to it: make good thy ground like a valiant souldier, who will rather die for it than stir an inch. An expression, not unlike this, is that of *David*, *Psal. 5.3. In the morning will I direct (or marshal up) my prayers*, and then look up, be as a Spy upon a watch-tower, to see what speed, and whether I get the day: Military terms they are both.

Verse 6. *Behold, I am according to thy wish* Heb. *according to thy mouth*, If the Saints do but open their mouths wide, God will fill them: he will give them not only the desires of their hearts, but the request of their lips, *Psal. 21.3. fulfil all their counsel*, *Psal. 20.4.* in that very way, by that very means they wished it: he fireth his mercy *ad cardinem desiderii*: and lets it be to his, even as they will. Was it not so with *Jo*, here?

In Gods stead Heb. *For God*, to act and plead for him, and to shew how thou hast dealt with him. So Ministers are said to be in *Christi stead*, *2 Cor. 5.20.* A great mercy, that he will treat with us by men like our selves.

I also am formed out of the clay Et non ex meliore substantia: of the same make and matter with thy self, cut out of the same lump, dig'd out of the same pit. He alludeth to *Gen. 2.7.* the wonderful formation of those *Potter*, as a Potter moldeth his Pots, cutting them out of the lump. And the like God doth for men still, by that, viz. *gratia* that is in the seed, making it prolificall, and generative.

Verse 7. *Behold, my terrors shall not make thee afraid* This, *Job* had earnestly desired of God, *chap. 9.24. & 13.21.* and *Elihu*, as a cunning Disputant, presteth him with his own words: I am not, saith he, neither is it fit any mortal man should by his terror and power ravish another of his right Religion, as some *Zamzumims* do the meaner sort of people by their belline greatness: as the Pope and his Janizaries do the Hereticks, as they call those of the reformed Religion, that will not reneage it: not once hearing what they can say for themselves. Either you must turn, or burn, say they: This is monstrous inhumanity.

Neither shall my hand be heavy upon thee *Brentius* rendreth this verse thus; *Ecce frons mea non terreat te, & inclinatio mea super te non gravet*: Behold, my forehead cannot fright thee: neither can my bowing down upon thee, surcharge thee. I shall neither brow-beat thee, nor quell thee with my weight, that thou shouldst refuse to reason the case with me. *Periculosum est contra eum scribere, qui potest proferre; & illi contradicere, qui potest aqua & igni interdicere.* Its ill meddling with those that are armed with great power, and can as easily undo a man as bid it be done. I must needs acknowledge you the better scholar (said *Phavorinus* the Philosopher to *Adrian* the Emperour) *qui triginta habes legiones*, who hast thirty Legions at command. But here was no such disparity, or cause of fear in *Job*, from his compeer, *Elihu*.

Verse 8. *Surely thou hast spoken in my hearing* Here beginneth the Charge, and it is for words, *Qua leviter volant, non leviter volant. Nihil tam volvere quam maledictum, nihil facilius emittitur*; saith *Cicero*; Nothing is so swift as an evil word,

Καὶ νῦν, ὁ
Λυκῖανος ὁ
ἐπιστολὴν ἀν-
τιγράψας.

Εἰς τὴν
ἐκδο-
σιν.

Πλὴν τοῦ
ἰσχυροῦ.

Devisk. Mo-
narch. lib. i. 8.

Giants are cal-
led Enim, Fer-
midable, and
Nephilim, be-
cause men felt
before them
through fear.

o. Elias Spart.

Pro Placida.

word, nothing is more easily uttered. But should a man set his mouth against heaven, and utter error against the Lord, *Isa.* 32. 6? Should he toise that reverend Name of God to and fro, with such impiety and prophaneness, as if his speech could have no grace, but in his disgrace? as if *Augustus Caesar* were dealing with some god *Neptune*, or the three sons trying their Archery at their fathers heart, to see who can shoot nighest? Surely, as God is the avenger of all such; so an *Eliph* cannot heat it, and not be kindled. Good blood will not bely it self, *Psal.* 139. 20, 21. They speak against thee wickedly, and thine enemies take thy name in vain: Do not I hate them, O Lord, that hate thee; I hate them with a perfect hatred &c. The very *Turks* have the Christians blaspheming of Christ in execration: and punish it in their Prisoners, when through impatience or desperateness, they break out in this kind: What a shame is it then, that our *Kanters* (that last brood of *Beelzebub*) should, till a late, be suffered to affirm, That Christ is a carnal or fleshly thing: and to contemne him by the notion of *The man dying at Jerusalem*, &c? Can we hear these hellish blasphemies without ears tingling, hearts trembling, &c? When *Servetus* condemned *Zwinglius* for his harshness, he answereth, *In alius mansuetus ero, in blasphemis in Christum, non ita*; In other things I can bear as much as another, but when I hear Christ blasphemed, I am altogether impatient: for why? in this case patience would be blockishness, moderation mopishness, toleration cowardise. Madnes here is better than meekness, &c.

Verse 9. I am clean without transgression] Clear as the picked glass, without defilement.

I am innocent] Heb. Neat and comple, not a hair out of order: as it was objected to Pompey the great.

Neither is there iniquity in me] Nothing crooked, or obort. But had *Eliph* ever heard *Job* saying thus? Or did not he rather misinterpret his words? Some proud Monk hath been heard to say, *Non habeo, Domine, quod mihi ignoscas*; I have not done any thing, Lord, that needeth thy pardon. The reporter of *Bellarmines* life and death, telleth us, that when the Priest came to absolve him, he could not remember any particular sin he had to confesse; till he went back in his thoughts as far as his youth. But good *Job* had no such context of himself; as may appear by many passages of his: as *chap.* 9. 2. and *verse* 20, 21. *chap.* 14. 4. &c. Only out of the greatness of his grief, and the unkind usage of his friends, (who spared not without all reason to revile him as a most wicked and ungodly liver) he did effoonces cast out some rash and harsh words against God, (see *chap.* 10. 7. & 16. 17. & 23. 10, 11. & 27. 5) and hence this Accusation here laid against him as a *Perfessist*, or self-justiciary.

Verse 10. Behold, he findeth occasions against me] Or, *Breaches*: he picksquarrels with me, and would fain find out somewhat in my carriage, wherefore to break friendship with me, and to break me in pieces. But did *Job* ever say in this sort? Not expressly so; but by consequence, and to the same purpose, *chap.* 9. 17. & 13. 24. & 14. 17. & 16. 9. & 19. 11.

He counteth me for his enemy] This indeed he had said, and somewhat more, *chap.* 13. 24. & 16. 9. & 30. 21. as if God of his meer pleasure, had made cruel wars upon him, and exercised all kind of hostility against him, as a vanquished enemy. See the Note on *chap.* 13. 24. & 19. 11.

Verse 11. He putteth my feet in the stocks, &c.] See *chap.* 13. 27. & 14. 16. with the Notes.

Verse 12. Behold, in this thou art not just] In this thy *Exposition* with God, as if he had dealt unjustly with thee, (think the same of thy *postulation*, or unreasonable request, that God should give thee a reason why he so grievously afflicteth thee, *verse* 13.) thou art nothing less than what thou holdest thy self to be, *viz.* just, pure, innocent. *Sorex suo peris indicio*, the Mole betrays himself by casting up the mould: and so dost thou, good *Job*, by throwing forth words without wisdom, as God himself will once tell thee, *chap.* 38. 2. Canst thou be just, whose words are thus unjust? Never think it. Thus *Eliph* is as nimble with *Job* (but far more ingenuous) as that Jesuite was with *Drusius*: whom when he had called Heretick, and *Drusius* in his own defence, alleged that Heresie must be in *fundamentis fidei*; the Jesuite replied, That even that Assertion of his was Heresie.

I will

I will answer thee, that God is greater than men] *Longè superat frivolum hominum*, say the *Tigurines*, is far above folly man; the distance and disproportion is infinite. But how is this an answer to *Jobs* justifying himself, and complaining of God, as over-rigid? Gods greatness here is not to be understood of his power only, (which yet should over-awe us when ready to rise up against him) but also of his truth, wildome, justice, goodness, &c. all which *Job*, by his complaints, seemed to question, and quarrel with; and is therefore fitly minded of this Attribute of Almighty God, who is glorious in holiness, fearful in praises, doing wonders. Great he is without quantity; good, without quality; ever-lasting, without time; omnipresent, without place; containing all things, without extent. He is not only great, *Psal.* 77. 13. but greater, as here; greatest, *Psal.* 95. 3. greatness it self, *Psal.* 145. 3. So he is not only good, *Psal.* 106. 1. but better, *Psal.* 108. 9. best of all, *Phil.* 1. 23. goodness it self, *Math.* 19. 17. The least glimpse of this knowledge, is worth all the gleames of humane wildome. And albeit this is a truth commonly known and acknowledged, yet very few are affected with it aright, as appears by their cross-carriages toward this great God, and malapert misdemeanours, as if he were such another as themselves, *Psal.* 50. 21. Certainly, if we were thoroughly perswaded of Gods infinite greatness, so as it is set forth, *Deut.* 10. 17. and elsewhere, we would much more fear to offend him, and care to please him, than we do. The truth is, all the exorbitances in mens lives proceed from the weakness of this spring: and were they but well assured that God is Almighty, they would walk before him, and be upright, *Gen.* 17. 1. But to this none can attain, but by the help of supernatural Grace.

Verse 13. Why dost thou strive against him?] Why dost thou cample and reason it thus unreverently with God, whose will alone is the supreme reason, *ut recta situm, sed et ipsa regula*; and not only right, but the very rule of right? He may better say than any *Constantine*, that *Arrian* Emperour, *Quid ego volo, pro Canone sit*, Let my will be your sovereign rule; such things are therefore right because I will them; I will them not, because they are right. Who then art thou, O man, that repliest against God, saith St. *Paul*, that chafest and wordest it with him, that answerest again, and thinkest to hold him to't, and be hard enough for him? *Rym.* 9. 20. Woe unto him that striveth with his Maker: let the potterder strive with the potterders of the earth, *Isai.* 45. 9. Let men learn to meddle with their march, and not to contend with God, who is much mightier than they, *Eccles.* 6. 10. and hath assured them that with the froward he will wrestle, *Psal.* 18. 26. *Jeremy*, who in his distemper, would needs reason the case with God concerning his judgements (which are sometimes secret, but always just) did well and wisely to preface thus, *Righteous art thou, O Lord, when I plead with thee*, *Jer.* 12. 1.

For he giveth not account of any of his matters] Heb. Of all his matters; for he is *dominus* the most Highest; and therefore not to be reckoned with by any for ought he doth. If he so far abase himself, as to give account of any of his proceedings for our satisfaction, it is *dignatio suprema*, a wonderful condescension. *Vatablus* rendreth the text thus, *Non enim omnia verba sua loquitur*; for he uttereth not all his words: that is, he revealeth not all his secrets, q. d. he doth all for our good, though we, for present, understand it not. He oft answereth us as the *Eccho* doth the voice, cutting off the one half of it: but stand a while, and see the salvation of the Lord, he is usually better to his people than their conceits: and delighteth to help those that are forsaken of their hopes.

Verse 14. For God speaketh once, year twice] He loveth to fore-signifie: and although not bound to it, yet he usually gives warning; as not willing that any should perish, but that all should come to repentance, *2 Pet.* 3. 9. For which purpose, God, saith *Eliph* here, useth two ways to nurture his Children, the one more milde, to keep them from falling into sin, *verse* 15. 16, 17, 18. the other more rigorous, when they have committed wickedness, to bring them to amendment of life, *verse* 19, 20, 21, &c.

Yet man perceiveth it not] *Pra crassitie, & supinitate (ut ita dicam) sua*; through his forlorn dulness and heedlessness, his singular oisecancy and inadvertency. Though God say as once, O generation; see ye the Word of the Lord, *Jer.* 2. 31. Hear ye the rod, and who hath appointed it, *Mic.* 6. 9. yet man is not only naturally *averse*, but

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but *adverse*, to listen, or lay to heart any thing, till it light on his hide; to believe till he seeth; yea, to his natural dulness, he soon addeth an habitual hardihood to his fineness of iron, *brows of brass*, *Iſai. 48. 4.* this is fearful, *Abi. 28. 27.* and yet common to all, whose hard hearts God is not pleased to soften with the oyle of his Grace, and to soak in the blood of his Son, that they may be *supple* and *saluble*.

Verse 15. *In a dream, in a vision of the night, &c.*] At sundry times, and in divers manners. God delivered his mind to men of old by dreams in the night, by visions in the day-time, imprinting upon their minds what by them he would have understood, or uttered to others. This he did especially before the Law written, whereof therefore here is made no mention: See *Numb. 12. 6.* Indeed with *Moses*, by a speciality of his favour, he spake *mouth to mouth*; even apparently (as a man doth to his friend) and not in dark speeches: the familiarity of the Lord did he behold, *sed non absque aliquo Adjunctis ejus involucrio*; but not without some overshadowing of his Majesty, which none can see and live, *Exod. 33. 20.* he must needs be oppressed and swallowed up of it, as the sight of the eye is dazzled with the Sun, or a crystal-glass broken with the fire.

When deep sleep falleth upon men, in slumblings upon the bed.] When men plunged in sleep, are neither in the number of the living, nor the dead. Then many times the reasonable soul cometh into the shop of Phantase, and there doth strange works, which are vented in our dreams. And sometimes God by an Angel, or otherwise, causeth men to dream, and thereby admonisheth them of weighty matters: as he did *Abimelech*, *Gen. 20.* *Jacob*, *Gen. 28.* *Joseph*, *Gen. 40.* the other *Joseph*, *Matth. 1. & 2.* the *Wise-men*, *Matth. 2.* *Pilate's wife*, *Mat. 27.* which though some think it came from the Devil to hinder mans Redemption, yet others think it came from God, for the clearing of Christs innocency: and, as *Thophylas* holdeth, for the salvation of this womans soul. *Ex. 12.* Of the several sorts of dreams natural, divine, and diabolical: see the Annotations on *Gen. 20. 13.*

Verse 16. *Then he openeth the ears of men.*] He maketh the *bore* bigger as it were, that good counsel may enter; he calleth up the eares of the soul to the eares of the body, that one sound may pierce both: he saith, as to him in the Gospel, *Epaphra*; and together with his word there goeth forth a power, as *Luke 4. 32.* See *chap. 36. 10, 15.*

And sealeth their instruction.] Or, *Their correction*, for they go together, *Psal. 94. 12.* *Prov. 3. 12, 13.* & *6. 23.* and God *sealeth*, or setteth on the one by the other: as when a School-master would have a lesson learned indeed, he setteth on with a whipping. *Luther* saith, that many of *St Paul's* Epistles could not be understood, but by the crosse, *Vexatio dat intellectum*. Another grave Divine giveth this good advice; To find out the sin that God afflicteth for, consider what truths have been pressed upon your hearts, before the affliction: for afflictions use to come as seals to instruction: before they did not come with power to your hearts; now God seals them: Thus he, *Bernard* saith concerning his brother, when he gave him many good instructions; and he, being a souldier, minded them not: he put his finger to his sides, and said, One day a spear shall make way to this heart of thine for instructions and admonitions to enter: The Tigurine translation is full and elegant, *Tunc aurum hominum vallis, & disciplinam eorum vultu impresso sigillo consignat*. Then he pulleth men by the care, and consigneth their instruction, as with a seal set unto it.

Verse 17. *That he may withhold man from his purpose.*] Or, rather, *practise*; *Heb. work*; that is, evil work, called a mans own work, *Heb. 4. 16.* for when we do evil, we work *de nostro*, & *secundum hominem*, *1. Cor. 3. 3.* as when the Devil speaketh a lye, he speaketh of his own, *Joh. 8. 44.* Now from such bad work God taketh men off; by dreams sometimes, as he did *Abimelech*, *Gen. 20. 3.* and *Laban*, *Gen. 31. 24.* but more frequently by *corrections of instruction, which are the way of life*, *Prov. 6. 23.* *Christianorum Theologia*, as *Luther* calleth it; *Virtutum officina*, as *Andreas*; *Beatorum variorum thesaurus*, as *Brerius* upon this text.

And hide pride from man.] Which else, as a Murrain-pock, will break out in his forehead, and *resplendeat in his face*. By *Pride* we may understand all other sins which God both covereth and punisheth in his penitent people: but *pride* is first instanced, because it

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was one of the first sins, and is still the root and source of all other sins. God therefore humbleth all his under his mighty hand, and preserveth them from the perilous pinnacle of self-exaltation: as he dealt with *Paul*, both when he met him on the way to *Damascus*, and unhorsed him; as also when by that thorn in the flesh, he let out the impothumated matter of pride out of his heart, which might else have broken forth into odious and loathsome practices.

Verse 18. *He keepeth back his soul, from the pit.*] Or, *That he may keep back his soul*, that is, his body, as *Psal. 16. 10.* *Lev. 21. 1.* from the pit; i.e. from the grave, or from the pit-falls made for him by his enemies. A penitent person redeemeth his own sorrows, and provideth for his own safety, *Psal. 91.* and accordingly some read it, *He shall keep back his own soul, &c.*

And his life from perishing by the sword.] Whether by the sword of God or man, he shall be *extra-jactum*, out of the gunshot or danger of any death, whether corporal or eternal. The universal Antidote for all the judgements of God, is; our humble repentance. *Aaron* escaped by it; when *Miriam* was smitten with Leprosie.

Per misereere mei, tollitur ira Dei.

This is the Rain-bow, which if God see shining in our hearts, he will never drowne our souls. *Jehosaphat* by this escaped the edge of the sword. *David* and his poor sheep the stroke of the punishing Angel, all the crowned Saints now in heaven, the damnation of hell, &c.

Verse 19. *He is chastened also with pain upon his bed.*] He is chastened or chidden; for all diseases are vocal: they are real reprehensions. As God is said to hold his peace, when he punisheth not, *Psal. 50. 21.* *Iſai. 42. 14.* so to preach and reprove when he doth, *Iſai. 26. 9.* and *28. 19.* Thus God by chastening *David*, instructed him every morning, *Psal. 73. 14.* His reines also taught him in the night season. Sickness (saith one) is the shop of virtue. It is *morum disciplina*, *felicitatis medietorium*, *voluntatis Dei Schola*; saith another. King *Alfred* found it so, and therefore besought God, to send him ever and anon some fit of sickness; for that (saith he) I ever find my self best when worst, best in soul, when worst in body; the sickness of this is a medicine to that.

And the multitude of his bones with strong pain.] Some read it, *Et est afflatus ejus vehemens*, his bones rattle in his skin; as we say. Confer *Psal. 38. 4.* He is all over so ill at ease, that live he would not, dye he cannot, his pain piercing even to his very bones, and drinking up his marrow; as *Jobs* did: all this Discourse being exemplified in him, save that we finde not that he kept his bed.

Verse 20. *So that his life abhorreth bread.*] Which is the staffe of mans life, and by the Latines called *Panus*, of the Greek *πᾶν*, as if it were *all in all*. This the sick man *vilus sordidum abominatur*, abhorreth as some filthy thing (so the Original word here signifieth,) he nauseateeth, and cannot away with it, though made of the Kidneys of wheat, as *Moser* phraseth it; he brooks it no better then if it were made of saw dust, or mixt with gravel, or made with mans dung; as that in *Ezekiel*.

And his soul dainty meats.] *Heb. Meats of desire*: Those Dainties which he once fought so passionately, and fed upon so eagerly, he finds no more relish in, then in the white of an egge or a dry chip; yea, they are no lesse horrid to him then rank poison. See a like description of a sick person, *Psal. 107. 18.* which seemeth to be taken from hence.

Verse 21. *His flesh is consumed away that it cannot be seen.*] He that was *habilius paulo*, corpulent and well-lined within; as we say, is so pined with long sickness, that you can hardly know him for the same man; and he may well cry out with the Prophet, *My leanness; my leanness!* Of Christ it is said, (though not through sickness) that he had *no form nor comeliness*, (and yet he was the fairest amongst men; *Psal. 45. 2.*) through grief and sufferances, *neither was there any beauty left that we should desire him*, for his outside, *Iſai. 53. 2.* And of Mr. Fox the Martyrologue; it is reported, that having with infinite paines finished that elaborate Work of his, the *Acts*

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Mr. Clark in his
Life.

and Monuments of the Church, in eleven years space, never using the help of any other man, he grew thereupon to lean and withered, that his friends know him not. Now if sorrow and hard study will so macerate a man, what marvel if long and sharp sickness, and thereby extreme stomachlesse cause leanness and deformity?

And his bones that were not seen.] But could hardly be felt for flesh and fat; now they stick out as in an Anatomy, so that you may count them, as also the veins and sinews; his body is become a very bag of bones, a skin-bottle in the smock, as David hath it.

Verse 22. *Tea his soul draweth neer unto the grave*.] His soul, that is, His body, as ver. 18. for *Elihu* was no Mortalistic, neither dreamt he of a *Pyschopannychia*. He is in the very confines of death, and no wayes likely to recover, he is *free among the dead* as the Psalmist hath it.

And his life to the destroyers.] *Lethalibus malis*, to deadly evils, saith *Trinitarius*. *Mortiferis*; i.e. *Morbis*, to those messengers of death, deadly Diseases, saith *Vatablus*. To those that kill; viz. to the Angels, by whom God sometimes destroyeth men, as *Sam. 24. 16, 17.* saith *Piscator*. To enemies, say other. *Pollucioribus* to the Bier-carriers, say the Iugurines, and so *Beza* paraphraseth: so that he stands not in need of any remedy or help of any thing more, then of those who should carry his carcass unto the grave.

Verse 23. *If there be a messenger with him*.] An Angel say some: but one man may be an Angel to another, as *Bradford* was to *Dr. Taylor* Martyr, who usually called him, *That Angel of God* *J. hn Bradford*. If some Prophet or Teacher sent of God (see *Judg. 2. 1. Mal. 3. 1. Rev. 1. 20*) to the sick man, who seeth his face as the face of an Angel, and receiveth him as an Angel, yea as Christ himself, *Gal. 4.* in whose stead he is, *2 Cor. 5. 20.* bringing the Embassage of reconciliation, *ibid.* then which what can be more acceptable?

An Interpreter.] *scil.* Of Gods holy Will, who may assure the sick party that it is God who visiteth him in very faithfulness, that he may be true to his soul; that he doth it in mercy and in measure, not to ruin him, but to reduce him by repentance from dead works, and by faith in Christ Jesus, &c. who may also set him in a course, and pray for him, as *James 5. 16.* *Dr. Usher* tells us, that even in the times of Popery, amongst our forefathers, the ordinary instruction appointed to be given to men upon their death-beds was, that they should look to come to glory, not by their own merits, but by the virtue and merit of the Passion of our Lord Jesus Christ; that they should place their whole confidence in his death only, and in no other thing: and that they should interpose his death betwixt God and their sinnes, betwixt them and Gods anger. This was right, and considering the times, admirable. This was better then that blasphemous direction they give elsewhere to dying men to say, *Conjunge D. mine, &c.* Conjoyn, O Lord, mine obedience to all those things which Christ suffered for me, &c.

One among a thousand.] *Unus e millibus*, not *Unus e similibus*; as the Vulgar Latine hath it by a gross mistake, such as that Translation hath many. One among a thousand, he is said to be, for the scarcity of such as can time a word, comfort the afflicted conscience, and speak to the heart of a poor distressed Creature, who laboureth under the sense of sin, and fear of wrath. *O quam hoc non est munus*; This very few can skill of. *Luther*, who was excellent at it himself, telleth us; That it is a work every whit as hard, as to raise the dead to life again. *Geyer* rather to them that sell (said the wife to the foolish Virgins) and those are rare; *scil.* such faithful and wise distributors of Gods grace, as having the tongue of the Learned, and being instructed for that purpose to the Kingdome of heaven, can comfort the feeble minded, shore up and support the weak, &c. such a choice man is worth his weight in gold; and O how beautiful are his feet, Angelicall his face!

To declare un a man his uprightness.] Or, *Hu Righteousness*, that is, Either the righteousness of Christ, who is his peace; or *Hu*, that is, the righteousness of his own experience, how he hath been raised and received to mercy. Or, *Hu*, to clear up to him his spiritual estate, and shew his evangelical righteousness, consisting more in purpose then in practice; in confession of our imperfection, then in any perfection we can attain unto. It is not so much our inherent righteousness, in regard of the worth, dignity and excellency of it, much less purity and perfection

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in it, but as it is a fruit of Gods love and token of his favour, a signe of our Adoption and Justification, and a pledge of our glorification, that yeeldeth comfort. And this it will do, when skilfully made out to a poor soul by a godly Minister, and set on by the hand of that holy Spirit, whereby the Saints are sealed to the day of Redemption, *Eph. 4. 30.* and *1. 13.*

Verse 24. *Then is he gracious unto him, and saith*.] If the sick man, thus counselled and comforted, repent and believe the Gospel, delivering himself up to God, and to that his Messenger by the will of God, Mercy and Truth shall be with him, he shall be cured on both sides, as that *Palfe* man was, *Math. 9. 2.* the Lord shall raise him up, if it may stand with his eternal welfare. But howsoever, if he have committed sinnes, it shall be forgiven him, *James 5. 15.* Both the guilt and filth of them shall be taken away, so that he shall be able to look death in the face with everlasting comfort, as being made to him *anna vita, porta caeli*; a postern to let out temporal, but a street door to let in eternal life.

Deliver him from going down to the pit.] Tel him from me, that he shall not dye, but live, and declare the works of the Lord. as *Psal. 118. 17.* Nay, say to this righteous man, tell him so from me, that it shall be well with him, and very well, *Isa. 3. 10.* Redem him from going down to the infernal pit: that is, declare that Redemption to him wrought for him by Christ, and apply it to his conscience, powre the oyle of grace into his broken vessel, and assure him in mine name, and by mine Authority, that I am his salvation. Whose sinnes soever ye, my faithful Ministers remit, they are remitted unto them; and whatsoever ye loose on earth, shall be loosed in heaven, *Math. 18. 8.* *Job. 20. 23.* But all this ministerially and declaratively, not absolutely and out of a full liberty and power, as Popish Priests arrogate. I have known one (saith a very grave Divine) who neither by education or affection was disposed to Popery, who having the ill hap (when his conscience was perplexed) to fall into the hands of a Popish Priest, upon this reason, (because (as the Priest suggested) that Religion afforded more comfort, because it had, and exercised, a power to pardon sin, which our Ministers neither did; nor durst assume unto themselves) he became a Papist. But it is honour enough to Ministers (and may be comfort enough to their hearers,) that God gives them commission to deliver a penitent man from hell; not as the Meanes (for that is Christ alone) but as Instruments. 1. To apply Christ crucified, or rather risen again unto him. 2. To pronounce his safety and salvation upon the due use of that means. And this is the greatest honour that ever was done to any mere creature. Angels never had such a Commission. They indeed are Ministers for the good of those that shall be heirs of salvation, *Heb. 1. 14.* But Ministers are called *Servitors*, *Obad. 21.* *1 Tim. 4. 16.* *Jam. 3. 20.*

I have found a ransom.] Or, An atonement; a cover for his sin; as a thing is covered with plaister, or as under the Law, the Ark covered the Decalogue, the Mercy Seat upon it; and over them two Cherubims covering one another; all which shewed Christ covering the Curses of the Law; and expiating the sins of his people, which things the Angels desire to pry into, as into the patterns of Gods deep wisdom, who hath found out such a ransom, which he now professeth to accept for this penitent man, *1 Tim. 2. 6.* *Psal. 32. 1.*

Verse 25. *His flesh shall be fresher than a childs*.] Tender and smooth, full of good blood and fresh spirits, he shall be blith like a suckling. See a like Hyperbole concerning *Naaman* the Syrian restored to health, *2 Kings 5. 14.* implying, that his disease was thoroughly cured, and his flesh in better case then ever. There is a memorable story in the *Acts and Monuments* of the Church, which here may not unfitly be inserted, to shew the sweet fruits of remission of sins by the free mercy of God. In the dungeon with *Petrus Bergerius* at Lions in France, was a certain thief and Malefactor, who had lain in the dungeon the space of seven or eight months. This thief for pain and torment cryed out of God; and curst his Parents that begat him, being almost eaten up with lice, miserably handled; and fed with such bread as dogs and horses had refused to eat. So it pleased the goodness of the Almighty, that through the teaching and prayer of this *Bergerius*, he was brought to repentance and the knowledge of God, learning much comfort and patience by the word of the Gospel preached unto him. Touching his conversion, himself wrote a sweet Letter to some friends; declaring therein that the next day after he had taken hold of the Go-

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Psalms of Play.
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spel, and framed himself to patience according to the same, his lice (which he could pluck out before by twenty at once betwixt his fingers) now were so gone from him, that he had not one; his rotten flesh (the Vulgar translateth this Text thus, *Consumpta est ejus caro à supplicio*) was recruited, and the Almes of good people so extended toward him, that he was fed with white bred, and that which was very good. His name was John Chambrone.

He shall return to the days of his youth] *Rejuvenescet*. He shall grow young again, and renew his youth, like the Eagles, *Psal.* 103. 4. He shall be vigorous and active, as *Isai.* 40. 31.

Verse 26. *He shall pray unto God, and he will be favourable unto him*] All former unkindnesses notwithstanding. God will cast his sins into the bottom of the sea, and be as propitious to the poor sinner now reconciled, recovered, and making request, as if he had never been offended by him. Amongst men, *Reconciliationes sunt vulpine amicitiæ*. Reconciliations are for the most part Fox-like friendships; and theres little trust to them. Not so betwixt God and men: witness *Peter*, of whom Christ thought no whit the worse for his threefold denial of him, when once he wept bitterly, and prayed for pardon. Go tel the Disciples, and *Peter*, that I am risen. *If any man want wisdom*, or any other good thing else, *let him ask it of God, who giveth unto all men liberally, and bitreth no man in the teeth*, either with his present weaknesse, or by past wickednesse. *Imò plus est propemodum à viis se revocasse, quam viis ipsa nescivisse*, faith a Father. Penitence is (in a manner) as good as Innocence.

Mark 16.
James 2.5

Ambros. in *Psa.*

Offendit ei faciem suam in iudicio.

Rursus cum in album iustum & purum revertet. LXX.

He shall see his face with joy] Or, *God shall make him to see his face with joy*, even with joyful acclamation, when he shall find himself possessor of Gods Kingdom, which consisteth in *Righteousness and peace*, and joy in the holy Ghost; which *Chrysostom* rightly calleth *regis regis, regis regis, heaven afore hand*.

For he will render unto man his righteousness] Which he had lost by falling into sin, as *Ezek.* 18. 24. Understand it of degrees and measures: for true grace cannot wholly be lost. Or he will render unto him now in Christ, that righteousness he lost in Adam, he will fully and freely justifie him, and sweetly seale him up to the day of Redemption; the former falling out shall be but a renewing of love; as it was betwixt Christ and his Spouse, *Cant.* 5. and 6.

Verse 27. *He looketh upon men*] He looketh to see when any will repent and return unto him. Now Christs looks are often operative, and cause that which he looks after. A stroke from guilt broke *Judas* heart into despair; but a look from Christ, broke *Peters* heart into tears.

And if any say, I have sinned] So he say it penitently, as *David* and the Prodigal, and not fainely, as *Saul*, or forcedly, as *Pharaoh*; or desperately, as *Judas*. In mens Courts, faith *Quintilian*, its best to say, *Non feci*, to plead, Not guilty; but in Gods Court its better to say, *Ego feci*, Guilty, Lord, *Mercy Lord*; and not to put God to his proofs, as they did, *Jer.* 2. 35. fith he that hideth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy, *Prov.* 28. 13.

And perverted that which was right] Thus the true penitentiary layeth load upon himself, and aggravateth his sinnes, whereof (saith *Merlin*) we have here a definition answerable to that of St. *John*, 1 *Epist.* 3. 4. *Sin is the transgression of the Law*. I have *winked from the right*, saith *Hein* the Text. I have turned aside to crooked wayes, and so have deserved to be led forth with the workers of iniquity, *Psal.* 125. 5. As Cattle are to the slaughter, or malefactors to execution.

And it profited me not] Sin is an ill Pay-master, and sends home all her servants by weeping crosse. The best that can come of it, is shame, *Rom.* 6. 21. and godly sorrow working repentance, 2 *Cor.* 7. 10. but usually the end of those things is death; this is the just hire of the least sin, *Rom.* 6. 23. It not only profiteth not (what ever it promiseth) but prejudiceth and proves pernicious. This penitent man thanks his sin for his late sicknesse, and yet thinks he hath escaped fair too: for so some render the Text, *Nec panis condignus dedit*, My punishment hath been lesse then men offence. See *Exa.* 9. 13. with the Note there.

Non aequale fuit

Ver. 28. *How will deliver his soul from going, &c.*] God will heal him, and lengthen out his

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his life. Or the sick man will, by his unfained repentance, procure his own reprieve and deliverance from deadly danger. Some make these words to be the sick mans thankful confession, *He hath redeemed my soul, &c.* not unlike that of *David*, *Psal.* 116. 8. and that of *Hezekiah*, *Isai.* 38. 17.

And his life shall see the light] He shall not only live, but live happily and comfortably: a joylesse life is no life.

Verse 29. *Lo all these things worketh God oftentimes*] *Heb.* Twice, thrice, such is his patience, that he tryeth all conclusions, as it were, and beareth long with mens evil manners: one while casting them down, and making them believe he will pitch them into hell, and another while raising them up again, and restoring them; that if nothing will do he may pay them all at once for the new and the old, as he did *Abel*, and *Pharaoh*, and *Nineveh*, because they despised the riches of his goodness; and forbearance, and long-suffering, not knowing, or not weighing, that the goodness of God should have led them to repentance, *Rom.* 2. 4, 5. Wo be to him, that will not be warned at the first, second or third time. See *Am.* 1. 3. and 2. 1. &c. with the Note. *R.* *Solomon* would elence infer, That God pardoneth a man only thrice, and then if he take not warning, to hell he must: and this he thinketh to be *Elders* meaning there. But this is to limit the Holy One of Israel, who multiplieth pardon, as we multiply sinne, *Isai.* 55. 7. and further addeth, for our comfort, *vers.* 8. That his *thoughts are not our thoughts*, nor his wayes our wayes; but as the heavens are higher then the earth, &c. We are apt to measure God by our models, to cast him into a dishonourable mould, and to think him like our selves in Mercy, Power, and other of his Attributes. *Xenophanes* was wont to say, that if the creatures were put to paint the Creator, they would surely conceit him to be like themselves, because a creature cannot think of any thing higher then a creature. So deale we for the most part with Almighty God. But he is God and not man: he is Jehovah that changeth not, neither is there any God like unto him for pardoning iniquity, not once but often, *Micah* 7. 8. 9. See the Note there. He who commandeth us to forgive an offending brother seventy times seven times in a day, if he say, *Je repente moi*, What will not himself do in such a case?

Verse 30. *To bring back his soul from the pit*] *1.* That he may save him from temporal and eternal destruction, which is the most excellent fruit of affliction sanctified. We are judged of the Lord, that we may not be condemned with the world. So that a Saint may say, *Perseveravi nisi perseverarem*, I had been undone, had I not been undone.

Ferre in inora volo, ne graviora feram.

To be enlightened with the light of the living] To live comfortably, and to be famous among the Saints; who had they not been reduced by affliction, would have perished infamous and oblite, wrapt up in the sheet of shame, and going out in a snuff.

Confusum sicut inter homines, Meccer.

Verse 31. *Mark well, O Job, hearken unto me*] For I speak from God, and for God. It was a good speech of *Austin* to *Manicheus*, contending with him for audience. *Hear me, hear me*, said *Manicheus*. Nay, saith *Austin*, *Nec ego te, nec tu me, sed ambo audiamus* *Apostolum*, *dicentem*, *Peccatum non cognovi, &c.* Neither will I hear thee, nor do thou hear me, but let us both hear the Apostle, saying, *I had not known lust, &c.*

Verse 32. *If thou hast any thing to say, answer me*] *Heb.* *If thou hast words*, yet not empty words, but such as may bear weight, and make for thy defence. Some mens discourses are nothing else but words. *Hermodorus* of old was said to sell words for want of better Commodities. *Erasmus* was noted for a very wordy man. *Turrian* for a great Trifler; *Cornutus* citius in Africa, quam veritatem qua salus in eju scribis veritas, faith one. *Elihu* would have no such words, nor any wale man else; for they are very irksome, yea vexatious.

Abys inuolatus edictis Be- uodage. Verba uelut flos rebus arum.

Speak, for I desire to justify thee] Not to condemn thee, as these three have done: but to hear thee and clear thee, as much as may be. This was fair dealing. Some are so critical and testy, that they will not hear the adverse party, or bear with any that dissent: as the Jesuits, many fierce Lutherans, yea Luther himself.

as

as appeareth by his bitter iovectives against *Carostadius*, *Zwinglius*, all the *Helvetian Churches*, that would not receive the Doctrine of Consubstantiation. — *Tantum animis celestibus ira?* He would not once hear the contrary party, nor read their Books, but called them *Arch Devils*, and all that ever was naught, as he doth in his Epistle to the Senate of Frankford.

Verse 33. *If not, hearken unto me*] *Elihu* is much in calling for attention: so are all the Prophets, and Christ the Arch Prophet, as *Matth. 13. 9.* where, although it might seem superfluous to stir up such to hear, as had come from all parts for that purpose, and now hung upon his holy lips, as the babe doth on the breast, *Luke 12. ult.* yet he well knowing our heedlesse and ficklese, doth it once and again, leaving all Ministers an example to do likewise.

Hold thy peace] *Viz.* Whiles I am speaking, interrupt me not, but have patience. Some men, as they have *sel an aune*, gall in their eares (as some Creatures are said to have) so they have fire in their tongues, which they presently spit at all that offend them in the least.

And I shall teach thee wisdom] A good inducement to thee to hear: I will not trouble thee with trifles, nor detain thee with endless and needless discourses; but set before thee Gods wise proceedings, and bring thee to such a sight of thine own folly, as shall render thee restless till set right for heaven.

CHAP. XXXIV.

Verse 1. *Furthermore Elihu answered and said.*]

Pronouns i-
taque Eliu.
E in going on
still in his anger
and speech.

i. e. **H**E prosecuted his former Discourse, he thus pronounced (as the Vulgar hath it) in answer to some of *Jobs* former speeches, which he here reciteth, but not so candidly; and refelleth, but not so mildly, as was meet. True it is, that *Job* in his *speech* had said far full very many lavish and inconsiderate speeches, as is to be seen almost throughout the tenth Chapter. But yet it was far from him ever to say either that himself was without sin, or that God was unjust, as *Elihu* would bear him downe, very odiously taking up certain sayings of his, that way founding, and very gravely calling forth the rest there present to give sentence with him against *Job*. Yet is not *Elihu* to be censured for a proud, arrogant person (as some make him) but to be esteemed, *Sapienter & egregius vir*, as *Lavater* here stileth him, a wife and excellent man: though he should have considered, That the Spirit of God is *neque mendax, neque morosus*, a Spirit of truth and of meeknesse.

Verse 2. *Hear my words, O ye wise men*] And those are not many, *Hef. 14. 9.* He excludeth poor *Job*, whom yet he had promised to teach wisdom, *chap. 33. 33.* And that he spoke not to the many, it is probable, for they have not those *anres purgatus*, that he calleth for in the next verse. *Beati sunt feri sunt*, they are heavy eared for most part, and of dull apprehension:

Beati in patria, crassoque sub aere nati.

To the other three then of *Jobs* friends he applyeth himself: whom because he had sharply reprov'd before, and that they may not think that he held himself the only wife man amongst them, he thus bespeaketh to get audience, and makes them Judges of his discourse. Men may be wife in somethings, that have carried the matter foolishly enough in other.

And give ear unto me, ye that have knowledge] It is an happiness to have such hearers. *Speak as to wife men, judge ye what I say*, 1 Cor. 10. 15. *Jovianus* the Emperor was wont to wish, That he might govern wife men, and that wife men might govern him. But as it was once said, That there was never less wisdom in Greece then

in the dayes of the seven wise men: So may we now well complain, that there is a very great want of sound and saving knowledge in this great abundance of helps therunto: So that we may cry out with the Prophet *Isaiah*, *Whom shall we teach knowledge, and whom shall we make to understand the hearing? Them that are weaned from the milk, and drawn from the breasts; y. d.* We have to do with very babies, children in understanding, but not in malice.

Verse 3. *For the ear tryeth words*] And for that end we have that excellent sense of hearing given us, that we may hear with judgment, and trying all things, hold fast that which is good, 1 *Thes. 5. 21.* taking heed what we hear, *Mark 4. 24.* as by the taste we may take heed what we let down; for else a man may easily eat his own bane, drink his poyson: So here, for the foul hath her senses also, *Phil. 1. 9.* and these habitually exercised to discern good and evil, *Hebr. 5. ult.* Which whilest carnal people want, they are carried away as they are led, 1 *Cor. 12. 2.* Plucked away with the error of the wicked, 2 *Pet. 3. 17.* wheried about with every wind of Doctrine, *Heb. 13. 9.* &c. See the Note on *chap. 12. 1.*

Verse 4. *Let us chuse to us judgment*] Let us summon the sobriety of our senses before our judgments; laying aside all prejudice: for, *Omne judicium a se auferat qui prejudicium offert*; He can never judge aright, who comes to a Cause forestalled or prepossessed.

Let us know amongst our selves what is good] Let us go knowingly to work, according to apparant truth; and not use cunningly devised Arguments, as many (*Macraologi* rather then *Theologi*) do now adays in the greatest Controversies of Religion: and hereunto let us all contribute our best help, for the finding out of truth, and convincing of *Job*.

Verse 5. *For Job hath said, I am righteous*] So he was with a two fold righteousness, imputed, or the righteousness of Justification; and imparted, or the righteousness of Sanctification. But *Elihu* understood him as if he had said, *I am sinless*: This *Job* never said; only he cleared himself of foul offences wherewith his friends falsely charged him: and asserted his own integrity, whereof he seemed to be more solicitous, than of giving God the glory of his justice: and therein he was to be blamed, as here he is to some purpose.

And God hath taken away my judgement] *sc.* By handling me like a wicked man, and not shewing me why: see *chap. 27. 2.* where *Job* had used these very words, but not in the sense that *Elihu* urgeth them against him.

Verse 6. *Should I lye against my right?*] *Ut meam causam prodam*, so as to betray my cause, and yield my self guilty, when I know my self innocent? This I will never do, said *Job*: no more would that peerless Lady *Elizabeth*, when as a traitour she was laid up in the Tower, and pressed to appeach her self. Better die, than lye.

My wound is incurable without transgression] These last words, *Without transgression*, *Elihu* spitefully thrusteth in, saith *Beza*. Others think they may be gathered out of *chap. 9. 17. & 16. 17.* Without presumptuous sin, (which *David* calleth the great transgression, the wickedness with a witness.) *Job* might truly say, it may be: for all men are sinners, yet not all alike; though all have a dyscrasie, yet every man hath not a fever; and though none are without ill humors, yet some have not a leprosie upon them.

Verse 7. *What man is like Job?*] This *Elihu* speaketh by way of angry admiration, as if he would make *Job* a very Non-such, a match-less offender; and that he much wondered with what face he could speak in that sort: What, such a man as *Job* do thus? O shameful! what? upbraid and reproach Almighty God? who would ever have expected such words from such a mouth? Is the man in his right minde, wot you, that he thus maketh himself a common laughing-stock, and by word, and yet maketh nothing of any thing, but doth with as great facility and readinesse swallow up mens scoffs and taunts, as if he were drinking cold water, and no more is he troubled at them? Why, but is this *Job*? and is it possible that he should have so far lost all fear of God, and shame of the world, that he should set his mouth against heaven, as if he would spit in Gods face, and not care though he drink up scorning and affronts like water, *quasi maledictis aleretur ut venenis caprea*, as if he were much taken and tickled with them? True it is, that *Nemo pluviam estimavit vis-*

Exclamatio admirativa. Pluv.

Ppp

tutum

enim, as Seneca saith, No man setteth a better price upon vertue, than he who will rather part with his good name, than part with his honesty. But it is also as true, that to neglect altogether what others think and say of us, non solum arrogantis est, sed & dissoluti, is the part not of a proud only, but of a forlorn person, saith the Orator.

Verse 8. *Which goeth in company with the workers of iniquity*] Strange if he should: for the wicked is abomination to the righteous, *Prov. 29. ult.* Lord gather not my soul with sinners, nor my life with bloody men, saith David, *Psal. 26. 9.* Lord, send me not to hell among the wicked, (said a certain good woman upon her death-bed) for thou knowest I never liked their company here on earth. But how proveth *Elihu* this Charge against *Job*, who was ever a terror to graceless Belialists? Forsooth he gathereth it from a certain speech of his, if he could tell what, or when it was uttered.

Verse 9. *For he hath said, It profiteth a man not*] Did *Job* ever say so, or think so? Where? and when? He said indeed (and truly) that in this life it is oft seen, that bad men prosper, and good men suffer. But must it needs follow therefore, that it is a course of no profit to walk with God? Knoweth not *Elihu*, that there is nothing that may not be taken with either hand? and that it is a spiritual unmannerliness to take it with the left? Indeed it is not amiss to admonish good men, what absurdities may be gathered out of their words: and 'tis fit that they should prevent it, as much as may be. *Elihu* also was the more to be born with (and that made *Job* let him go on, likely, without a reply) because he pleaded for God, and the glory of his justice, which *Job* had somewhat wronged, as cannot be denied, while he gave too much way to his grief and other passions, and now beginneth to be sensible of his outbursts: But truly, if he should have said as here he is taxed, (and yet David and *Jeremy* said little less) he would have gone in company with those workers of iniquity, *Isai. 58. 3. Mal. 3. 14, 15.* and have lifted at the very foundation of all true Religion, *Heb. 11. 6.* and thence it was, that *Elihu* was so hot. But men must take heed of drawing odious consequences out of other mens speeches; and of forcing them to go two miles, when they would go but one. Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood, &c. *Prov. 30. 33.*

sw Ezech. 1. 14 *That he should delight himself with God*] Or, when he runneth with God. Tremellius, when he shall be willing to walk with God, as *Gen. 5. 22.* The Tigurines render the whole verse thus, *Dixit enim, vir non faciet paria, si eum Deo cursum contendant.* Sure it is *ne volentis, ne volantis*, (as a Noble man gave it for his Motto) It is not in him that willeth, nor in him that runneth, no though he could run as fast as a bird can fly, but in God that sheweth mercy.

Verse 16. *Therefore hearken unto me ye men of understanding*] Heb. *Te men of* *Cor est odes for heart; Egregie cordati Viri.*

Mentemque habere queis bonam
Et esse corculis datum est.

Having recited *Job's* evil speeches, he turneth away from him as it were in great displeasure, and directeth his speech to others. See the like done by *Jacob*, *Genes. 49. 4.* We should abhor that which is evil; and shew our detestation thereof.

Far be it from God that he should do wickedness, &c.] *scil.* By punishing any without a cause; and this he double-denyleth for better assurance. Cause enough there may be found in the very best, as well by reason of their actual abominations (their omissions, commissions, and failings in the manner) as of their birth-blot, which ever abideth with them while they are here, and is a seed-plot of all sin. How then can God wrong any one? Surely it is inconsistent with Gods 1. Nature, here: 2. Actions, *v. 11.* 3. Will, *v. 12.* And although he might, to shew his Sovereignty, punish men for his pleasure, *Rom. 9. 20.* yet far be it from us to imagine that he will abuse his might and power to do any thing unjust or unbecoming his goodness.

Verse 21. *For the work of a man shall he render unto him*] This is both his Covenant

Covenant and his custome: so far is he from doing wrong to any, that every man shall be sure to reap as he sowes, to drink as he brewes, to receive according to that he hath done in the flesh, whether good or evil, *2 Cor. 5. 10.* And albeit this is not done forthwith, yet we may write upon it, and reckon that *nondum omnium diem solis occiderunt*; as sure as the night followeth the day, a day of account will come, and God will render unto each man reward or punishment according, to his works.

And cause every man to find according to his ways] According to the course of his life, and not according to this or that particular action. A Dog may set his foot as far within the Sanctuary as a David; and a David may in some particular out-sin a fire brand of hell. But the ways of a man are before the eyes of the Lord, and he pondereth all his goings, *Prov. 5. 21.* He considereth the bent, frame, and tendency of the heart, and proceeds accordingly.

Verse 12. *Yea surely God will not do wickedly*] This must be laid down for a certain truth, and is therefore so reiterated. *Job* had said as much to this purpose as *Elihu* could do, but then he had seemingly dashed all againe with his inconsiderate complaints and murmurings. This *Elihu* could not bear, but again and again celebrateth the righteousness of God; and when he hath said his utmost, seemeth to say as *Cicero* once did of *Craſſus* and *Antonius* the Roman Orators, That if any man think he had said too much in commendation of them, he must needs be such an one as either knew them not, or was not able to judge of their worth. As for *Job*, whom he here confuteh, he seemes to say of him, as *Calvin* somewhere doth of *Luther*, That as he excelled with great vertues, so he was not without his great failings. *Atque utinam recognoscendis suis vitiis plus opera dedisset*; and I would, saith he, that he had spent lesse time in declaiming against others, and more in recognizing his own faults. *Cic. de Ora. l. 3. Calvin. ep. Bulling.*

Neither will the Almighty pervert judgment] For shall not the Judge of all the earth do right? See the Note on chap. 7. 3.

Verse 13. *Who hath given him a charge over all the earth?*] *scil.* To govern it; Is not he the Maker and Monarch of all men? Who is his Superiour? and to whom shall he give account? and who shall expostulate with him about injustice? Or, for fear of whom should he warp or writh? The Emperor cannot do right, saith One, because he hath none to over-awe him, or question him. It is said of *Trajan*, that he neither feared nor hated any man living. What then shall we think of him, who is *Thophil. Inst. Mercet.*

Moderator & Dominator supremus ac solus.
Or who hath disposed the whole world?] The habitable world: and especially that habitable part of Gods earth, as man is called, *Prov. 8. 31.*

Verse 14. *If he set his heart upon man*] *Viz.* For evil, and not for good, and have a purpose to unmake him again, which he can as easily do, as will it to be done.

If he gather unto himself his Spirit and his breath] If he take away his life, which what is it else, but a puffe of wind, a vapour, &c. who can say he is unjust? May not the Potter do with his pot as he pleaseth? We subsist meere by his Manutenion; and if he but pull back his hand only, we are gone immediately. This is to be seen in those that swoon suddenly away. See *Psal. 104. 29.* and consider how little this is considered by the most. *Elihu* thought, that *Job* was wanting herein: for he had heard him chap. 12. disputing concerning the sovereignty and absolute power of God, almost in the very same words, which himself here useth, from *ver. 13. to 31.*

Verse 15. *All flesh shall perish together*] i. e. All men, called here *All flesh*, as *Mark. 16. 16.* they are called every creature, a little world. If God command it to be so, they shall all breath out together.

And man shall turn to his dust again] The body to the dust whence it was taken, but the Spirit to God who gave it, *Eccles. 12.*

Verse 16. *If now thou hast understanding, hear this*] Hear it, and know it for thy good, as chap. 4. 27. if at least thou hast any wit for thy selfe, or care of thine own well doing. This is a stinging *Apostrophe* to *Job*. *Si vis vitam est in te bene mentis*; unlesse thou hast buried thy braines, and lost thy senses, listen as for life.

Verse 17. *Shall even he that hateth right govern?* Heb. Bind; *sc.* Malefactors, whom Magistrates use to hamper? Others take it of binding up the wounded after the manner of Chirurgeons. *An quis dicit iudicium, Chirurgos imitatur?* so the Tigrines translate: Would he who hateth right, do as Chirurgeons use to do? Would God, if he were unrighteous, bind up the broken hearted, or receive into favour (as he doth) a sinner that repenteth, doing him good again, as if there never had been a breach betwixt them? It hath been noted, That a King hath his name in the Greek tongue from *healing*; and that *Isai. 3. 7.* a Governor is called a *Healer*, or *Binder up*; the same word there as here in the Text. But how unfit for such an Office must he needs be, who not only doth not right, but hateth it, as did *Nero, Caligula, Commodus, &c.*

Ara ab Alex Melela.

Tigur.

Qui dicit regi Apostata, Vulg.

Dan. Hist.

Seq.

Turk hist. fol. 444.

Plu.

And wilt thou condemn him that is most just? Or *That is strong and just; illūmne impietatis fugillabis?* None in his right wits would ever do so: for what else were this, but to exalt a mans self above the divine Majesty? And yet what do they less then this, who grudge at Gods proceedings, and are ready to think that if they had the ordering of things in their hands, they could dispose of them a fair deal better? How absurd and unseemly this is in any one, is aptly set forth in the next verse, *Is it fit, &c.*

Verse 18. *Is it fit to say to a King, Thou art wicked?* Heb. *Belial*; that is, *Thou yockless, lawless, masterless Monster.* Kings are not wont to be so accosted and wiled, nor is it lawful, *Exod. 22. 28.* It is blasphemy in the second Table, to speak evil of dignities, *Jude 8.* It was some disadvantage to *Saint Paul*, that (although provoked and unjustly smitten) he called the High Priest whited wall, *Act. 23. 3.* he was glad to excuse it by his ignorance. And *Luther* cried our *Henry 8.* mercy, for his uncivil language to him, such as was that, *And, Domine Rex, radebe te, in a jeer.* *Henry 6.* indeed was courageously handled in a tumult, and wounded, but then he was at an under; and being reitored he freely pardoned the Offender, saying, *A-las poor soul, he struck me more to win favour with others, then of any ill will he bare me:* But this was a rare example of patience in a King. *Alexander* the Great dealt more harshly with his friends (*Clitus* and *Callisthenes*), for their plain-dealing. *Tiberius* put to death a Poet for uttering some free words against him, though under the person of *Agamemnon*, whom in *tragedia* *probris* *lactississet.* *Savonarola* suffered deeply for telling the Pope his own. And *Bayezet* the second took great revenge upon his janizaries, who, for his casting *Achmetes* Bassa into prison, they in an uproar insolently cried out, that they would by and by teach him as a drunkard, a beast, and a Rascal, to use his great Place and Calling with more sobriety and discretion. Kings must be spoken to with soft and silken words, as she said, *in uicis, in uicis.* If *Elias* or *Elisha*, or *Isaiah*, or the *Baptist* do otherwise that is not a copy for everyman to write after. Is it safe to take a Lion by the beard, or a Bear by the tooth? *Naboth* suffered, though falsely accused to curse the King: and *Shimei* had at length his payment for reviling *David.* If *Ezekiel* called the King of *Judah*, *Thou wicked and profane Prince*, chap. 21. 25. that was by an extraordinary spirit, and by a special command of God.

And so Princes, ye are ungodly? *Ingenius.* These, as they must not be flattered, so neither may they be unmannerly advertized of their duty or danger. It is probable, that *Joseph* used some kind of preface to *Pharaohs* chief Baker in reading him that hard destiny, *Gen. 40. 19.* such haply as was that of *Daniel* to *Nebuchadnezzar*, chap. 4. 19. My Lord, the dream be to them that hate thee, &c. Or as *Philo* brings him in with a *Utinam tale omnium non videret*, I would I had no such dream to interpret unto you. But for the matter he giveth, him a sound, though a sharp interpretation.

Verse 19. *How much less to him that accepteth not the person of Princes?* How much more both dangerous and undecent must it needs be, wrongfully to accuse God of injustice and partiality, which is far below him: fith he neither doth, nor needeth prefer great ones before meaner men in judgement? See on chap. 13. 7. and 32. 21.

Not regardeth the rich more than the poor. The word rendered rich, opulent, or potent, comes either from a root that significeth to *save*; because it is in the power of such to *save* others from hurt and damage: or else from another root; that significeth

eth, to cry aloud; because such men use to speak their minds more freely and boldly, as having that which can bear them out. But God acknowledgeth them not as such: only of them to whom much is given, much shall be required.

For they are all the work of his hands. Both for their persons, for they are all equally his creatures; and for their conditions, which God also hath cut them out, and apportioned. Thus he is said to have made *Moses* and *Aaron*, that is, to have advanced them, *1 Sam. 12. 6.* and *Christ* is said to have made the *twelve*, when he ordained them to the Apostleship, *Mar. 3. 14.*

Verse 20. *In a moment shall they die.* Be they mean or mighty, they are, when God pleaseth, suddenly swept away by the hand of death: as *Cheffe-men* are into the bag, without distinction of Kings, Dukes, Bishops, or Common people.

And the people shall be troubled at midnight. as were the Egyptians, when their first-born were slain in their dead sleep, *Exod. 12. 29.* not without much terrour and tumult: and as were the Army of *Sennacherib*, *2 King. 19. 35.* and *Belshazzar* with his *Babylon*, *Dan. 5. 30. 31.* The people shall be troubled, they shall be shaken as leaves in a great wind, or be carried away as by a mighty torent; when they were most secure, and dreamt of no such danger. Neither in all these alterations and various occurrences is God unrighteous, fith he is debtour to none, neither doth he any thing without reason and right.

And passe away. *Præteribunt, id est peribunt:* they shall passe into the grave, as *Ecclef. 1. 4.* One generation passeth, and another cometh; or they shall perish, as when it is said, Heaven and earth shall pass away. The Vulgar hath it, *Pertransibunt.* It is not *transibunt*, they shall passe, saith *Gregory*; but *pertransibunt*, they shall pass thorow, because the wicked are always passing on to perdition, throughout all their lives.

And the mighty shall be taken away without hand. That is, without seeing the hand that smiteth them; which is, saith *One*, a divine force, invisibly cutting asunder the thred of their lives in a moment, *Psal. 76. 12.* The Lord cutteth off the spirit of Princes. The Hebrew importeth, that he slips them off, as one should slip off a flower betwixt his finger; or as one should slip of a bunch of grapes, &c. The Original here is, *They shall take away the mighty*, that is, the Angels shall (as *Luk. 12. 20.*) hurry them out of the world without hand, that is without mans help, without humane violence.

Verse 21. *For his eyes are upon the ways of man.* Gods Providence (like a well-drawn picture that eyeth each one in the room) observeth all things: he seeth cause enough thus to proceed in judgement against a person or people, though we see it not. And although one man knoweth not another; nor doth any man well know himself; yet God, following, as it were, all men hard at the heels; doth with his eyes narrowly observe and mark what way every one walketh in, he seeth all his goings: Let not men therefore please themselves in their sinful practises, as if God saw them not, because for a time they scape unpunished; *Sacris latissia est impunita nequitia*; but sin and punishment are tyed together with chains of Adamant, and cannot long be asunder.

Verse 22. *There is no darkness, nor shadow of death, &c.* Sinners would fain shroud and secrete themselves from Gods all-seeing eye: for which end they search all corners, with *Adam*, and hope that their evil pranks and practises shall never come to light: but that cannot be, for not only darkness and the shadow of death, but Hell also is naked before him, and destruction hath no covering, *Job. 26. 6.* See the Note there. See also *Psal. 139. 12.* and *Amos 9. 2, 3.* *Heb. 4. 13.* with the Notes.

Where the workers of iniquity may hide themselves. Either from Gods all-seeing eye, or punishing hand, *Adam* is pulled out of the thicket: *Manasseh* from among the thorns: *Zedekiah*, and his family, from between the two walls: many Jews out of the privies and other lurking-holes where they lay hid, at the last destruction of *Jerusalem.*

Verse 23. *For he will not lay upon man more than right.* *Plus quam per est.* He cannot over-do likely: no, though he should inflict upon him all the torments here, and tortures in hell, fith death, in the utmost extent of it, is the

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Non non per vim potest.

the just hire of the least sin, *Romans*, 6. 23. See *Ezr.* 9. 13. with the Note.

That he should enter into judgement with God] Commence a suit against him, or challenge him into the schools to argue it out with him, as thou *Job* hast offered to do: but unadvisedly; sith God hath justice on his side; as the very Heathens also saw, when they set *Themis* their goddesse of Justice *πρὸς Διὸς ἀνδρῶν* next of all to *Jupiter*, their chief god.

Verse 24. *He shall break in pieces mighty men, &c.*] *Infinis coneris validos*, so *Tremellius* rendreth it. He infinitely mawleth the mighty; and breaketh them in pieces like a potters vessel, *Psal.* 2. 9.

Without number] Or, *Without inquisition*: as knowing all things a fore-hand, and not needing any evidences or examination of witnesses: Or, *Without end*, because their ruine is endlesse. *Ruina majorum sit cautela minorum.*

And [et others in their stead]] As is to be seen in the rise, reign, and ruine of the four mighty Monarchies, and others not a few, that had their times, and their turns: as the Kingdom of the ten Tribes, which in a few years fell into nine several Families: and few of those Kings died a natural death: No more did the Emperours of Rome, till *Constantine*. See *Dan.* 2. 21. *Psal.* 113. 7, 8.

Verse 25. *Therefore he knoweth their works*] It appeareth by their punishment, that God took notice of their wicked works; though they thought otherwise: yea, when they know not, or are not aware of it, he overthroweth them therefore. This he doth in the night, i. e. suddenly and unexpectedly. Others render it, *As soon as he hath changed the night, they are crushed*; that is, as soon as he hath brought forth the light which revealeth all things, *Ephes.* 5. 13. and layeth them open to publick view, who before were taken for better men, they are destroyed, as publick Pests.

Verse 26. *He striketh them as wicked men, &c.*] *Compl-dit eos*, saith *Junius*, *scilicet ut inflaret vesicam in sua ipsorum (scd, he striketh upon them, as blown bladders in their own seat.* This is an elegant similitude, setting forth the sudden overthrow of graveles great Ones, as with a kind of noise, and not without publick notice; for it followeth,

In the open sight of others] Heb. *In the place of beholders, in presencio*, as upon a Stage, or Scaffold, *Discent iustitiam moiti, & non temere xumen*: others may hear and fear, and do no more so. God is pleased for this purpose to hang up some notorious offenders as it were in gibbets; as *Pharash*, *Sennacherib*, *Antiochus*, *Herod*, *Julian*, &c. See those Writs of Execution, *1 Cor.* 10. 5, 6, 7, &c. and be wife by others woes: enjoy their follies, and gather, with the Bee, sweet honey out of those bitter weeds. *Pana ad paucos, metus ad omnes.*

Verse 27. *Because they have turned back from him*] To pursue after lying vanities, broken cisterns; which whosoever do, as they fall into two foul firs at once (such as heaven and earth have cause to be astonished at, and afraid of) *Jeremiah* 2. 12, 13. so they are miserable by their own Election, *Isaiah* 2. vers. 8.

And would not consider any of his ways] *Wisely consider them*, as *David* did *Psal.* 119. 168. All Gods lawes were in his sight: and all his ways in Gods sight. This was the general cause of their destruction. The special followeth.

Verse 28. *So that they cause the cry of the poor, &c.*] These they compel, by their oppressions, to wath the earth with their tears, and to importune heaven with their complaints, as One phraseth it. The wicked do as it were, bring up to God the cries of the poor oppressed, and so pull upon themselves inevitable destruction, for he is the poor mans Patron, and heareth the cry of the afflicted. The grand Signior would have the world take notice, that such as lament unto him, shall be sure to have redress and succour from him. Wherefore also he calleth himself *Avilem Penam*, *The Worlds Refuge*, A title far more fit for the God of heaven, than for any earthly Monarch, were he far more gracious than the great Turk, from whose courtesie (freely offered him) *Luther* blessed himself with a *Deum me tutatur à tali beneficio Domino*: God defend me from such a gracious Lord.

Verse

Verse 29. *When he giveth quietnesse, who then can make trouble*] *Ipsi tranquillabit, & quis inquietabit?* This is like that of the Apostle, saith *Brentius*, *Rom.* 8. *If God be for us, who can be against us? Who shall lay any thing to the charge of Gods Elect, &c?* It is he alone who giveth peace, both of cuntry and of conscience; Peace, peace, *Isai.* 26. 3. *Pax omni modum*; external, internal, eternal; and then, who can disturb or unsettle? Surely as *Isaac* once said to *Esau*, concerning *Jacob*, *He is blessed, and he shall be blessed*; so may it be said of such as have made their peace with God; Peace shall be upon them and Mercy, *contra gentes*, whosoever saith nay to it; yea, though it be the Devil himself, that is *son of perdition*, as he is oft called, the Troublesome one: who, ever since he was cast out of heaven, keeps ado on earth, and seeks to disquiet all such as by patient continuance in well-doing, seek for glory, and honour, and immortality, *Rom.* 2. 7.

And when he hideth his face, who then can behold him?] Him? Whom? God: who dare look upon him, or toward him for help, when he is thoroughly displeased and looketh irefully? Or, the party frowned on by God: who will smile upon him, or shew him any favour and furtherance? Here *Aben-Ezra* giveth a good Note, *Aversio vultus Dei, &c.* The turning away of Gods pleased countenance is the cause of all Wars and other disasters. The Physiologer in *Epiphanius* telleth of the Bird *Charadrius*, that being brought into the room where a man lyeth sick, if he look with a stiddy and fixed eye upon the sick man, he recovereth: but if he turn away from him, and look another way, the disease is to death. Apply this to God, and it fitteth.

Whether it be done against a Nation, or against a man only] All's a case (as they say) to God; he stands not upon multitudes, as men use to do in case of Mutinies or the like, to punish the tenth man or so, in terror, for a terror to the rest. This is not Gods way of punishing: but as a thousand years are but as a day, and one day as a thousand years: so when he proceeds to execution of Justice, whether it be done against a Nation, &c. All Nations to him are but as a drop of a bucket, or dust of a balance, *Isai.* 40. And hence he buried a world full of people in one universal grave of waters. And the wicked (be they never so many) shall be turned into hell: With whole nations that forget God, *Psal.* 9. 17. God seemeth to say, *Fiat iustitia, ruat orbis.*

Verse 30. *That the hypocrite reign not*] That he reign no longer; Almighty God taketh order, by putting these mighties from their seats, and exalting them of low degree, *Luk.* 1. 52. And why? 1. Left the hypocrite, or the impure and impious man reign: Such as was *Jehu*, *Herod*, *Julian*, our *Richard* 3. Pope *Sixtus Quintus*, of whom One saith, that he was the most crouching humble Cardinal that ever was lodg'd in an oven, and the most stout proud Pope, that ever wore Crown: What pride equal to his, making Kings kisse his Pantofles? What humility (pretended) greater than his, shrieving himself daily on his knees to an ordinary Priest? He calleth himself the servant of Gods servants: and yet stamps in his Coyn, *That Nation and COUNTRY that will not serve mee, shall be rooted out*: he also suffereth his Parasites to stile him, Our Lord God the Pope. Is not this a notorious hypocrite? and when such a one reigneth and taketh upon him to be Lord of all both in spirituals and temporals, may not we conclude that God hideth his face (as in the former verse) from his people? May we not cry out as *Basil* once did, *Num Ecclesias suas dereliquit Dominus*? hath the Lord utterly forsaken his Churches? It is, doubtles, a very great judgement upon a people, when an hypocrite or a prophane person is set over them; who pretends the publick good to his own designs and self-interests, and by his crafty inventions undoes his subjects, robbing them of their lawful liberties, and enslaving them. Some read the words thus, *He causeth that the hypocrite reigneth for the sin of the people.* It is threatened as an heavy curse, *Levit.* 26. 17. *If you still trespass against me, I will set Princes over you that shall hate you*; mischievous, odious Princes, odious to God, malignant to the people: Such as was *Phocas* that bloody Tyrant, who, when he had slain his Master *Mauricius*, and reigned in his stead, there was an honest poor man, saith *Cedrenus*, who was earnest with God to know a reason, why such a thing was suffered? to whom it was answered; That a worse man could not be found: and that the sins of Christians required it. We read of *Attilus* King of Swethland, that he made a Dog King of the Danes, in revenge of a great many

Spes. Euseb.

Epist. 17.

Psalm.
Sept.
Ab. Ex. 16.

Sensu.

Grand Sign.
Sensu. 147.

Job. Mat. Luc.

St. Rich. Berk-
ley's sum. Lon.
p. 387.

many injuries received by them. Gunno likewise King of the Danes made a Dog King of Norway, and appointed Counsellours to do all things under his Title and Name: That which these men did spitefully, God sometimes doth righteously; setting up tyrants for a punishment to those that were unthankful for better government: and would not have him to reign over them.

Left the people be ensnared] Heb. *For the snares of the people*; that is, for the injuries and vexations wherewith that hypocrite oppressed the people; to put an end to those, by taking away the Tyrant, who for his cruel craft, and crafty cruelty, is here fitly compared to an hunter or fowler laying snares. *Sunt autem leges inique & exactiones injuste principum hypocritarum, laquei & decipula quibus populum sibi subiectum venantur & capiunt*, saith *Brentius* here: i.e. Bad Lawes and unjust exactions of hypocritical Princes, are the snares and gins wherewith they hunt after, and catch their subjects.

Verse 31. *Surely it is meet to be said unto God, I have born chastisement*] To convince a man of a fault, and not to advise him how to do better, is to snuff a Lamp and not pour more Oyle into it. *Elihu* therefore now sets himself to counsel *Job*, whom he conceiveth he had sufficiently convinced of injury done to God. Surely it is meet, &c. *Par est*; this is supplied by the Translators to make sense, for the Original is very concise and dark, and therefore diversely interpreted; as is also all this latter part of the Chapter. Some render it thus, *But to God who saith, I pardon, I will not destroy, it should be said, That which I see not, teach thou me, &c.* Some thus, *Therefore we ought thus to speak unto God, I suffer patiently, I will not break asunder; viz. These bonds wherewith thou hast fast bound me.* Others thus, *Hath Job said to God, I have born, &c. q.d. Nothing lesse, as ye all are witnesses. Others again thus, Hath he; (that is, the Tyrant dethroned, as in the verse foregoing) said to God, I have born, &c. Hath he confessed his wickedness, and promised amendment? No such matter surely, therefore is he justly punished. This is a very good sense, saith *Mercer*. But to stick to our last and best Translation, *Surely it is meet, &c.* for is it fit that God should cast down the bucklers first, and not have the better of us? Should we not rather disarm his just indignation by an humble yeeldance?*

I have born chastisement] Heb. *I have born and will bear*, being active in suffering, and taking up my cross.

I will not offend any more] Heb. *I will not corrupt*; to wit, my wayes, and so undo my self.

Verse 32. *That which I see not teach thou me*] For I am yet in the dark, and know not the right cause wherefore thou afflictest me. Herein men are very apt to mistake themselves, and when God calls one way, to run another, as young *Samuel* did, 1 Sam. 2. The devil also dealeth by the afflicted as the Jewes did by Christ, blindfolds them, and then bids them prophecy who smote them, and for what? Hence in afflictions we many times grope, as blind men, guessing at this cause, and at that, but seldom fasten on the right. Here then God must be sought unto for direction, and besought, that he would graciously point us to the sin he strikes at. This *Job* had done once and again, chap. 10. 2. and 13. 23. But *Elihu* would have him to do it yet better.

If I have done iniquity, I will do no more] Thus men must both vow and perform to the Lord their God, Psal. 76. 11. and not promise amendment as children do when taken up to be whipt; or as men in danger at sea, or on their sick beds, use to do largely; But then *scaputo il morbo frandato il Santo*, as the Italian Proverb hath it, When the Disease is removed, the Saint is defrauded. *Pharaoh* promised fair whites upon the Rack; but got off once, he hardened his heart, and would do nothing. So those slippery Votaries, Jer. 34. 11.

Verse 33. *Should it be according to thy mind*] Heb. *From wish thou: q.d. Must things be as thou wilt? And is it fit for thee to prescribe to the Almighty? (See Hos. 8. 4.) to set the Sun by thy Dial?*

He will recompense it, whether thou refuse, &c.] He will have his pennyworths of thee, whether thou be pleased or displeased.

And not I] Though I foretell thee this, yet it is God that will effect it: therefore think not the worse of me, no more then a people should of a Herald or Trumpet as the cause of their war.

There

Therefore speak what thou knowest] *Viz.* In thine own behalf, but speak the word of truth and soberness. He was no fool who said, It hath often repented me to have spoken, but seldom to have held my peace. There are many other readings; and expositions of the words. Let every man (for me) take his choice, and abound in his own sense, so it dissent not from the Analogy of faith.

Verse 34. *Let men of understanding tell me*] Or, *Say with me*, say as I say; viz. That *Job* hath spoken, without knowledg, as ver. 35. and that I have spoken the thing that is right in vindicating the divine Justice; from thy causeless criminalations.

And let a wise man hearken unto me] I presume there is not one wise man alive but will be of my mind: and for fools, the men of this world, ever besides themselves in point of salvation, I regard not their censures, — *Equitem mihi plaudere curo.*

Verse 35. *Job hath spoken without knowledge*] *Inscienter & inscite*. He hath out-lashed and overshot himself in some words against God; yea, amidst his complaints, he hath let slip not a few lavish and loose speeches, which thing also being reproved by God, he doth ingenuously acknowledg, chap. 40. and 42.

And his words were without wisdom] Heb. *Nos in wisdom*; and this he here heareth of on both ears, being barely told of it again and again, and not without some bitterness in the close of this Chapter. Some warinth there must be in a reproof (the Physick will work the better) but scalding hot it must not be.

Verse 36. *My desire is that Job may be tried unto the end*] Or, *Unto victory*, ill he be vanquished and set down. It is conceived, that *Job* by clapping his hands, as *riam. Trem.* verse 37. or by the set of his countenance, or some other way had discovered his dislike of, and discontent at that which *Elihu* had spoken: He therefore begs of God to continue afflicting him, till he be in a better mind. This he doth by a special instant for *Job's* good, and not out of any desire for revenge. So *Farellus* pronounced a curse upon young *Calvin* studies, in case he should refuse to joyn with him in the Lords work at *Geneva*, where a Church had been newly planted: this so thunder-struck him, that he durst not stir thence to his dying day. Some read it, *My Father, let Job be tried*. It is not to be doubted, but those Ancients also called God by this sweet name of Father. See *John* 8. 41. *Beza* makes *Elihu* thus bespeaking *Job*, for honours sake, *O my Father, Job shall be yet still tried*. The Turgines read, *Hec autem in medium affere*. These things I produce, that *Job's* things may be most exactly discussed, and wicked mens mouths stopped.

Because of his answers for wicked men] Who will take liberty by him to excuse their iniquity, and speak dishonourably of God, as he hath done.

Verse 37. *For he addeth rebellion unto his sin*] Or, *He will add*, viz. unless he be exercised and subdued by more and longer load of afflictions, there will else be no hoe with him, no ground will hold him. The cross is of singular use to tame that rebel Flesh: and is therefore prayed for by *Jeremy* for himself, chap. 10. 24. and here by *Elihu* for *Job*, who had before advisedly chosen affliction rather than sin, and reckoned it as a mercy to be visited every morning; and tried every moment, chap. 7. 18.

He clappeth his hands amongst us] By way of irrision, and as insulting over us. This it may seem *Job* had done in a disdainful way against all that had been spoken, which maketh *Elihu* thus fiercely to charge him.

And multiplieth his words against God] By a strange pertinacy. He delivereth him therefore unto God to be further afflicted; as *St. Paul* did *Hymenaeus* and *Alexander* unto Satan to be inwardly buffeted, and bodily tormented (as *Act. 13. 11* and *19. 16*) *Ut castigati discerint*; that they might learn not to blaspheme, 1 Tim. 1. 20.

C H A P. XXXV.

Verse 1. *Elihu spake moreover, and said.*

His speech was for God, as before; and therefore he spake moreover: For, as *Austin* faith of the Feast of *Pentecost*, *Gaudet produci hac solemnitas*; so we may say of a Discourse of this nature, *Gaudet produci hac sermone*; the longer it is, the better; sith of God and his righteous dealing, *Non satis unquam dici potest*, as *Lavater* here hath it; never can enough be spoken. For although we all yield that God is just, yet if any crosse befall us, we are apt to question it, and to think our selves hardly dealt with.

Verse 2. *Thinkest thou this to be right?* Heb. *Reckonest thou this to be right?* *q.d.* I appeal to thine own conscience. This is a signe of great confidence in the Appeller, yet may it be done by men of corrupt minds, destitute of the truth: Witness that bold Anabaptist, that in a solemn Disputation at *Tigure*, appealed to *Zwinglius*, as if convinced in his own conscience, he had inwardly favoured Anabaptism. And those impudent Papists, that report themselves to our consciences, to tell them, Whether our condemnation be not so expressly set down in our own Bibles, and so clear to all the world, that nothing more needs thereto, then that they know to read, and to have their eyes in their heads at the opening of our Bible: To tell them moreover, whether *England* hath not brought forth within these few years past, to the number of twenty several sorts of Bibles, farre different one from another.

That thou saidst, My righteousness is more then Gods Heb. *My righteousness is before Gods.* *Diodate* rendreth it, *My Righteousness is from God*; that is, I am sure God will justify me, though men condemn me. But it is better to render it, *Pre Deo*, more then Gods (see a like expression, *Heb. 12.24.*) understanding it of the justice of his Cause, and not of his Person. But taking it so too, when and where did *Job* ever say that his righteousness was more then Gods? No where surely in so many words, for then doubtlesse Satan, and not *Job*, would have carried away the victory in this conflict. Neither surely could this be rightly gathered out of *Job*'s words, but detorted and misconstrued. *Elihu* therefore reproved him with two great austerity, neither can any thing be pleaded for him but this, that he pleaded for God; of whose glory he was so very tender, that he could not brook or bear with any syllable of a word that seemed to detract from it.

Verse 3. *For thou saidst, What advantage will it be unto thee?* Here he intended to prove the charge, grounding upon some words of *Job*, as *chap. 9.22.* and *10.15.* which seem to hold out thus much, that no good was to be gotten by leaving evil wayes, sith good men and bad suffer and perish together. But we must know, that *Job* herein reasoned not of those things that fall out after death, but only of the prosperous or unhappy estate of this life present; denying, and that rightly, that we are hereby to judge of Gods love or hatred, or of any mans honest or dishonest conversation; Neither yet did he stand in defence of his own righteousness against God, but only appealed to God as a most wise and just Judge, against the false accusations of his so-friends, who by powring oyle into the fire, as it were, very much vexed and disquieted him all along.

Or what profit shall I have if I be cleansed from my sin? Or, *What profit shall I have by it more then by my sin?* This, if *Elihu* could have proved that *Job* had said, hemight very well have justified what he had wished to him, and affirmed of him in the two last verses of the precedent Chapter.

Verse 4. *I will answer thee and thy companions with thee* Thy three friends, (who have not so well quit themselves in this Controversie, as having answered little or nothing to this unfavourable saying of thine) and to the rest of the by-standers, which approve of thine opinion, as people are apt to favour the weaker side (as it is reputed)

Sculi. Annal.

Gagge of the New Gospel. Preface.

Idem ibid.

Dial. vii. Calig.

Camb. Elihu. 403.

Elihu noviss. peccat.

Hom. Odyss.

reputed) and to encourage them. Thus it betel *Luther*, when he began first to reform.

Verse 5. *Look unto the heavens and see* Yea, look into them, if thou couldst, as did *Steven* the Proto-Martyr, *Act. 7.56.* and as our Saviour Christ, as man, could do (say some) with his bodily eyes; and as a believer by the eye of his faith, through the Perspective glass of the Promises, may do doubtlesse. The further we can look unto heaven (or into it) the better shall we conceive of that infinite distance that is betwixt God in heaven, and men on earth. God is far above the highest heavens, therefore higher then any mortal can attain to him, much lesse contribute any thing unto him by his righteousness, or assault him by his wickedness. *Herodotus* writeth, That the *Thracians* once were so mad against their god *Jupiter*, for raining downe upon them when ready to joyn battle with the enemy, that they threw up their darts against heaven, which shortly returned upon their own heads. And of *Caligula* the Emperour it is storied that he thundred and lightened with certain Engines he had, and if at any time a thunderbolt fell from heaven, *ipse contra jaciebat lapidem*, he on the other side threw up a stone, and used that Hemistich in *Homer*, *ἢ π' ἀνδρῶν ἢ θεῶν*, *Exthen doshow kill me, or I'll kill thee, if I can.* And what lesse then this upon the matter do those monsters and miscreants amongst us, who set their members against heaven, when things go crosse with them especially; and their tongues walk through the earth, *Psalm. 73.9.* As *Hacker* did, who lifting up his eyes to heaven, and grinning against God, blasphemed him, and threatened him, even when he had the rope about his neck, *Anno 1591.* Now, as in the water face answereth the face, so doth the face of a man to a man. And as there were many *Marii* in one *Cesar*, so there are many *Caligula's* and *Hackers* in the best of us all, if God restrain us not from such horrid outrages. But *Elihu* would have us here to know, that God is far above our reach, neither can we throw this high and lofty one out of his throne; *utrumque firmamus & serociamus*; for how should any thing that wee filly, Creatures can do, reach to God; when as we cannot reach up to the visible heavens?

And behold the clouds which are higher then thou *Eminent pra te.* The clouds are Gods Chariot whereon he rideth, and wherein he manifesteth much of his Majesty. These *Elihu* would have *Job* to contemplate in their height, even *superiores nubec.* as *Tremellius* rendreth it, the upper clouds; or, as others, the *Starry Heaven*, *Heb. The thin of heavens.* So *Bildad* before had called upon him to behold the Moon and the Stars, *chap. 25.5.* And surely the very sight of heaven over us (to the which all that we are or can, can bring no help or hurt at all) should admonish us of our meanness, and make us think most modestly of God, whom we are so infinitely below, and not dare either to complain of him, or to boast us before him, &c. For this cause it is that *Elihu* so preffeth *Job* here with this heap of words, that he may henceforth know and keep his distance; and not so presumptuously call God (as it were) to reckoning, touching expences and receipts.

Verse 6. *If thou sinnest, what dost thou against him?* What more then shew thy teeth? or shoot at a rock, where the Arrow rebounds upon thee? In the sack of *Constantinople*, the Image of the Crucifix was taken down by the Turks, and a Turks Cap put upon the head thereof, and so set up, and shot at with their arrowes; and afterwards in great derision, carried about in the Camp, as it were in Procession, with Drums playing before it, rayling and spitting at it, and calling it the God of the *Christians*; But what was all this to Christ? He that sitteth in the heavens (*extra jactum*) laughed at them, the Lord had them in derision, *Psalm. 2.4.* Do wicked sinners, when they work hardest against God (as the word here signifieth) and take greatest pines to go to hell, do they, I say, provoke the Lord to anger? Do they not provoke themselves to the confusion of their own faces? *Ier. 7.19.* And may we not well say to such, as *Ulysses* his companions said to him, when he would needs provoke *Polydamus*.

Σχίσμα τῶν Ἰβνάν ἀποβήσας ἄγρον ἀνδρῶν.

God can easily get him a name in the utter overthrow of a rabble of rebels conspiring against him, as at the Flood, tower of *Babel*, *Sodom*, *Egypt*, *Mab*, &c. who were

Qq 9 2

were trodden down under him, as straw is trodden down for the dunghill, *Iſai.* 25. 10. And in the next verse, *The Lord ſhal ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth his hands to ſwim*, (that is, with greateſt facility; for violent ſtroaks rather ſink then ſupport a ſwimmer) and he ſhall bring downe their pride, together with the ſpoiles of their hands: And the forreſſe of the high fort of their walls ſhall he bring down, lay low, and bring to the ground, even to the duſt, *Iſai.* 25. 11, 12.

Verſe 7. *If thou be righteous, what giveth thou him?* Nothing, ſith he is ſelf-ſufficient, and independent. He needeth us not, neither doth our righteouſneſſe reach him, *Pſal.* 16. 2. The Pharifees dreamt of an over-doing the Law, and making God beholding to them. The Papiſts alſo, thoſe modern Pharifees, talk of works of ſuper-erogation, and of merit of congruity, and merit of condignity. But theſe are mere fictions, *Chimera's*, abſurd Doctrines, ſuch as *Elihu* never heard of. He that doth righteouſneſſe is righteous, *1 John* 3. 7. but he addeth nothing thereby to God, let him do his utmoſt. Indeed whole offereth praife, glorifieth God, *Pſal.* 50. 23. ſo he is pleaſed to account it, and call it: but his glory is as himſelf is, eternal, infinite, immeſe. The Sun would ſhine in its own brightneſſe, though all the world were blind, and ſhould wilfully wink: ſo here. God accepts not our perſents, but to returne them us back with intereſt: as the raine aſcends in thinne vapours, but comes downe againe in thick ſhowres.

Or what receiveth he of thine hand? If any thing, it is of his own, as *David* thankfully acknowledgeth, *1 Chron.* 29. 14. and beides that, our ſweeteſt Incenſe ſmelleth ſtrong of the hand that offereth it.

Verſe 8. *Thy wickedneſſe may hurt a man as thou art* Wicked men are many wayes miſchievous to others; and have much to answer for their other mens ſins. How many are undone by their murders, adulteries, robberies, falſe teſtimonies, blaſphemies and other rotten ſpeeches, to the corrupting of good manners, &c. What hurt is done daily by the Divels factours, to mens ſouls, bodies, names, eſtates? Beſides that they betray the land wherein they live into the hands of divine Juſtice, whiles they do wickedly with both hands earnestly, *Mic.* 7. 3. That I ſpeak not of the manifold miſeries, they pull upon themſelves.

And by righteouſneſſe may profit the ſon of man Thy ſelf and others: for the Juſt liveth by his own faith, he maketh a living of it, and a good one too. And as for his Charity, it is the mother of all manner of good works, whereof others have the benefit. Papiſts, and ſome as ſilly, have ſhrunk up charity to an hands breadth, to giving of Almes: But beides that, a good man draweth out, not only his ſoule, but his juſt to the hungry. He alſo warneth the unruly, comforteth the feeble minded, ſupporteth the weak, and tradeth all his talents for the good of others: He is a common bleſſing to all that are about him. As *Plutarch* ſaid of the neighbour-Villages of *Rome*, in *Numa's* time, That ſucking in the aire of that City, they breathed *Sanctiorum*, Righteouſneſſe; ſo may it be ſaid of the City of God, and her Citizens.

Verſe 9. *By reaſon of the multitude (or magnitude) of oppreſſions, &c.* Or, Of the oppreſſed, whom they (that is, whom the Oppreſſours, not worthy to be named, as neither is that rich glutton, *Luke* 16.) make to cry. *Job* had ſaid, chap. 24. 12. Men groan out of the City, and the ſon of the wounded cryeth out; yet God layeth not ſilly to them; He puniſheth not the wrong-dealers according to their delicts as *Elihu* interprets *Job*; and here reſuſeth him, as one that accuſed God of injuſtice, becauſe he heareth not the cries of the oppreſſed. But this is merely their own fault, ſaith *Elihu*; becauſe they cry not to God with truth and devotion: They ask, and miſs, becauſe they ask amiſs. For God never faileth to be with his afflicted, *Pſal.* 91. to preſerve the ſimple, as *David* found by experience, *Pſal.* 116. to hear thoſe that call upon him in truth, *Pſal.* 145. &c. he requireth nothing of them but lawful petitions, and honeſt hearts, and then they are ſure to have out their prayers, either in money, or money worth; either the ſame thing they ask, or a better.

They cry out by reaſon of the arm of the mighty Magnatum. Such as was *Pompey*, of whom the Romans cryed out, *Noſtra miſeria non in Magna*. We rue by thy greatneſſe, and are ruined. The greater any man is, unkeſſe gracious alſo, the

the more he thinks he may oppreſſe the meaner ſort. They eate up my people, as they eate bread, *Pſal.* 14. as ſo many Canibals; and as the bigger fiſhes devour the leſſer: they lay load upon them without mercy or meaſure, they beat them with a ſtrong arm, and make them cry aloud, filling the air with their complaints, as nature teacheth even brut beaſts to do when they are hurt. It was not patience but pertinacy, an obſtinate ſtiffeneſs of mind, that made ſome Heathens, as *Aſtridates*, *Marius*, *Epictetus*, &c. forbear crying, when grievouſly tormented.

Verſe 10. *But none ſaith, Where is God my maker?* Heb. *My makers*: to note the Trinity, lay ſome: others think, that he ſpeaks of God in the plural number only for honours ſake. They call not upon God as their Creator, they praife him not as their Preſerver and Benefactor, ſaith *Elihu* in this and the next verſe: but expreſs a great deal of pride and vanity, verſe 12, 13. and thence it is, that their prayers are unanswered, and themſelves unrelieved. The oppreſſed ſhould not only make moan and fill the air, *vagus clamoribus*, with brutiſh out-cries (the fruit of the fleſh for eaſe, rather than of the ſpirit for grace) but beg help of God by faithful prayer, and ſay, *Where is God my maker?* as *Elihu* once ſaid, *Where is the Lord God of Elihu?* Did he not make me, and will he not maintain me? built he not the earthly houſe of this tottering Tabernacle, and is not he bound to repairs? will he caſt off the care of his own handywork? Is he not my Maſter, as well as my Maker? and ſhall other Lords beſides him have Dominion over me, and do with me at their pleaſure? Lord, look upon the wounds of thy hands (ſaid *Q. Eliu*, whiles he was a Priſoner at *Woodſtock*, and had like to have been burnt in her bed, one night) and deſpiſe not the work of thine hands. Thou haſt written me down in thy book of Preſervation with thine own hand: Obread thine own hand-writing, and ſave me. &c.

Who giveth ſong in the night? As the oppreſſed pray not, and therefore are not eaſed, (they are deſervedly miſerable, that might, but will not make themſelves happy by asking) ſo they praife not God for former deliverances by day and night conferred upon them. Thou haſt compaſſed me about, ſaith *David*, with ſongs of deliverance, *Pſal.* 32. 7. that is, Thou haſt given me plentiful matter of praſing thy name. So here. *Qui dat Plalmorum argumentum de n. He.* as *Fremellius* tranſlateth it: who giveth cauſe to praife him with *Plalms* by night, as *David* did, *Pſal.* 119. 62. and as *Paul*, and *Salat*, *Aſ.* 16. 25. and as *Mr. Philpor* and hiſſ fellows did in the Biſhop of *London's* Coal-houſe. In the night-ſeaſon it is, that God giveth his beloved ſleep, and keepeth them and theirs then in ſafety. Or, if he hold them waking, he filleth them with many ſweet meditations, (their reines at that time eſpecially, inſtructing them, *Pſal.* 16. 7.) ſhineth upon them by his Moon and Stars (which praife God in their courſes, and twinkle as it were at us to do the like) and inmindeth them by the melody made by the Nightingale, which ſingeth for fifteen nights and dayes together without intermiſſion, if *Pliny* may be believed: putting a thorn to her breaſt to keep her waking, for that purpoſe. Hereupon *Epictetus* hath this favoury ſaying, *Si lucinia eſſim, facerem quod lucinia; Cum autem homo rationalis ſim, quid faciam?* *Laudabo Deum, nec ceſſabo unquam; Vos vero ut idem faciatis hortor*: that is, if I were a Nightingale, I would do as the Nightingale doth; But ſince I am a man endued with reaſon, (ſith God hath taught me more than the ſoules of heaven, as *Elihu* hath it in the next verſe) what ſhall I do? I will unceſſantly praife God; and I exhort you to do the like. But this is not done, ſaith *Elihu* here, or very ſlenderly: and hence it is that men complain of their many and mighty oppreſſions, without remedy from God, who ſeeth that his favours and benefits would be even loſt and ſpilt upon them; according to that of the Philoſopher, *Ingrat: quicquid donatur deperditur*; All is caſt away, that is conferred upon an ungrateful perſon.

Verſe 11. *Who teacheth us more than the beaſts of the earth?* This many wretched people never conſider; and are therefore heavily, but worthily, vexed by oppreſſours, as *peccatis dat intellectum*, that ſmart may make wit; and that they may not bellow as beaſts do, when they feel pain: but ſie to God by well-prepared prayer, not ſo much for eaſe, as for the uſe of what they ſuffer. Now, bleſſed is the man whom God enſteth, and withal teacheth him out of his Law: that he may give him reſt from the dayes of adverſity, *Pſal.* 94. 12, 13. Herunto, not only Reaſon is required, (the Mercy here mentioned, and celebrated) but Religion alſo, which is the true Philoſophers ſtone that makes golden afflictions, *1 Pet.* 1. 7. and as *Moſes* his

his hand, turneth a Serpent into a Rod. The truth is, Religion is the highest reason, (neither is any thing more irrational than irreligion, 2 *Thess.* 3. 2) and this also God alone teacheth. For, *Cathedram habet in celo qui corda docet*, saith *Anselm*. And again, *Quando Christus Magister, quam cito discitur quod docetur?* It is God above, who teacheth the heart: and this if he once undertake, it is soon dispatcht. All this, if sinful men would well weigh, and be thankful for, as they ought, God would surely help them, and not suffer them so to be held under.

And maketh us wiser than the fowles of heaven] *Sapientificat*. Some Birds are very silly, as the *Struthiocamelus*, that having thrust his head into a thicket, and seeing no body, thinketh that therefore none seeth him, and so maketh himself a prey. Doves sit in their dove-cotes, and see their nests destroyed, their young ones taken away and killed before their eyes: neither ever do they offer to rescue, or revenge. Mention is made by Writers, of a certain namelesse little Bird, which for fear lest the Heavens should fall upon her, puts always, when she sleepeeth, one foot upon her head: How much better the Bird *Oncocrotalus*? of whom it is reported, that out of expectation of the Hawk to grapple with her, she sleepeeth with her beak exalted, as if she would contend with her adversary. Something there is that the wisest may learn from the fowles of the air, to whom therefore they are sent and set to schoole, *Mat.* 6. 26. *Ier.* 8. 7. yet generally God hath put more understanding into men: so that as he should not do like them by preying upon others, so he should not cry unto God only in distresse, as the young Ravens do when hunger-bit: but *pray always, and in every thing give thanks*; for which purpose it is, that God hath given us reason, speech, and much matter and means, far above the unreasonable Creatures. *Va igitur stupiditati hominum in calamitatibus serpenti-um.*

Verse 12. *There they cry, but none giveth answer*] Cry they do, but not to the true God, *Jon.* 1. 5. The Papists have their *be-saints*, and *se-saints*, for several uses. Or if to the true God, yet not in a due manner: not in faith, and with remorse for their misdoings. And hence it is, that either they are not heard and helped: or not in mercy, but for a further mischief, and to furnish out their indictment at the last day: and on their death-beds, God will not come at them, or be intreated by them, *Prov.* 1. 28. *Psal.* 18. 42.

Because of the pride of evil men] i. e. Because these oppressed ones that thus cry, are not so poor as proud; humbled they are, but not humble; low, but not lowly. *Plectuntur, sed non flectuntur*: they have lost the fruit of their afflictions, and are not a button the better for all that they have suffered.

Verse 13. *Surely God will not hear vanity*] Prayer without Faith, is but an empty ring, a tinkling cymbal. *Neque enim omnes qui citharam habent, sunt citharadi*; Every sound is not Musick, neither is every complaint and out-cry of men in extremity, an effectual Prayer. Those in *Hofea*, when pined almost, howled as Dogs, growled as Swine, bellowed as Bulls, screeched horribly as the Ravens of *Arabia*, *Hof.* 7. 14. but because they *cryed not to God with their hearts*, he heard them not. It is not the labour of the lips, or the loudness of the voice, but the travel of the heart, and truth in the inward parts that he regardeth: *Psal.* 51. 6. Wilt thou not know, *O vain* (or empty) man, that Faith without Works is dead? saith *St. James* chap. 2. 20. so that prayer without faith is to no purpose? Men may cry aloud in distresse, and make their voices to be heard on high; they may chatter out a charm when Gods chastening is upon them, yea, be with child, as it were, of a prayer, yet bring forth nothing better than wind, work no deliverance at all in the earth, *Isai.* 26. 16, 17, 18. God may turn them off, and justly, with *Depart ye workers of iniquity*; get you to the gods whom ye have chosen, let them deliver you in the time of your tribulation: for I will deliver you no more, *Judg.* 10. *vers.* 13, 14.

Neither will the Almighty regard it] Heb. *Look intently into it*. It is other, and better fruit of affliction that he looketh for. Whereof missing, he looketh another way, as it were, and taketh no notice of their prayers, or pressures. Hence they deny, or at least doubt of the divine providence: and are ready to let fly at God, as the *Chinenses* whip their gods, if they help them not at a call.

Verse

Verse 14. *Although thou saiest thou shalt not see him, &c.*] This is that *sermum Jobi pronuntiatur*, *Job's* third speech, which *Eliphaz* taketh upon him to reprehend and refute: It is taken out of chap. 23. 8, 9. and the sense is, that God would never appear to do him right. But although thou saiest such a thing, and so seemest to chime in with those wicked ones who deny Gods providence, yet thou oughtest to be better prewaded of his presence with thee, and providence over thee: for judgement is before him, and he will certainly do right; only thou must give glory to God, and wait his time.

Yet judgement is before him] Or, *Judge thy self in his sight*; give glory to God, and confesse thy sin: and then, stepping from the Bar to the Bench, judge thy self worthy to be destroyed, 1 *Corinth.* 11. *vers.* 31. This do, and then

Trust thou in me] For safety here, and salvation hereafter; acting thy Faith upon the precious promises, and hopefully expecting the performance thereof in due time. This was excellent counsel indeed, and worthy of all acceptance.

*Pia et salubris
adhortatio.
Mercer.*

Verse 15. *But now, because it is not so, he hath visited in his anger*] Because thou hast not yet done as I have prescribed, God is forced thus to treat thee, and to encrease his plagues upon thee in great displeasure at thine incorrigibleness. Thus is good *Job* misensured, whom God suffered so to be afflicted for his tryal, and not for his punishment; though there wanted not in him cause enough, if God should have taken advantags. But know now, that his anger hath visited thee but a little; (this is *Beza's* translation of the whole verse.) neither hath he made any great inquisition. *Piscator* readeth this and the next verse thus; *But now, because his anger hath not visited, neither hath he taken notice of the multitude of his sins very much: therefore doth Job open his mouth with vanity, and heap up words without knowledge.* Tremellius thus, *For now, because there is nothing of these, doth his anger visit thee: viz. because thou neither rightly judgest thy self, nor waitest upon God: but lookest upon thy self as utterly undone, casting away all hope of better, therefore art thou yet held under.*

Yet he knoweth it not in great extremity] *Job* perceiveth not (so blind he is) though he have his back-burden of afflictions, and knows not how to be rid of them. This *Eliphaz* speaketh to the company, by an angry *Apophrophe*.

Verse 16. *Therefore doth Job open his mouth in vain*] *Dilatat, divaricat, ritum diducit ut bellum*. An open mouth is oft a purgatory to the Master: *digitis compescit labellum*.

He multiplieth words without knowledge] *Eliphaz* had charged *Job* with malice and blasphemy, chap. 22. *Eliphaz* only with vanity, and ignorance. We may not make the worst of things, but give a favourable interpretation.

CHAP. XXXVI.

Verse 1. *Eliphaz also proceeded and said*]

HEB. *And Eliphaz added, viz.* This his fourth Oration (not unlike the former) made in behalf, and for defence of Gods Justice, which he here further asserteth against *Job* (who had seemed to cast some slur upon it) by arguments drawn from his wondrous works, the *Meteors* especially: and all to prevail with *Job*, to submit to Gods justice, and to implore his mercy.

Verse 2. *Suffer me a little, and I will shew thee*] He promiseth brevity, and thereby wooeth attention: brevity and perspicuity are to great graces of speech, and do very much win upon intelligent hearers, who love to hear much in few, and cannot

cannot away with tedious prolixities. When a great Trifler had made an empty discourse in the presence of *Aristotle*, and then cried him mercy for troubling him so long: You have not troubled me at all, said He, for I scarce hearkned to any one word you said all this while.

That I have yet to speak in Gods behalf. Heb. That there are yet words for God. His zeal for Gods glory drew from him this following speech, wherein *infernus est Elibu & magnificus*: *Elibu* excelleth himself, and appeareth to be no worse an Orator then was *M. Crassus* among the Romans, who had this commendation given him, *Quod cum aliquid accuratius dixisset, semper ferè contigit ut nunquam dixisse melius putaretur*. That when ever he spake, it was judged to be the very best that ever he spake.

Verse 3. I will fetch my knowledge from afar. Even from heaven, as one taught of God; I will discourse of ancient things (for *τα κενεα νεα*) and fetch my reasons from the wonderful and sublime works of God, those real demonstrations of his Deity. *Est autem planè hic Elibu mirus & egregius*, saith *Mercer*: And he is not a little wronged by that French *Paraphrast*, who saith of him, That he knew well how to begin a discourse, but knew not how to end it: and that seeing well that his tediousness might make him troublesome, he awakened his languishing Auditors by this artificial preface.

And will ascribe righteousness to my Maker. This is both the main proposition of the ensuing Oration, and the main end of mans creation; viz. to glorifie his Maker, *Rom. 11. ult. Rev. 4. 11.*

Verse 4. For truly my words shall not be false. I shall deal truly and plainly with thee, my Discourse shall be simple and solid, having no better ornament but that of Truth; which is like our first parents, most beautiful, when naked; 'twas sin covered them, 'tis treachery hides this. *Aperta veritas clausos etiam oculos ferit*, saith *One*.

He that is perfect in knowledge is with thee. *Integer sententiis*; meaning himself, who fully understood the business betwixt them, and would faithfully deliver it. There are that hold God to be hereby meant. A pious sense, but not so proper.

Verse 5. Behold God is mighty, and despiseth not any. Much lesse oppresseth he any one in a good Cause, or tyrannically abuseth his power to the crushing of an innocent. He is equally good, as great; neither was *Job* well advised in seeming to sunder these two excellencies in God, the one from the other; sith whatsoever is in God is God; neither ought we to think of him otherwise, then of one not to be thought of; as of one, whose Willom is his Justice, whose Justice is his Power, whose Power is his Mercy, and all Himself.

He is mighty in strength and wisdom. Or, He is mighty, the strength of the heart. He was so to *David*, *Psal. 138. 3.* In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul. At the sack of *Ziglag*, in the fall of all outward comforts, *David* encouraged himself in the Lord his God, *1 Sam. 30. 6.* A Christian is never without his cordial.

*Una est in trepida mihi re medicina, Jehovah
Cor patrium, ut verax, omnipotensque mannis.*

Verse 6. He preserveth not the life of the wicked. He is no such friend to them (though he be good to the godly) he greatly careth not what becomes of them. Their life they hold of him, and many good things besides; for he is the Saviour (or Preserver) of all men, but especially of them that believe. But he suffereth not the wicked to live (as the Hebrew here hath it) he withdraweth them not from the hand of Justice, he bindeth not them up in the bundle of life, he reckoneth them not among the living in *Jerusalem*, among the first born, whose names are written in heaven: he many times slayeth them with his owne hand, and cutteth them short in righteousness: Or if not so, yet their preservation is but a reservation, &c.

But giveth right to the poor. Or, To the afflicted. For poverty is an affliction, and subjecteth a man to many injuries; *Zeph. 3. 12.* they are an afflicted and poor people

people, but trusting in the name of the Lord, they shall be relieved and righted, not so soon perhaps as themselves would, nor yet so long hence as their Oppressors would. In the Mount will the Lord be seen, who as he seldom comes at our times, so he never failes his owne time. Meane while this comfort they have:

Verse 7. He will draweth not his eyes from the righteous. He is so lost in love (as I may say) toward such, that he cannot like to look beside them: he be-holdeth them when afflicted with singular care and complacency. Then, if ever, The eyes of the Lord are upon the righteous, and his ears open to their cry, *Psal. 34. 15* then they may have any thing of God, there being no time like that for hearing of prayers, *Zach. 13. 9.* Times of affliction are times of supplication, *Psal. 50. 15.* and *91. 15.* They are *Mollissima sancti tempora*, *Jer. 51. 19, 20, 21.* Then our hearts are largest, then Gods ears are openest. Neither his ears only, but his eyes too are busied about his suffering servants, as the Gold-smiths are about the Gold cast into the furnace, that no grain thereof be lost. He sits downe by the fire, saith *Malachi*, and tends it, as a Refiner and Purifier of silver, *chap. 3. 3.* He refines them, but not as silver, *Mal. 48. 10.* that is, Not exactly, and to the utmost, lest they should be consumed in that fiery tryal: he seeth to it, that the choice spirits of his people fail not before him, *Isai. 57. 16.* as they would do, if he should bring upon them an evil, an only evil, *Ezek. 7. 5.* and not in the midst of judgement remember mercy.

But with Kings are they on the throne. i.e. He raiseth them to highest honors, as he did *Joseph*; whose fetters God in one houre changed into a chain of Gold, his stocks into a Chariot, his saile into a Palace, his Rags into fine linnen, &c. yea, as *Jeremy's* rags helped to draw him out of the dungeon, so do afflictions work out to Gods people an exceeding exceeding eternal weight of glory. Here perhaps they may be held under, but to him that overcometh, will the Lord Christ grant to sit with him in his throne, *Rev. 3. 21.* The deluge of calamities may assault them, but it shall certainly exalt them. They shall have Crownes on their heads, and Palmes in their hands, and walk arm in arm with Angels. Some of the Hebrewes by *Kings* here understand Angels, as if it were writtē מַלְאָכִים, not *Malachim*, but *Malachim*.

Tea, he doth establish them for ever, and they are exalted. Or, When they are exalted. This no earthly Prince can promise himself. *Dionysius*, who thought his Kingdom had been tyed to him with cords of Adamant, was at length driven out of it. But Christs Kingdom is an everlasting Kingdom, and he will not raig alone; if we suffer with him, we shall also raig together *Rom. 8.*

Verse 8. And if they be bound in fetters. If it so fall out, that through abuse of their prosperity and preferment, they wander as they are men, out of the right way, and God sends out afflictions as his Pursuivants to attach them, and lay them in cold irons for their correction, and to prevent judgment, *Psal. 107. 10.*

And be holden in cords of affliction. Or, Poverty; so that *irritis funibus misere vixerint* (as the *Tigurines* here translate) they have onely prisoners pittances, which will neither keep them alive, nor suffer them to dye.

Verse 9. Then he sheweth them their work. By these sharp waters he cleareth up their eye-sight, and gives them to see their sin the mother of their misery. *Vexatio dat intellectum*; Smart makes wit. *Manasseh* for instance, and the Prodigal, and King *Croesus* with his *Nocumenta documenta*, and *Tullius Hostilius* with his excess of devotion, when once he had paid for his learning.

And their transgressions that they have exceeded. Heb. When they prevail; that before they grow too potent they may cast them away; *Ne illis visis in Gehennam descendant*, lest they hale them into hell.

Verse 10. He openeth also their ears to Discipline. See on chap. 33. 16.

And commandeth that they return from iniquity. Unless they will have it to be their ruine, whereof obstinate sinners, (who refuse to return,) seem to be ambitious. Affliction sanctified, is *Lex practica*, a practical Law, saith *One*: it is

R r r

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Verni Scripturae commentarius, an excellent Comment upon the Scripture, saith Another. David could not learn Gods Statutes, till taught by this Free-School-master, curst enough and crabbed, but such as whereby God openeth mens eares to Discipline, and speaketh to them to return from iniquity, which is a piece of learning, that people cannot pay too dear for.

Verse 11. *If they obey and serve him, they shall, &c.* Heb. They shall finish, they shall spend and end their dayes in prosperity, and their yeares in pleasure, as Joseph, Job, and some others have done, who lived and dyed with glory. Howbeit this Promise is to be understood with exception of the Crosse, which yet God both can, and to his, will make profitable and pleasant; as he did to that godly Prince, who being asked, How he could so well endure so long and hard imprisonment? answered, That he had therein felt the divine Consolations of the Martyrs. But,

*Haud facile invenies multos à millibus unum,
Virtutem pretium qui putet esse sui.*

Verse 12. *But if they obey not, they shall perish by the sword*] In gladium transibunt; they shall passe away by the sword; that is, some evil end shall befall them, and worthily, because they would not be warned, which is both a preface and desert of utter ruine. Lesser and lighter judgements (where they work not) are foretokens of greater and heavier at the heels of them; as the black horse in the Revelation followeth the red. And as clouds cluster against a storm, one following in the neck of the other, unlesse the Sun break forth and scatter them; so do Gods judgements usher in one another, and every lesse a greater, unlesse Repentance, and better obedience take up the matter.

And they shall dye without knowledge] Heb. Because they were without knowledge; and wilfully so. It was not a bare *nescience*, but an affected ignorance that madd them. Some render it, *Non praesententes*, they shall dye suddenly, and before they have bethought themselves. It should be our care, that death do not suddenly surprize us. No guest comes unawares to him, who keeps a constant Table. Every sharp affliction is a warning piece, and let us so conceive of it. *Stilliticia praecedunt cinerem.*

Verse 13. *But the hypocrites in heart heap up wrath*] Or, *Tes*: Or, *Howbeit* q.d. These fowle sinners, that have turned repentance into a form, and converted conversion it self into sin, though they see bad men made good, and good men made better by their afflictions, and incorrigible persons destroyed before their eyes, yet they amend not by Gods hand upon them, but are the worse for it: as Iron grows more cold after a heat, and as naughty boyes are more stupid and more stubborn after a whipping. *Hypocritu nihil stupidius.* These hollow hearted ones heap up wrath against the day of wrath, as St. Paul makes up this saying, *Rom. 2. 5.* which shall fall upon the few first, because of his pretence to Religion, and then upon the Gentile. *Nemo enim magis iram meretur, quam amicum simulans inimicum,* saith Bernard; No man more deserveth wrath upon wrath, then a feigned friend, but true enemy. Such are all hypocrites, whether gross or close. And hence our Saviours severity against such in the Gospel, but especially *Mat. 23.* Neither let any such Goat in sheep-skin think to steal on Christs right hand at the last day: He shall uncase such and cast them out, yea cast them into the hottest fire of hell, whereof hypocrites are as the Free-holders, and other sinners but as Tenants to them, for they shall have their portion with the Devil and hypocrites. Some render it, *Ponunt iram*, and expound it *iniquitatem cum Deum*: When they are afflicted, they wax hot against God, they gather wrath as a toad swelleth when handled, as a Serpent gathereth poison to spue out at those who meddle with him.

They cry not when God binds them] Cry they do after a sort, as Hogs do when to be stuck, or dogs, when tied up from their meat. Murmure they do, and ex-pollulate & wrong with God, as those, *Isai. 58. 2, 3.* *Non ira Deos colimus*, as that heathen hypocrite said, We have not served God so well, that he should serve us no better: but pray they do not, unlesse it be as those hypocrites in Zachary,

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chap. 7. who fasted to themselves, and prayed for their own ends, more to get off their chains then their sinnes. They bear fruit to themselves, as Ephraim, and see what comes of it.

Verse 14. *They dye in youth*] They dye before their time, as Solomon expresseth it; then, when it were better for them to do any thing then to dye, for they are killed with death, as Jerzebels children were, *Rev. 2.* *Their soul dyeth*, as the Hebrew here hath it. *Their soul periseth among the boyes, their life among the buggers*; as *Rexa* translateth this Text, and thus Paraphraeth. Therefore as accursed before God they dye, and are reckoned amongst those impure young men, whose youth being spent in all filchinesse and uncleannesse, was subject to that most abominable lust which is not to be named. The sum of all is, saith Brentius, *Hypocritae peribit surper*; The Hypocrite shall once come to a shameful end. And when the fowle sinner shall be damned, what shall become of the faire Professour? God will lead such forth with the workers of iniquity, yea, with the worst kind of sinners (Sodomites for instance) shall he punish them.

Verse 15. *He delivereth the poor in his affliction*] Oft in this life, as he did David signally, *Psal. 34. 6.* *This poor man* (meaning himself) cried, and the Lord heard him, and saved him out of all his troubles. So he pulled Paul out of the mouth of the Lion, yea, and the Lord shall deliver me from every evil work, and preserve me unto his heavenly kingdome; where the Saints shall be sure of full deliverance, and shall lay of their afflictions, as that Adulterers said of her accusers, *John 8.* *They are all gone.*

He openeth their ears in oppression] Or, *By oppression*, as by a key; he openeth the eares of their hearts to holy and wholesome counsel. This *Elisha* had said before; but he saith it again for that end and purpose, that Job might rowle up, and raise up himselfe to the hope of a comfortable restauration; for as much as God afflicteth, not his to destroy them, but to make them partakers of his holinesse, and that once done, to deliver them.

Verse 16. *Even so would he have removed thee, &c.*] *Thesin revocat ad hypothesein*; Here *Elisha* applyeth to Job that which he had more generally discoursed concerning godly mens afflictions turned to their greatest good, if they be careful to improve the same. Heb. *He would have persuaded, or gently removed thee.*

Out of the strait, &c.] Heb. *Out of the mouth of the strait.* A Metaphor from wild beastes, that hold some prey in the mouth, saith *Piscator*. Or from a pit, narrow at the top, and wide at the bottom, as *R. Solomon*, and some others, who understand it of hell. *Brenius* to the same sense rendreth the Text thus, *Eripiet te above angustia lato, sub quo nullum est fundamentum*, He shall deliver thee from the broad mouth of straitnesse, under which there is no bottom.

And that which should be set on the table, &c.] Thou shouldst eat of the fat, and drink of the sweet, thou shouldst have knowne no want of any thing, if thou hadst not been wanting to thy selfe, in making the best use of thy troubles. See *Psal. 23. 5.*

Verse 17. *But thou hast fulfilled the judgement of the wicked*] But thou contrarily blusterest against God, and blurttest out such words, that thou seemest to be as bad as the worst, and to have little or no goodnesse in thee. See *chap. 34. 8.* It is a shame to Gods people to symbolize with the wicked, to be carnal in their speeches or carriages, and to walk as men. *2 Cor. 3. 3.* They should so speak, and so do, as those that shall be judged by the Law of liberty, *Jam. 2. 12.*

Judgement and justice take hold of thee] Thou art worthily attached by the divine justice, which thou hast quarrelled.

Verse 18. *Because there is wrath, beware lest he take thee away with his stroke*] *Beza* readeth it thus, *Surely it is wrath, sake heed lest with strokes it take thee away*; i.e. Certainly the wrath of God doth in this thy calamitie most manifestly shew it self. Oh beware lest he double his strokes, and beat thee to pieces for thy disobedience and stubborneesse. With the froward God will wrestle, *Psal. 18. 26.* and add to their miseries seven times more, and seven times and seven to that, *Levit. 26. 18, 21, 24, 28.*

Then a great ransom cannot deliver thee] Heb. *Turn thee aside, or help thee to decline*

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decline; that is, to escape, no, though thou shouldst offer thousands of Rams, or ten thousand Rivers of Oyl, as *Mic. 6. 7.*

Verse 19. *Will he esteem thy riches?* Tremellius rendreth it, *Thy Nobility*. Others read it thus, *Will he regard thy crying in thine adversity?* Or, *That thou shouldst not abide in adversity?* See *Proverb. 10. 2.* and *11. 4.* with the Notes.

No, not gold Which yet can do much with men. The Hebrew word signifieth, *finest gold*, *Job. 22. 24.* and hath its name from *defending*, because gold is a mans defence: With men it may be so, but not with God, *Zeph. 1. 18.* See the Note there. Others read it, *No, not in affliction.*

Nor all the forces of strength Which are poor things in comparison of God, whose weaknesse is stronger then men, *1 Corin. 1. 25.* He need but to arise, and his enemies shall be scattered: yea, all that hate him, shall fly before him, *Psal. 68. 1.* As the Rocks repel the greatest waves, so doth God his enemies.

Verse 20. *Desire not the night, &c.* That is, as some sense it, do not thou peevishly desire death (*see chap. 7. 15.*) lest it comes too soon, and it do by thee, as it doth by many an one, whom it cuts off in judgement. For surely in the state thou art now in, thou oughtest to fear an extraordinary kind of death, an inlet to eternal destruction, as in the Deluge, *Sodom* and *Egypt*. Others render it thus, Neither let it disquiet thee in the night, how people are destroyed out of their place; that is, in the night season, when thy mind is void of cares, puzzle not thy self how and why some Nations perish, and not others, but rather rest thy self upon Gods providence and unsearchable wisdom, and trouble not thy head in searching out the cause of this so sudden misfortune. *Brennus* makes this the sense, *Noli impie agere*; Desire not the night; that is, Deal not wickedly by complaining against God, and impatiently bearing his hand; as Thieves and Adulterers desire the night for dispatch of their deeds of darkness. Think not thou to hide thy self in the dark from the dint of Gods displeasure.

When people are cut off in their place Heb. *Ascend under them*; i. e. Rise, that they may fall, *Psal. 102. 10.* as the light of a candle when it is ready to go out, fliech up, and then vanisheth away: Or as the corn is first taken up by the hand of the Reaper, and then cut off; and laid flat on the ground.

Verse 21. *Take heed; regard not iniquity* This especially of blaming Gods judgements, as if they were unequal. No more of that, saith *Elisha*. *Cave tibi, ne conicias oculos ad vanitatem*. Beware thou cast not an eye towards such a vanity or iniquity as that is. This was very good counsel, and it is very well observed, that this whole following Treatise to the end of the thirty seventh chapter, is as it were a gentle lenitive of that foregoing sharp rebuke which otherwise was likely to drive Job beside all patience.

For this thou hast chosen rather than affliction That is, this forementioned iniquity of speaking rashly and wickedly against Gods proceedings with thee; this thou hast chosen rather then to bear thine affliction (or thy poverty) patiently. Now this was an ill choice; for, *quas non oportet mortis privilegium*, saith *Zwinglius*; What deaths ought not a man rather to make choice of, what torments not rather undergo, yea, into what deepest gulf of hell it self not rather enter, then wittingly and willingly to sin against God? The ancient Martyrs would not be delivered upon base termes, *Heb. 11. 35.* *Daniel* chose rather to be thrown to the Lions, then to violate his conscience, and so to have a Lion roaring in his own bosome. The Primitive Christians cryed out, *Ad Leonem magis quam Leonem*. I had rather enter into hell, being clear from sin and innocent, *quam peccati furti pollutus, calorum regna tenere*, then go to heaven, if I might, belmeared with the filth of sin, saith *Anselm*. I had rather leap into a Bonfire and be burnt, said another of the Ancients, then commit any sin against God. Some write, that there is a certain little beast, called the *Moose of Armenia*, which will rather dye then be defiled with any filth: Inasmuch that if her hole be befouled with dirt, she will rather chuse to be taken, then polluted. Such ought the servants of God to be.

Verse 22. *Behold, God exalteth by his power.* Vulg. *God is high in his strength.* He

He both exalteth himself and others, whensoever he pleaseth. *Bena* reads it, *Behold God in his strength is above all*; q. d. It is he that must restore thee, if ever thou beest restored.

Who teacheth like him? Vulg. *None amongst the Law-givers is like unto him.* But the word *Moreb* signifieth a Doctor or a Teacher; as *Moreb Nebuchim*, a Teacher of perplexed things, an unriddler of Riddles. He knowes all things exactly, and does all things with singular skil and understanding. He hath many wayes of teaching people, and making them to profit, *Isai. 48. 17.* and one is, by afflictions, which *Luther* therefore fitly calleth *Theologiam Christianorum*; the Christians System of Divinity, as hath been before noted. Mr. *Adam* was a good School-Master (saith one) to *Q. Elizabeth*, but affliction was a better.

Verse 23. *Who hath enjoyed him his way?* q. d. Wilt thou take upon thee to teach this great Teacher how to govern the world? This were a strange kind of arrogancy.

Or, *Who can say, Thou hast wrought iniquity?* Gods judgements are sometimes secret, but alwayes just. Let not men reprehend what they do not yet comprehend, but content themselves with a learned ignorance, till God shall further discover himselfe, saying of Gods Works, as *Socrates* did of a certain Book that he had read, What I understand therein is very good, and so I think is that I understand not. When we come into an Artificers shop, we see many Tooles, the use whereof we know not, and yet we conclude they are of some use. Why then should men rashly censure Gods proceedings, which are many times in *mediis contrariis*, as *Luther* was wont to say, brought about by contrary means; that he may be the more admired, as *Nazianzen* giveth the reason. The Artificer with a crooked Tool makes straight work. The Apothecary maketh of a poisonous Viper a wholesome Triacle: so here. Far be it from us therefore to charge God with iniquity, for this were, with those mad Manichees, to affirme, That till he had created light, he dwelt in darkness, as if God were not an eternal Light, *1 John 1. 9.* *1 Tim. 6. 16.*

Verse 24. *Remember that thou magnifiest his work* His work of Creation; wherein the wisdom, power, and goodness of God is clearly manifested, *Rom. 1. 19* in that glorious structure of the heavens especially, which men behold. Or his work of Administration, and Gubernation, whereof *David* saith, *All thy works praise thee, O Lord*; that is, they yeeld matter of magnifying thee; and *thy Saints shall bless thee*, *Psal. 145. 10.* Remember that this be done, saith *Elisha*. *Innuis* by Gods works here understandeth *Noahs Flood*.

Which men behold Or, *Whosoever men do sing*, saying, as in the next verse,

Verse 25. *Every man may see it* scil. *In quo est vel mica bone mentis*; for a brutish man knoweth it not, *Psal. 92. 6. 7.* But *stupidus est*; & dignus cui oculi eruantur saith *Plato*. He is a very blockhead, and worthy to have his eyes pulled out of his head, who looketh not above him, and about him, that he may magnifie and admire the wisdom of the Creator of all; and Preserver of mankind.

Man may behold it afar off For heaven is far above earth, and it is a wonder that we can look to so admirable an height, and that the very eye is not tired in the way. And for things that are neerer to us, we see them but as through a glass obscurely; our knowledge of them is very imperfect, *1 Cor. 13. 12*; the reason of many things is above our reach. We read of one who had spent above forty yeares in finding out the Nature and Property of Bees, and yet was not fully satisfied of many things therein.

Verse 26. *Behold God is great* Yea, he is *maximus in magnis*, Greatest and most of all seen in the meanest creatures; as in Ants more then in Elephants, &c. God sheweth in his works of all sorts, *se aliquantum esse; sed quantum sit rursus. Brens.* *operibus involuit*; that he is very great, but how great he is, that appears not.

Neither can the number of his yeares be searched out How should they say, when as his countenance is beyond all count, *Psal. 102. 24. 27.* Yeares are here ascribed unto him, and he is elsewhere called *Ancient of dayes*, and the haire of his head are said to be white like snow, *Rev. 1. 14.* but all this is spoken of God after the manner

In Genes.
Iva xj mēdāw
Sawed/ylau.
Naz. in Cypc.

Manicheorum
diabolici sar-
casmi Parvus.

Id quod ex p-
prietate viri olim
veluti g- m- d
quadam ex com-
muni sententiā
justitiam, dicen-
tes, Omnis bo-
mo alpicit &c.
Bren.

Dan.

ner of men; and should teach us, neither curiously to enquire into his counsels, nor discontentedly to complain of his doings.

Verse 27. *For he maketh small the drops of water*] Here *Elihu* beginneth to instance the greatness of God in his works, and particularly in the Meteors; many of which *Aristotle* confesseth he understood not. And this I dare say, saith a learned Interpreter here, that there is not extent any Poem, either of the Greeks or Latines, which may be compared with this stately eloquence of *Elihu* in describing those natural effects which are caused in the air; and for the same cause are of the Philosophers called *Meteors*, or airy impressions: as namely, clouds, rain, hail, snow, thunder, lightning, and such-like; whereof he here discourseth very gravely, and learnedly: And first of rain, which he describeth, 1. by the form or manner of producing it, *vers.* 27, 28. 2. by the largeness of the clouds, and their noise, *vers.* 29. 3. by the suddain succession of fair weather and foul, *vers.* 30. and lastly, by the different use thereof in the three last verses of this Chapter, *God maketh small the drops of water*; that is, he raineth by dividing the drops in the cloud, causing them to come down *guttitim*, piece-meale; and not by whole spouts, or pails-fulls. Others read it, *Subtrahit Deus, God draweth up drops of water*; viz. out of the Sea, the rivers, and other moist places, whence those vapours do ascend, of which are generated those drops of rain, *Psal.* 147. 8. He covereth the heaven with clouds, he prepareth rain for the earth, &c.

They pour down rain according to the vapours thereof] As the vapours are greater or lesser, so is the rain. The rain ascendeth in thin vapours, but descendeth oft in thick showers: So do our poor Prayers come down in greatest blessings; and we are sure of as much mercy, as we bring faith to carry it away.

Verse 28. *Which the clouds do drop, and distil upon man abundantly*] Hence the Dutch call it *regen*, and we rained, *a rigando*, from watering the earth all over, at times: This is Gods work, and it ought to be marvellous in our eyes: it would be so, were it not so ordinary. *Non sanctis id ascribamus, multo minus jagis*; the Heathens gave their gods the glory of it. The holy Ghost here, and elsewhere, setteth before us these common things, that when we see them, and yet know not the reason of them, we may gather, that we ought not over-curiously to pry into the profound judgements of God, which are far above the clouds, those receptacles of rain; yea, far above the highest heavens.

Verse 29. *Also can any understand the spreading of the clouds?*] That is, the skill that God sheweth in spreading forth the clouds to that large extent, and muffling the whole heavens with them; so that Nature finds her self buried in darkness? Some render it, *the divisions, or differences of the clouds*; *illic enim sunt miracula magna*. For some clouds are empty, and answer not expectation (worthless and vain boasters are compared to such, *Prov.* 25. 14. *Jude* 12.) some yield rain, and drop fatness. Some again, send forth hail, snow, frost, storm, thunder, lightnings, &c. These are wonders in nature, far beyond humane apprehension. The clouds God maketh one while as some airy seas, to hold water; another while as some airy furnaces, whence he scattereth the suddain fires into all parts of the earth, astonishing the world with the fearful noise of that eruption. Out of the midst of water he fetcheth fire, and hard stones out of the midst of thin vapours. *Hec sunt sane admiranda & tremenda*, saith *Melior*. These are wonderful things, and no less dreadful. Is it not strange, that of one and the same equal matter, viz. the vapours exhaled from the earth or water, so many several and different Meteors should be engendered?

Or the noise of his Tabernacle] i. e. The swinging showres, or rustling winds, or rattling thunder-claps, one in the neck of another, out of the clouds, called here, *Gods Tabernacle*; in quo velut abditum, tot rerum miracula creat, wherein he sits in secret and unseen, creating many strange Meteors to send down upon the earth; whereof the profoundest Philosopher of them all can give no certain and undoubted reason.

Verse 30. *Behold, he spreadeth his light upon it*] That is, his fair weather, clearing up the cloudy sky, as some expound it: Or, as others, his lightning shot forth every way, *Psal.* 18. 13, 15. & 144. 6. Or the sun-beams spread upon the sea, and drawing

drawing up vapours: *unde mare hic loco nubium radix dicitur*, saith *Brentius*, whence the sea is here called the root of the clouds: or the surface of the sea is called the root of it, in regard of the wandering waves which are cut in sunder, after the manner of roots; so saith *Varatius*. Those that by light here understand lightnings say, that God maketh them dart so abundantly through the waters of the sea, that they do as it were cover all the bottom of it.

Verse 31. *For by them judgeth he the people*] i. e. By rain and drought in excess or defect, he punisheth people at his pleasure: whom, oh how easily could he affamish by denying them an harvest or two: in granting whereof, he giveth testimony of his bounty, *Job* 14. 17.

He giveth meat in abundance] sc. By sending moderate showers fattening the earth: whereunto also the preaching of the Word is fitly compared, *Isai.* 55. 10. 11. which those that drink not in and fructify, *Deut.* 32. 2. are accursed, *Heb.* 6. 8.

Verse 32. *With clouds he covereth light*] Heb. *With the palms of his hands*; (so the clouds are called, see 1 *King.* 18. 44.) he hideth light; that is, the Sun-beams, viz. when he sendeth rain, the heavens are masked.

And commandeth it not to shine] Heb. *And forbiddeth it* (those words, *not to shine*, are not in the original) *propter intercedentem*, for the sake of those that intercede. He giveth rain or fair weather upon the prayers of his faithful people; who can thereby open and shut heaven, as did *Elias*, and the thundering Legion. *R. Levi* interpreteth this and the following verse concerning thunder.

Verse 33. *The noise thereof sheweth concerning it*] The hurry-noise made in the air before a shower of rain, fore-sheweth it to be at hand.

The Cattel also concerning the vapour] Heb. *Concerning that which goeth up*: Hogs, Sheep, Oxen, &c. are much more quick-scented than men; and can perceive the vapours going up to cause rain, before men can see or feel them. Hence shepherds and herdsmen gather prognosticks of rain, and are so weather-wise, as we call it. *Ad dextram cubantur oves pluviam portendunt*. *Aben-Ezra* noteth, that sheep lying on the right-side, fore-signifie foul weather. See *Virgil. Georg.* lib. 1. and *Plin. Nat. Hist.* lib. 18. cap. 35. Some render this verse (than which there is not an harder in all the book, saith *Mercer*) thus, *Declaring toward him (who intercedeth) his good-will, toward the cattel, and also toward the increase of the earth*. *Melin.*

CHAP. XXXVII.

Verse 1. *At this also my heart trembleth*]

AT this? At what? at the thunder, whereof he had spoken before, and more meant to speak: and which he heard at that instant, (as it may seem by the next verse) and therefore no wonder that his heart trembled, and was moved out of its place by an extraordinary palpitation, or (as the Tigarines have it) *Lucation*. Thunder is so terrible, that it hath forced from the greatest Atheist an acknowledgement of a Deity. *Suetonius* telleth us of *Caligula*, (that Monster, who dared his love to a Duel) that if it thundred and lightened but a little, he would hood-wink himself: but if much, he would creep under a bed, and be ready to run into a mouse-hole, as we say. *Augustus Caesar* also was so afraid of thunder and lightning, that alwayes and every where, he carried about him the skin of a Sea-Calf, (which those Heathens fondly held to be a preservative in such cases) and if at any time there arose a great storm, he ran into a dark vault. The Romans held it unlawful to keep Court *Jove tonante, fulgurante*, in a time of thunder and lightning, as *Tully* telleth us. *De Divin. lib. 2.* And *Ipse* deriveth *tonitru* a *terrendo*, thunder from its terror; and others, from its tone, or rustling crashing noise, affrighting all creatures: At the voice of thy thunder

thunder they are afraid, *Psalm* 104. which One, not unfitly, calleth *David's* Physics.

Verse 2. *Hear attentively the noise of his voice*] *Conjunctam commotione vocem ejus*, the great thunder-crack that now is: that *angry noise* (as the word signifieth) *Hear in hearing*; you cannot but hear it with the eares of your bodies, hear it also with the eares of your minds, tremble and sin not, contrary to the course of most men, who sin and tremble not, drowning the noise of their consciences, as the old Italians did the thunder, by ringing their greatest Bells, discharging their roaring-Megs, &c. But what faith *Elihu* here to his hearers? *Audite, audite, audite etiam atque etiam, contremiscentis & vos, vos testes adhibeo*, as *Mercer* paraphraseth it out of *Kimchi*: Hear ye, hear ye, hear ye again and again, and then ye also will tremble. I take you to witness; whether ye consider his greater thunder-claps ringing and roaring in your eares (See *Psalm* 29. 4. & 87. 7.) or the lesser rumblings, called here, *Murmur vel Musitationem, vel bubitum, citra quem sermo non proficitur*; the sound (or breath) that goeth out of his mouth. All's ascribed to God; though Naturalists tell us (and truly) that there are second causes of thunder and lightning: wherein, nevertheless, we must not stick, but give God the glory of his Majesty, as *David* teacheth, *Psalm* 29. and as blind Heathens did, when they called their *Jove Altitonantem*, the high Thunderer. The best Philosophy in this point is to hear God Almighty by his thunder speaking to us from heaven as if he were present: and to see him in his lightnings, as if he cast his eyes upon us to see what we had been doing. His eyes are as a flaming fire, *Rev.* 1. 14. and the school of nature teacheth, that the fiery eye seeth *Extra-mittendo*, by sending out a ray, &c.

Verse 3. *He divideth it under the whole Heaven*] Heb. *He maketh it to go right forward*, meaning the thunder, the vehement noise or sound whereof (not altogether unlike that of cloth violently torn, or of air thrust out of bellows, or of a chestnut burst in the fire, but far louder) is brought through the air to our eares with such a mighty force, that it drowns all noises, clappings, clatterings, roarings even of many waters, making the earth to shake again, and all things tremble, *non secus quam si quis chrum unum per plateam lapideis stratum ducat*; And this dreadful noise is by God directed to this or that place under the heavens, at his pleasure. The word rendered (*divideth*) signifieth also *Bifolds*; whence some interpret this text of Gods seeing all things under heaven. But the former sense is better.

And his lightning unto the ends of the earth] God commands the lightning to cleave the clouds, and to scatter its flames through the world. Lightning is the brightnest of a shining flame, running through the whole air in a moment, rising of a small and thin exhalation kindled in a cloud; see *Psalm* 18. 13. The natural end and effect of thunder and lightning is, to clear the air by waisting poisonous vapours. The supernatural is, to shew Gods excellent Majesty and Might, which the Mightiest must acknowledge, *Psalm* 29. 1, 2. to be his officers about him to make room for him, *Psalm* 97. 1, 4. to execute his wrath upon his enemies, *Exod.* 9. 23. 27. *Psalm* 77. 18. 19. *1 Sam.* 2. 10. *Isai.* 29. 6. and his mercy toward his people for the humbling of them, *1 Sam.* 12. 18, 19, 20, &c. raising them again to an assured confidence, *Psalm* 29. 11, &c. But that God can shoot these arrows of his so far, *Mat.* 24. 27. *Psalm* 77. 18. & 97. 3, 4. and here; yea, and that at the same time when it raineth, when one would think that the one should quench the other, *Psalm* 135. 7. this is a just wonder: and *Jeremy* urgeth it twice, as such, *chap.* 10. 13. & 51. 16.

Verse 4. *After it a voice roareth*] After it, that is, after the lightning, it thundereth: indeed, before, or at least together with it; but the lightning is seen before the thunder is heard, because the sense of hearing is slower than the sense of seeing (thus fire is first seen in a Gun, ere the report is heard, the Ax of the Wood-cleaver is up for a second blow, ere we hear the first, if any way distant, &c.) And besides, as *R. Levi* well observeth here, that the sight of the lightning may come from heaven to us, there needeth no time, because our eyes reach up thither in an instant: but that a sound may come thence to us (in regard of the distance, and because the air must be beaten and many times impressed as into so many circles) there must be some space of time; neither can it be done so suddenly.

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He thundereth with the voice of his excellency] Or, of his height, or of his pride. Proud persons think themselves high, and use to speak big-swoln words of vanity, bubbles of words, as *St. Peter* calls them. If they be crossed never so little, *verbia bacchantur*, & cum quodam vocis impetu loquuntur. Oh the tragedies, the blusters, the terrible thunder-cracks of fierce and furious language that follow thereupon. Some have been threatned to death, as *Cornelius Gallus* was by *Augustus Caesar*: and *Sir Christopher Hatton* Lord Chancelour, by *Queen Elizabeth*. How much more should men quake and even expire before the thunder of the most high, or wriggle as worms do into their holes, the corners of the earth?

And he will not stay them, when his voice is heard] Them, that is, new flashes of lightning: or, rain and baile, which usually break out either while it thundreth, or presently after, in a most vehement, and impetuous manner.

Verse 5. *God thundereth marvellously with his voice*] Or, *God thundereth out marvellous things with his voice*] Marvellous indeed, if we consider the effects of thunder, lightning, and light-bolts, which differ from lightning in form only, and not in matter; and for the effects thereof Naturalists tell us strange things: as, that by them the money hath been melted, without hurting the purse; the sword hath been broken within the scabbard, the wine hath been exhausted within the barrel, the bones broke within the flesh, &c. How various and marvellous the nature, generation, matter, form, effects of the thunder and thunder-bolt are, not only *Seneca*, *Pliny*, and other *Meteorologists* testify, but daily experience sealeth to the truth of it.

Great things doth he, which we cannot comprehend] As being above the reach of our shallow capacity: Or, which we will not know, so the Hebrew hath it: such is our obstinacy, or obstinacy, that we will not take knowledge of Gods works of wonder, though they do even run into our senses. This he construeth for an high contempt; as a skilful Artificer would do when he hath set forth a curious piece to publick view, and none will take notice of it. God seemeth to have made the *Meteors* in such great variety, that therein he might shew his own skill, and their imperfection.

Verse 6. *For he saith to the snow, Be thou on the earth*] He commandeth it, and it is done: for together with his word there goeth forth a power. *Dixisse Dei, est fecisse*, *Psalm* 147. God giveth snow like wool: Many wonders there are in snow: as that it should be made in the lowest part of the air, and not above where it is coldest: that it should snow upon the earth, but never upon the sea, as *Pliny* saith: that snow should lye continually, not only upon the *Alpi*, but upon mount *Etna*, where fire flames out: that no snow falleth in *Egypt*; but in *Tartaria*, a hot Country, sometime it snoweth in the heat of Summer: that it serves for a cover to preserve the earths heat, though it self be cold: that being white, it should sometimes bring forth red worms, &c.

Likewise to the small rain, and to the great rain of his strength] Not a drop of rain, whether it come leisurely or hastily, but falleth by a divine decree, *chap.* 28. 26. see the Note there. The Chaldee Paraphrast understandeth here the Summer and Winter-rain. God sheweth his strength in a thing so weak, and diffident of it self, that thereby he may overturn and break in pieces the proudest of mens spirits: for whom also if they repent not, he hath a more terrible rain, *Psalm* 11. 6. overflowing with fire and brimstone, *Ezek.* 35. 22.

Verse 7. *He sealeth up the hand of every man*] i. e. He, by his great showres, sendeth men home for shelter, glad to intermit their work till better weather. See *Exod.* 9. 19. The Hebrews call rain, *Sagrir*, *Prov.* 27. 15. from shutting up: because it keeps men at home, from travelling or working abroad. *Chironian* findeth here no footing, whatever some have doated: as if God had set certain signes and notes in mens hands of what should hereafter befall them, and this text is alleged for proof; but absurdly.

That all men may know his work] i. e. That they may take notice of Gods handy-work in ordering the seasons: and have time to think on their domestick affairs.

Verse 8. *Then the beasts go into dens*] In rainy and snowy weather, the very wild beasts, as lively and lusty as they are, whence also they have their name

SII

Aristot.
Pliny.

Lavat.

Segnius irritans
animos demissa
per aures, &c.
Horat.Vide quid sit
Indeg.

in the Original) are glad to take harbour, and there to hold them till the storm be over.

Verse 9. *Out of the South cometh the whirl-wind*] Which is a wonderful wind indeed, *τορναδων*, the Greeks call it (as they do a like wind at sea, *επικυανδων*, the *Marriners mischief*) the Latines *Vortex*, because it turns up trees by the roots, houses by the foundation, *Job* 1. And *Turbo*, as breeding great trouble; for which cause also Pope Urban was called *Turban*. It suddenly ariseth, and as suddenly ceaseth, but doth much mischief, and especially in strait and narrow places. In allusion whereunto the Apostle would not have people to be *whirled and whirled about*, with every wind of Doctrine, *Eph* 4.14. as unfixable souls use to be. *Ille-biss* for instance, who of a Protestant, first turned Antinomian, and afterwards a Papist. So the old *Illuminatus*, boasting at first of a certain Angelical purity, fell suddenly to the very counterpoint of justifying beastiality. For prevention of this pernicious lightness, *It is good* (saith the Apostle) *that the heart be established with grace*, *Hebr* 13. 9. That men be *sound in the faith*, well principled, bottomed and ballasted.

spec. Europ.

Kal Bores, al-
Bery, 1747, 1748.
Hom. Odys.

And cold out of the North] *Heb*. Out of the scattered winds. North winds scatter the clouds, clear the Skie, and so bring on faire cold weather. By *Meteorism* here some understand certain Stars toward the North-Pole, *Astismus* the Vulgar Latine rendreth it.

Verse 10. *By the breath of God frost is given*] Frost is the excess of cold by the blowing of the coldest winds, which are here called, *The breath of God*: these congeal the waters, and turn them into ice contracting them into a narrower room. Hence it is, that as any Countrey is more Northerly, so it is colder; the sea also is frozen and unpassable.

And the breadth of the waters is straightened] This the same again in other words, though some understand it of *hail*: when the broad-flowing water in the clouds by the force of the cold is narrowed up into hail. All this is of the Lord. *Fides non in ordinem operis, sed in auctorem oculis suos dirigit*, saith *Brentius* upon the Text: Faith seeth God in all.

Verse 11. *Also by watering he wearieth the thick cloud*] That is, by showing down of much rain he disburdeneth and dissipateth them, seeme they never so thick and large. Thick seeme to be troubled and *troubled* when as they are watering the earth, they are waisted and drawn dry by the heat of the Sun.

He scattereth his bright cloud] *Heb*. The cloud of his light: that is, the cloud by dissolving whereof he restoreth light and fair weather, or the cloud which was covered over with lightning before, *chap* 36. 30.

Verse 12. *And it is turned round about by his counsel*] *Parva Dominus et rector* *fir*. The Lord turneth and returneth: letteth out, and bringeth back the clouds, as it were by a rope, at his own pleasure: a Metaphor from Mariners, who skillfully manage the ropes of the Ship to best advantage. In like sort the clouds are, by Gods cunning turned about in a circle (as *Beza* rendereth it) that is in a round compass or circle; they are not carried up and down the aire by any wandering and inconstant motion: but they are, as it were, by certain Engines (so he maketh the Metaphor) of Almighty Gods, turned about at his own pleasure, when and where he thinketh good to use them, for he best knoweth where is most need of rain, snow, &c. and therefore he by his wisdom driveth them hither and thither, for the fulfilling of his purpose. Some refer this Text to the revolution of the Heavenly Orbs, which is also done by God.

He will bring forth fruit for three years] A Metaphor like that *Levit* 25. 21. where God saith that he will command his blessing upon the sixth year; and as shall bring forth fruit for three years. Now if the *Heavenly creatures* so readily obey God, how much more should we? And if he be Lord of Tempests, he is also Lord of Diseases and disasters. Cheer up therefore, and ply the throne of Grace. He will see that all shall go well with his suppliants.

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Verse 13. *He shall sit in the corner of his house for chastisement of his children*] *Heb*. He shall sit in the corner of his house for chastisement of his children, and they shall take it for a favour too; *Heb* 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 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997. 998. 999. 1000.

the rod of correction, that ye feel not the maul of confusion. Better suffer immoderate rains and lightnings, than that terrible tempest, *chap* 27. 21. and the black flames of hell fire, that *νεκρωσις*, as *Plato* calleth it; the fiery Lake, as the Scripture.

Or for his Land] i.e. *His Church*, *Hof* 9. 3. A Land that he watereth and watcheth over from one end of the year to the other, *Dem* 11. 12. His vineyard cared for, and kept to himself night and day, *Isai* 27. 3. Or, the earth at large, which is Gods great field, *Psal* 24. 1. (as the Church is his fold, *Psal* 100. 3.) and especially that part of it which is desert and uninhabited. There also God causeth his Sun to shine, and his raine to fall, *Matth* 5. 45. *Job* 38. 26, 27. That the wild beasts also may have food.

Or for mercy] Some singular and extraordinary mercy, as 2 *Sam* 21. 10. 1 *King* 18. 45. *Sive ad faciendum beneficentiam*; or to bestow his bounty, and to bestow a largesse; as Princes sometimes make a scatter of monies among the multitude. Clouds are Gods Store-houses, which he oft-foons openeth to our profit, *Deuter* 28. 12. by them, he maketh a scatter of riches upon the earth; which good men gather, and bad men scramble for.

Verse 14. *Hearken unto this, O Job*] Here *Elihu* by little and little draweth to a most wise conclusion bringing *Job* to this point, that as the wisdom of God in these daily and ordinary works of Nature doth far exceed the reach & capacity of man so he should much more consider the same in this grievous calamity, which was now befallen him. And for as much as he could not come to the knowledge of any other secondary and middle causes, he should rather adore and reverence the secret counsel and purpose of God herein, then labour in vain and without any profit at all to torment himself in searching out that which is not possible for any man to understand. Which argument God himself doth at large most truly and divinely prosecute in the four following Chapters.

Beza.
Metell.

Stand still and consider the wondrous works of God] *Consiste, considera*, and that thou mayest see into these divine secrets, *Non arripienda sunt arva caravi, sed fides*. Prick up the eares of thy faith, which alone can skill of these mysteries; whereinto if thou hast yet no insight, and canst not yet feel the justice, wisdom and goodness of God in thy present sufferings, it is for want of judgement. (as I shall evince in that which follows) it is because thou hast not mine eyes, senses habitually exercised to discern good and evil, *Hebr* 5. ult. *Nicebratus* in *Elihu*, himself being a cunning Artisan, finding a curious piece of work, and being wondered at by one, and asked, What pleasure he could take, to stand gazing as he did on the Picture? answered, *Hadst thou mine eyes thou wouldst not wonder, but rather be ravish'd as I am, at the inimitable Art of this rare Piece*. *Elihu* seemeth here to say as much to *Job*.

Verse 15. *Dost thou know when God disposed them?*] *Viz*. Those wondrous works of God in the Aire especially; those varieties of Meteors, the generation and motions whereof, the greatest Philosophers cannot perfectly find out by their natural causes, neither do they well agree amongst themselves concerning those causes. For *Anaximander* holdeth one thing, *Metrodorus* another, *Anaxagoras* a third, *Aristoteles* a fourth; let those that have a mind to it, read their janglings and Disputes in *Plutarch*, *De placitis Philosophorum*. Now if no man (though never so wise) can understand the wondrous works of God in these common things of Nature, how can he comprehend his hidden works, *huc est, crucem*, saith *Brentius*?

And caused the light of his cloud to shine] Or, *That he may cause the light of his cloud to shine*. Hereby he meaneth lightnings, issuing out of the moist and cold cloud say some, the *Rainbow*, say others; that wonderful work of God (fained therefore by the Heathens to be the daughter of *Thaumasius*, or of wonderment) which is full of wonders, witnesseth the beautiful shape thereof, and various colours, with their several significations, as some conceive: the several Prognosticks, *viz*. Of rain in the morning, of fair weather in the evening, as *Scaliger* concludeth, the form of it a bow, which yet never shooteth any man nulle if he be with astonishment and love, &c. God purs his bow in his hand (saith *Ambrose* on *Geni* 9. 13) not his arrow, but his bow, and the string of the bow is to us-ward. The Jews conceit that the name *Jeboab* is written on the Rainbow, and therefore they no soon-

That which in measure is pleasant and profitable, being too much enquired into, proves unfavourable and unsafe.

He will not afflict] viz. *Willingly*, Lam. 3. 33. or *causlessly*, 1 Pet. 1. 6. Or *He will not answer*; viz. Every one that questioneth the justice of his proceedings as Job in his heart had done. The Seventy render it question-wise, *Will he not answer?* *scil.* Those that call upon him in truth, sith he is excellent in power and in judgment, &c? Sure he will.

Verse 24. *Men do therefore fear him*] They do, or should do, for his excellent greatness and goodness, *Psal.* 130. 4. *Matth.* 10. 28: But in case they do not

Hereafter shall not any that are wise of heart] That out of a conceit of their owne wisdom stand it out against him, and think to reason it out with him, as thou hast done. Or, *But he setteth not all wise in heart*: He findeth not all wise, whom he beholdeth here upon earth. *Stultorum plena sunt omnia*, and thou also hast dealt very foolishly, as God hath seen and will shortly shew thee better then I can do.

CHAP. XXXVIII.

Verse 1. *Then the Lord answered Job.*]

GOD himself taking the word out of *Elihu's* mouth, (who had spoken well, but wanted Majesty to set it forth) became his owne Patron, *et hujus dispositionis sequestr*, and Decider of this long Controversie, vindicating his own Authority, and teaching that truth in the four following Chapters, which Saint Paul briefly comprizeth in these words, *Rom.* 11. 33, 34. *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath knowne the mind of the Lord, or who hath been his Counsellor?* Why then should any one require an account of his proceedings, or question his Justice? Job had often desired that God would take knowledge of his Cause. His friends also had desired the same, *chap.* 11. 5. Here therefore He appeareth in person, not as out of an Engine devised for that purpose, after the manner of some partial Tragedy, for the whole narration testifieth, that this is a true story of things done indeed, and afterwards faithfully recorded. Which history is highly to be esteemed as an incomparable Treasure, if it were for nothing else, yet for the right knowledge of natural Phyfophy here laid open, in these four following Chapters, together with the chief and principal end thereof, which is, that in these visible creatures, we may behold the invisible things of God.

One of the Whistle-wind] That is, Out of a cloud whence issued a whistle-wind or a storm, as a testimony of his heavenly Majesty, and to procure attention. See the like *Deuter.* 4. 12. *1 King.* 19. 11. &c. *Ezek.* 1. 4. &c. *Nab.* 1. 3. *Heb.* 12. 18. God loves to be acquainted with men in the walks of their obedience, yet he takes state upon him in his Ordinances, and will be trembled at in his word and judgments.

And said] With much more mildness and moderation then *Elihu* or any of them had used in reprehending Job, and yet with such plenty and efficacy of words and arguments, *Ut facilius omnes omnium orationes superet*. That no such Oration can any where else be read. Well might *Lavater* say, *Hoc postremum colloquium est admodum suave & utile*, this conference of God with Job, is very sweet and profitable; for it teacheth us, among other things, how gently God dealeth with his offending servants, and how hardly the best are brought to confesse their sins, and truly to repent of them.

Verse

Verse 2. *Who is this that darkneth counsel?*] Who's this that talketh thus, (saith God, stepping forth, as it were from behind the hangings) how now? What's to do here? Some Ancients think it meant of *Elihu*: but Job is the man, see *chap.* 42. 3. where he takes it to himself, and it may be God here pointed to him with a *Quis est iste Job?*

That darkneth counsel] My Counsel, by misconstructions, his own, by rash and unskilful expressions: for which *Elihu* also rightly blamed him, and his other friends took great offence at him; who should rather have said as *Cruciger* did of *Luther*, *Eum commodius sentire quam loquatur, dum effervercit*, that he thought not so ill, as he spoke in his heat.

By words without knowledge] This is the worst that God chargeth Job with; words of folly and ignorance: not with malice, falsehood, blasphemy, &c. Counsel also he attributeth to him, though not wisely managed. If there be any good in us, he noteth and noticeth it; passing by our defects and failings: as when *Sarah* called her husband *Lord*, she is much commended for it, though there was never another good word in all that sentence, *Gen.* 18. 12. *1 Pet.* 3. 6. See on *chap.* 35. verse 16.

Verse 3. *Gird up now thy loins like a man*] As men did use to do when they went to fight, *1 King.* 20. 11. Stand to thy ward, and see to thy self: for I mean to assault thee, and to try thy manhood. *Plato* hath observed, that the best Fencers are the worst Souldiers. Many can brave it afore-hand, as that *Thraconical Gaal* did, *Judg.* 9. 29. who yet cannot look their enemy in the face with blood in their cheeks.

For I will demand of thee, and answer thou me] I will be thy opponent (sith thou hast challenged me into the schools, as it were, and given me my choice) and prove thee with hard questions; whereunto if thou canst give no good answer, see thine own folly, and be satisfied.

Verse 4. *Where wast thou when I laid the foundations of the earth?*] q. d. Thou wast no where, a meer Non-ens: thou wast no companion or counsellor of mine; nay, not so much as a looker on, for thou art but of yesterday. Thou understandest not the reason of this fair fabrick: much lesse of my dark and deep counsels.

Declare if thou hast understanding] Heb. *As thou knowest understanding*. An irony, but friendly, and free from all bitterness; the better to convince Job of his folly and faultineffe: for which end also, *multis cum interrogationibus orat*, *Merce*, God loadeth him with many deep questions, the least whereof he could not answer.

Verse 5. *Who hath laid the measures thereof*] In that circumference and diameter that it holdeth?

If thou knowest] Or, *For thou knowest*; *quandocumque scirus es*, a tart irony. Geometricians take upon them to know the several dimensions of the earth: and *Archimedes* boasted, that if he had but where to set his foot from off the earth, he could shake the whole body of it. As also, that he could number all the sands that were in the whole World, habitable and inhabitable: But these were vain brags.

Or who hath stretcht the line upon it?] A metaphor from Masons and other Master-builders, who work by line and by rule. *Vitruius* in his 7th. Book saith thus, *Longitudines ad regulam & lineam, altitudines ad perpendicularum, anguli ad normam respondentibus signantur*.

Verse 6. *Whereupon are the foundations thereof fastened?*] Surely, upon nothing, but the word of Gods power. The Philosphers dispute many things concerning the foundations of the earth; but without any sound foundation of good reason. Some Jew-Doctors make the mountains to be them; but these bear not up the earth, but the contrary. The Psalmist saith, that God hath founded the solid earth upon the liquid waters, *Psal.* 24. wherein appeareth the infinite wisdom and power of God the founder. *Vitruius* saith, *In solidis extruendum, foundations must be laid in solid places*. But God is not tyed to rules: his works are in *oppositis mediis*, as this above noted.

Or who shall tell the corner-stone thereof?] i. e. The Center (say some Jew-Doctors) whither

whither all heavie things are carried, and about which the whole world hangeth: the elements and heavenly orbs furrounding it in their motions. Others fetch this corner-stone out of the middle of the sea. But all this discourse is metaphorical, to shew the firmesse of the work, wherein none had any hand but only the essential wisdom of God, *Prov.* 8. who did it with more ease than men can build an house.

Verse 7. *When the morning stars sang together*] There is but one morning star properly so called, viz. *Phosphorus*, *Lucifer*, or *Venus*, the Suns fore-runner. But, for their brightnesse, they are all called here, *Stars of the morning*, and said to sing together, as birds use to do at break of day: so did these in the morning of the Creation, when first those heavenly torches began to shine, and joyfully to dance, as it were, in number and measure. This they do still in their kind, *Psalms* 19. *vers.* 1. bekening also, as it were, to us to do the like, *Psal.* 145. 3.

And all the sons of God shouted for joy] i. e. All the Angels, as *chap.* 1. 6. meant also by those morning stars, as *Piscator* and others will have it. These being created together with the highest heavens, on the first day (as it is probable) like as Christs soul was created in and with his body in the Virgins womb the same moment) were present at a great part of the Creation, if not at all: and were rapt with admiration at the great wisdom and power of their Creator, singing, *Holy, holy, holy, &c.* Shall the stars sing, the Angels shout, and shall we be so dull? This was all they did, at the Creation. Note this against those, who held that God made the superior creatures himself, but the inferior by his Angels. A great hand they have, as Gods instruments, in governing the world, *Ezek.* 1. 5, 6, 7, &c. (whence also they are called *Watchmen* and *Keepers*, *Dan.* 4. 13.) but not any had they in making the world: for in that work, God was alone, and by himself, *Isai.* 44. *vers.* 24.

Verse 8. *Or who shut up the sea with doors*] i. e. With bounds and banks: the Sea God shut up in the hollow parts of the earth, as in a great house, that the dry land (naturally overwhelmed thereby) might appear, and become fit, both to bear grain, graffe, plants, &c. and to yield an habitation for men and beasts. *Piscator* thinks it is a Metaphor from Flood-gates at Mill-ponds.

When it brake forth as if it had issued out of the womb] The Sea is here set forth in lively colours, as an incomprehensible work of Gods wisdom. Out of Nothing God produced it at first, as an infant out of the mothers womb. How great is God then, to whom the great Sea is but as a little infant? It brake out of the womb, when it was severed from the Abylfe, which lay covered with darknesse, till the waters below were separated from those above, *Gen.* 1. 10.

Verse 9. *When I made the cloud the garment thereof*] When I clothed this new born child with a cloud, commanding the vapors which environ it, to serve it for garments. Clouds are begotten of the waters, of the sea especially, and appear daily upon it.

And thick darknesse, a swaddling band for it] This thick darknesse is well interpreted to be those fogs and mists which arise upon the sea, and are between the clouds and the sea; as the swaddling bands between the upper garment and the child. *Inuicem significat*, saith *Mercer* here, *Meanwhile here is signified, that God can as easily rule and repress the sea, as the mother, or nurse, can her suckling, when it is swathed up.*

Verse 10. *And brake up for it my decreed place*] That great house in the hollows of the earth, *vers.* 8. gathering it together by a perpetual and powerful decree, into that place and pit. *Tremellius* rendereth it, *Quam diffregi pro eo terram decreto meo*; When I brake up for it the earth by my decree. Others, *And laid upon is my Seatute*: for *habiter* signifieth also *statuere decrevere*, say they: but that's more than I know.

And set bars and doors] *Vellet & valva*: See *vers.* 8. This is a work of Gods great power: and is therefore much instanced and insisted upon in Scripture, *Psal.* 109. *vers.* 5, 22, &c. God could have put many other hard questions to Job about the sea, as, why it swelleth not by the inflowing of so many great Rivers? why the waters of it are so salt? whence it is that it so ebboeth and floweth, &c. *Aristotle* sheweth him-

Elegans allego-
via. Jun.

self up very wise man in answering these questions; whom yet *Averraes* so madly admireth, that he saith, there is no error at all to be found in him; and that his doctrine is the chiefest truth; &c.

Verse 11. *And said, Hitherto shalt thou come and no further*] This, God commanded; and it is done. If the sea at any time break its bounds, and overflow countries (as in *Holland*, *Zealand*, and other parts it hath done) that is to declare the power of God, and his just anger against sin.

And here shall thy proud waves be stayed] *Cantius* commanded such a thing: but the sea regarded him not. *Xerxes* beat the sea, and cast a pair of fetters into it to make it his prisoner, but to no purpose. God here chides it by an elegant *Eclipse* or *Apopheseis*, *Illic ponit* (sc. *venius*) *elationem statuum suorum*, and it is quieted immediately, as *Job.* 1. *Matth.* 8. Think the fame of the waters of Afflictions.

Verse 12. *Hast thou commanded the morning, since thy dayes?*] It may be thou wilt say, These are ancient things; done long before I was born: but ask me of things within my reach, and remembrance. Well then, what saiest thou to the Sun-rising? Hast thou either lengthened or hastened it at any time, since thou wert born, causing it to rise at such or such an hour, in such or such a point of heaven according to the divers degrees and situations of the Zodiack? No: this is more than ever any man could do. *The day is thine; the night also is thine*, saith *David*, *Thou hast prepared the light and the Sun*, *Thou hast set all the borders of the earth*, *thou hast made summer and winter*, *Psal.* 74. 16, 17. If all the Emperours and Potentates of the earth should conjoin their forces to hinder or hasten the rising of the Sun, they could never do it. *Joshua* did indeed stop the course of the Sun: but that was by the power of God for a work by his faithful prayer; Whence One cryeth out, *O admirabilem piarum precum vim ac potentiam, quibus etiam celsissim cedunt!* O the admirable power of Prayer, force of Faith, which is such as the visible heavens are sensible of, and giveth way to! how then should earth or hell stand before it?

And cause the day-spring to know his place] The word day-spring comes from *Aurora* sic à ni-
blacknesse, for it is not without darknesse clear light at first: but *aurora* is the first
then dark, than light. *grore dista qui*
cin comitatur.

Verse 13. *That it might take hold of the end of the earth*] That is, suddenly it lighted the whole Horizon: for which cause also *David* ascribeth wings to the morning, *Psal.* 139. so that the light is not a body, nor (as some will have it) a substance, but an accident. The truth is, no man can tell what it is, of any certainty: an admirable creature it is, surely a divine and heavenly thing, than which nothing is more desirable, nothing more profitable. Two excellent uses of it are here set forth, 1. To refresh men by the sight of the earth, and the things thereon. 2. To set us upon serious employments, such as is the punishment of evil doers, for so some interpret those next words.

That the wicked might be shaken out of it] sc. By banishment, or rather by death, inflicted upon them in the light, for their deeds of darknesse. Or at least, that those *Lucifuge*, *tembriones*, those insipicate night-birds, who hate the light, because their works are evil, might be shamed and shunned. Their Motto is, *Sum lux inimica propinquat*. See *chap.* 24. *vers.* 13, 17.

Verse 14. *It is turned as clay to the seal*] That is, The earth now disformed, by reason of the aire enlightened. The sense is this; Like as clay in the lump that hath no figure stamped upon it, is changed by a seal impressed, and receiveth the figure of the seal upon it self: so the earth, which by night was without form by reason of darknesse, when once the Sun is up, is figured as it were: that is, it shewes the several figures stamped upon it.

And is set as a garment] All the several fruits, flowers, and various workmanship of God in her produced creatures that grow thereupon, appear as a stately garment, or ornament on a man, *Mat.* 6. 28, 29. the Sun-beams shining upon it as lace.

Verse 15. *And from the wicked, their light is withholden*] They have no such joy of those comforts which the light affordeth: but as it discovereth their dark

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practises;

practices, *Ephes. 5. 3.* so it bringeth them forth to condigne punishment; *Uisus indignus, qui hac luce frumatur.*

And his high arm shall be broken] i.e. His strength, tyranny, and power, whereby he oppressed others as with an out-stretched arm lifted up to strike with violence, this shall be broken, as *Moses* was, *Jer. 48.* and as all the wicked shall be; but the Lord upholdeth the righteous, *Psal. 37. 17.* It is well noted, that this verse is an Exposition of the latter part of *vers. 13.* as the former verse was of the former part. And well might *Adversary* say of this, and the three following Chapters, *Sunt hæc alta & insignia, & multa difficultas*; these are things high, and excellent, and foming dark, and difficult.

Verse 16. *Hast thou entered into the springs of the sea?*] Heb. *Into the sears of the sea*; for springs poure out water as eyes do teares: and the same Hebrew word signifieth an eye, and a spring; because, saith One, the eye is of a watery constitution: or to show, that from it, as from a spring or fountain, did flow both sin it self, the cause of sin, and misery the punishment of both: and because by it came the greatest hurt, therefore God hath placed in it the greatest tokens of sorrow: *isidum quibus videmus oculos, fletum.* Now if *Job* cannot fathom the Sea, much lesse can he the deep counsels of God.

Or hast thou walked in the search of the deep?] *Et in vado voraginis ambulasti?* No: that's Gods walk alone, *Psal. 77. 19.* whatever the Papists legend of their St. *Christophorus.*

Verse 17. *Have the gates of Death been opened unto thee?*] i.e. That thou shouldst know when, how, and of what Disease every man shall die: together with the state and condition of the dead.

Or hast thou seen the doors of the shadow of death?] No, nor any man living hath ever seen those dark and dismal receptacles of the dead, called here, the shadow of death; that is; so dreadful, that they were enough to strike a man dead.

Verse 18. *Hast thou perceived the breadth of the earth?*] Heb. *The breadth*, i.e. the length also and circumference thereof. Geographers define the length of the earth from East to West, the breadth from North to South; and they have their supputations and conjectures. *Pencer*, and others, tell us, that if there were a path made round the earth, an able foot-man might easily go it in 900. dayes. Which if he could, yet what mortal man, though he should live 900. years, could ever visit and view the whole face, nature, and dimension of the earth, wherein are so many deserts and bogs unpassable? Or, what *Job* can give a reason why God made the earth of such a length and breadth, and no more, when he could so easily have done it? How much lesse can he of Gods secret and unsearchable judgements? and why should he so desire to know the cause wherefore he is Afflicted?

Declare if thou knowest it all] With a great part of it is uninhabited: and the sea surrouneth it as a girdle.

Verse 19. *Where is the way where light dwelleth?*] These are Poetical terms like-wise: which signifie, or mean nothing else, but that God alone without any help or work of any man, appointed the divers points of Sun-rising, and Sun-setting.

And as for darkness, where is the place thereof?] i.e. Little canst thou tell what is become of it, or where the Sun setteth: by the absence whereof cometh darkness. The truth is, our reason is by original sin so darkened, that we understand not these lesser and common matters. Those that are more high and hard we learn not, but with much labour, and long experience. As for the Mysteries of God, and things pertaining to Salvation, we cannot at all attain unto them by humane reason, as is to be seen in *Nicodemus*, *Job 3. & 1. Cor. 2.*

Verse 20. *That thou shouldst take it to the bound thereof?*] That thou shouldst take light and darkness by the hand as it were, and lead them to the place of their abode.

And that thou shouldst know the paths, &c.] That is, Which way to go to bring them out of their retiring-rooms: and to reduce them into our Hemisphere.

Verse 21. *Knowest thou it because thou wast then born?*] *Bona* readeth it thus, *These*

Uisus ad plorandum maris. Job. 28. 11.

Frigitur sunt lever conjectura, Metec.

Died.

These things, forsooth, thou knowest, because thou wast then born (viz. when I made them, and appointed what order and course they should keep) and the number of thy dayes is great, thou art very far grown in years, as having lived ever since the Creation. *Et antiquissimus & antiquissimus, &c. Ironice omnia.*

Verse 22. *Hast thou entered into the treasures of the snow?*] i.e. Into the clouds where these Meteors (whereof before *chap. 37.*) are ingendred: and from whence God, when he pleases, bringeth such great store, as if he had them treasured up by him of a long season. See the like said of the winds, *Psal. 135. 7.* *Quasi parata haberes horum pennaria.* Gregory allegorizing these words, sheweth, that earthly treasures are treasures of Snow. We little children what paines they take to rake and scrape together snow to make a Snow-ball: Right so, they that scrape together the Treasure of this world, have but a snow-ball of it: so soone as the Sun shineth, and God breatheth upon it, and so entrench into it, by and by it cometh to nothing.

Or hast thou seen the treasures of hail?] Another Metaphor from Officers of the Exchequer, or publick Treasury; q.d. Hast thou the inspection or administration of these Meteors?

Verse 23. *Which I have reserved against the time of trouble*] Or, *Against the time of the enemy* to punish him, as *Exod. 9. 24. Job. 10. 11. Isai. 30. 30.* By deep Snowes men are sometimes withered and destroyed: by violent hail-stones and coales of fire (as *Psal. 18. 13, 14, 15.*) What an overthrow was procured against the *Quader* by the prayers of the thundering Legion, as they were afterwards called in the dayes of *Aurelius* the Emperour? *Ingens grando compluvium fulmina in hostes ceciderunt*; Huge hail-stones and many light-bolts fell upon the enemy saith the Heathen Historian.

Against the day of battle and war] When God is pleased to bring forth his upper and lower troops ready prest, as the Rabbins phrase it.

Verse 24. *By what way is the light parted?*] *Sail*, From the clouds by lighting, or from darkness by the Sun-rising? Knowest thou that? Or the cause of it? Nothing lesse. Something Philosophers have to say here, but upon no great certainty.

Which scattereth the East wind upon the earth?] *Eurus est ventus arvens exicans*, the East wind hath its name in Hebrew from the Sun-rising; the Latines call it, *Ventum subolanum*, as that which usually followeth the rising Sun; but whence it cometh, and whither it goeth, is more then *Job* or any other can tell.

Verse 25. *Who hath divided (or derived) a water course for the over-flowing of waters?*] That is, the water-clouds for the pouring out of raine; *Velut per canales & tubulos*; as by Pipes and conveyances wherefoever God pleaseth, then being amazed at those miracles of Nature, Is it not the Lord alone? He it is who divideth the Deluge of waters: as it were draining them into certain furrowes which would otherwise fall down from heaven all at once, and make great spoil here below.

Or a way for the lightning of thunder] *Nimbo feno*, saith *Trenellius*. See *chap. 28. 6.* with the Note.

Verse 26. *To cause it to rain on the earth where no man is*] But wild beasts only. These also are Gods Creatures, and he provideth food for them. How much more will he do so for us, though small faiths.

On the wilderness: wherein there is no man] *Repetitio ad varietatem & elegantiam*, as also to shew the certainty of the thing.

Verse 27. *To satisfy the desolate and waste ground*] The waste and waste ground saith *Bronchion* elegantly, and the Hebrew sounds alike.

And to cause the bud of the tender herb to spring forth] For the use of wild Creatures, whereof there are great store in the Desert of *Arabia*, not farre from *Job*; for the which, and the rest of his living Creatures, this great House-keeper of the world provideth food, futable to their several appetites.

Verse 28. *Hath the rain a father?*] *Subandi, preter me*, saith *Vatablum*; *Hadi* it

10. any father but me? Can any of the Heathen Deities give raine? Or can the Heavens give showres? *Ans not thou He, O Lord our God? Therefore We will wait upon thee; for thou hast made all these things,* Jerem. 14. 22.

Or who hath begotten the drops of the dew? Those round orient Pearls, that falling from heaven in a clear night, do sweetly refresh whatsoever groweth in fields and Meadows. The natural causes hereof, and of raine are knowne, but we must rise higher to God, the first Authour and Father of these and other things, before and after-mentioned, who bringeth them out of his Treasuries, and doth wonderfully both make and manage them. It is remarkable that Christ saith, *Hos. 14. 5. I will be as the dew unto Israel, He shall grow as the Lilly, &c.* (See the Note on that Text) Christ is unto them as a cloud of dew in the heart of harvest, *Isai. 18. 4.* Making their hearts to be as so many watered gardens, *Jer. 31. 12.*

Verse 29. *Out of whose womb came the ice?* Indeed of ice and water is said in a sense,

Master me genuit: eadem mox gignitur ex me.

But these creatures are not produced by causes which are constant and invariable in Nature, as humane generation is, but they proceed from Gods pure and simple free-will.

And the hoary frost of heaven, who hath generated it? Out of the heaven, that is, Out of the lower Region of the Aire cometh the matter of it, but God maketh it. Naturalists say, that the hoar frost is a vapour congealed by a cold wind in cold places of the lower Region of the Aire, as in Winter we see the breath that cometh out of the mouth, to congeal and hang upon the beard and haire. This hoar frost is answerable in the countrey-point to the dew, but lasteth much longer.

Verse 30. *The waters are hid as with a stone* This is a further description of ice, which is hard as a stone, and clear as chrystal, so great is the force of frost, how much more then of God to do whatsoever he pleaseth.

And the face of the deep is frozen? Some deep Rivers are ice to the bottom, so that laden carriages are driven over, fires made upon them, meat dressed, &c. as was here upon the *Thames* in the great Frost, some forty five years since. Yea, some seas are over-frozen (*Juvenal* speaks of the icy Ocean) in the Northern part of the world, the ice thereof when once thawed, floteth in the waters like huge mountains, as in *Greenland, &c.*

Verse 31. *Canst thou bind the frost, influence of the Pleiades?* That is, Restraine the pleasantness of the Spring, or allvage the sharpness of winter, that cold and comfort of the Quarter? There is none beside God, who can either forbid flowers to break forth in the Spring tide, or else cause them to flourish in winter. The *Pleiades* (otherwise called *Virgile* and the *Hens*) are the seven Stars in the end of *Aries*. They are in Hebrew called *Chimab*, of *Chamah* to love ardently, because of the fellowship and working together that appeareth in them. They have all one name, because they all help one another in the work, which is, to bring the Spring, and like seven Sisters or Lovers, so are they joyed together in one Constellation, and in one company. We see (saith One) that God will have the sweetest works in Nature to be perfected by mutual help. The best time of the year cometh with these *Pleiades*, and the best time of our life cometh, when we enter into true love and fellowship.

Or loe the bands of Orion? Which is a Star that ariseth in the beginning of Winter, and draweth foul weather after him as with bands: these can no man shake; for Winter never rotteth in the Aire (as the Proverb hath it) nor is it sicke in the world; for it is of very great use for mellowing of the earth, killing of worms and weeds, &c. Neither can the Spring come kindly, till *Orion* have prepared the way. God will have us suffer, before we reigne. The word *Chefit* here used, signifies in the Chaldee to possess, because (saith One) by suffering and offering violence

Nimbosus Orion, Virg. orage 78 dei vray subare concitare.

lence to our selves, we enter into perfection, *Luke 13. 32.* If we would have a pleasant Spring of graces in our hearts, we must first have a nipping winter. The Spirit of Mortification must be like the cold Star *Orion*, to nip our quick motions in the head; and to bind all our unclean desires and burning lusts, that they stir not in us; and unless we do thus the delights of *Pleiades*, or the seven Stars of comfort shall never appear to us.

Verse 32. *Canst thou bring forth Mazzaroth?* Or, the *Twelve Signs*, or the *Southern Stars* that bring in Summer. *Lucifer* some render it; others, the *Hyades* and others again every one of the stars or signs. It is like it was some one star very well known in those dayes, as were likewise the rest here mentioned, and put for the four seasons of the year.

Or canst thou guide *Arcturus* with his sons? Or, *Beates* with his waine, (those Northern stars) or, *Autumn* with his yearly fruits, the gift and work of God alone. Of *Arcturus*, *Hierome* observeth, that *semper versatur nunquam mergitur*; this is most true of Christs Church, much tossed, never drowned.

Verse 33. *Knowest thou the Ordinances of heaven?* Either how to order them, as Master over them, or to comprehend what they are certainly and perfectly.

Canst thou set the dominion thereof in the earth? As well in regard of the motion of the heavens, which varieth the seasons of the year, as of the influences and vertue which cometh from thence. For they who think that the superior bodies have no power at all upon these inferiour, do go against common sense and experience, yea, this and many other texts of Scriptures, which yet make nothing at all for that *Judiciary Astrology* so much cried up, in these last and worst dayes of the world, by some who would have the manners, studies and events of every man to depend upon the stars, yea, the rise and ruine of Kingdomes, Arts, Religion, &c.

Verse 34. *Canst thou lift up thy voice to the clouds?* Thy commanding voice, as *Numb. 9. 23.* Some render it, *Thy thunder*. Will the clouds obey thee, and rain upon thee at thy pleasure? Something thou maist get by thy prayers, as *Elias* did, *James 5. 17.* and the thundering Legion in the Ecclesiastical history; but nothing by command or compulsion. The Monarch of *Mexico* is a mad man to take an Oath at his Coronation, that it shall be what weather soever he pleaseth all the time of his Raigne.

Verse 35. *Canst thou send lightnings?* *Nunquid emittes.* Canst thou send forth lightnings and thunder-bolts, as hurtful Creatures out of the Cave wherein they are kept? Or as so many souldiers or servants to do as thou commandest them? The Poets saith that *Mercury* had once a mind to steal *Jupiters* thunder-bolts, but durst not lest they should burn his fingers. Histories tell us of a King of *Egypt*, and of *Caligula* the Roman Emperor, that they attempted to thunder and lighten, but with very ill success. *Job* is here told, that that is too hard a work for any creature to do.

Verse 36. *Who hath put wisdom in the inward parts?* Hitherto God hath set forth his own admirable Power, Wisdom and providence in making and governing the life-less creatures the Meteors especially. Now he comes to declare the same in things endued with life, and first with man his Master-piece: *Who hath given him wisdom* (saith God) *in the inward parts*, or reins? where the reasonable soul lieth and soveraigneth. The Hebrewes say, That the heart understandeth, and the reins deliberate. They have their name here from *plastering over*, or *covering*; because they are over-covered with fat and flesh; howbeit the Lord tryeth them, *Jer. 17. 10.* and hath given wisdom to man to moderate his affections and concupiscences which are here seated, and to get truth into these inward parts, *Psalms 51. 6.* that this hidden man, of the heart may be highly accepted in heaven, *1 Pet. 3. 4.*

Or who hath given understanding to the beast? To the Cuck, saith the Vulgar Latine, after the Talmudists and Jew-Doctors; who teach their Disciples whensoever they hear the Cuck crow by night, to say this Benediction, *The Lord be praised, who giveth understanding to the Cuck*; scilicet, to awaken men, and to announce day. The Septuagint render it, *Who hath given to Women skill to weave, and unto embry-*

Lopez de Gomara.

Admirari dumtaxat potest, efficere non potest. Brent.

Mens quasi imaginaria & figurata dicitur quod omnia pervitae & cognoscant.

der? But they do best that take the word (though found only in this place) for the Heart, as that wherein are painted and imprinted the imaginations and representations of things, as the word seemeth to import.

Verse 37. *Who can number the clouds in wisdom?* *Quis sapphirinas efficit nubes?* Who can make the clouds like Sapphire, that is bright and clear? To some read it. Others, *Who can declare the clouds?* *scil.* their number, nature and uses?

Or who can stay the bottle of heaven? *i.e.* the clouds, fitly compared to bottles, as those vessels that hold the rain, and powre it out on the earth, when God pleaseth to turn the mouths of those bottles downward. This is a great Miracle, saith *Lavater*, that whereas water is fluid, and beareth downward, yet it abideth in the lofty and soft aire, nor can fall, but where and when God appointeth.

Verse 38 *When the dust groweth into hardness, &c.* When the ground hath had its fill, so that the light dust is turned into lumps of earth: and that which was tossed with every wind, is clodded and agglutinated by water into an heavy substance. *Hic enim simplex est & nativus hujus loci sensus*, saith *Merlin*. *Danaus* discoursing of stones, how they are made of earth, saith, That this Text is a compendium of all the large Discourses of the natural Philosophers concerning that Subject.

Verse 39. *Wilt thou hunt the prey for the Lion?* *Heb.* For the old Lion, (as *Neb.* 2.9.) that cannot hunt for himself. Prey he must have, as being a very ravenous creature: but wilt thou provide it him? With what great charge do Princes maintain a few Lions? But God maintaineth all, and all other creatures, *Psal.* 104. 27, 28. and 145. 15. putting it into the young Lions, to provide prey for the old; and causing these creatures to keep for most part in the Deserts, where they feed upon Camels, and such as they can light upon. *Ammianus Marcellinus* writeth, That in *Chaldea* there are an huge number of Lions, which were like enough to devour up both men and beasts throughout the Country. But withal he saith, That by reason of the store of water and mud thereof, there breed yearly an innumerable company of Goats, whose property is to flye into the eye of the Lion, as being a bright and Orient thing, where biting and stinging the Lion, he teareth so fiercely with his claws, that he puts out his own eyes: and by that means many are drowned in the Rivers, others starve for want of prey, and many the more easily killed by the Inhabitants.

Or fill the appetite of the young Lion? Which is very greedy and insatiate. Some render it, *Catervam*, the Troop or company of young Lions. But God in mercy to mankind hath so disposed it, that as devouring Creatures are more rare (the Lions seldom bring forth more then one in all her life) so they go not often by troops, but range alone seeking their prey.

Verse 40. *When they couch in their dens, &c.* When both by night and flight they provide for themselves. Hunters with all their paines and means cannot catch a beast so soon as the Lion can. An Ape he hateth in a special manner, as being too crafty for him: And yet he feareth man (although as the Poet saith,

Simia quam similis turpissima bestia nobis.)

Whereof no other probable reason can be given, but the small remnant of Gods Image left as yet in man, who once had dominion over all the Creatures, and is still feared by the fiercest of them.

And abide in the covert to lye in wait Where they crouch, counterfeit themselves asleep, lye quiet and close, as Cats that would catch Mice, or Foxes birds. But if this way they speed not, *Basil* saith they set up a loud roar, whereby the Beasts are so amazed, that they have no power to stir out of the place they stand in, till the Lions have taken them.

Verse 41 *Who provideth for the Raven his food?* Though the Raven be a most vile creature, and hated almost of all: in some places there is a reward appointed for those that shall kill them up. Though an unclean creature, and therefore abominable, *Lev.* 11. 13, 15. Though unmerciful to her own, and pitiless to other birds

birds, though an insatiable creature, a sign both of mans punishment, and Gods curse, *Isa.* 34. 11. Though he cryeth with a hoarse and harsh voice (whence also he hath his name in the Original) and so unfit to move pity; yet God provideth food for him: What then will he do for his faithful servants, *Math.* 6. 26? Where our Saviour fetcheth not an example from the Israelites miraculously fed in the wilderness, or *Elia* in the Desert, but from Fowles of the Aire; and among them, not from Eagles, Hawks, Nightingales, but Ravens, &c. Consider the Ravens, *Luke* 12. 24.

When his young ones cry to God Though by implication only they cry, and not directly, being forsaken by the old ones, and left bare, they are fed by God with flies and wormes bred in the nest out of their excrements, till able to flye, and leave the nest, they wander for lack of meat to take it where-ever they can meet with it.

Corvus incubat in diebus. Et pullus nido ex- pellit. Plin. Arist. Hist. An. lib. 9. c. 31.

CHAP. XXXIX.

Verse 1. *Knowest thou the time when the wild Goats of the Rock bring forth?*

The History of the living Creatures is of singular use we see to set forth the Goodness, Power, Wildom, and other of Gods Attributes clearly shining in them. And therefore they have very well deserved of all sorts who have put forth such Histories and discourses; as *Aristotle*, *Elia*, *Pliny*, *Gesar*, *Albrandinus*, &c. of whom I may say, as once *Ennius Sylvius* (afterwards Pope *Pius 2.*) did of Learning in general, That Popular men should esteeme them as silver, Noblemen as Gold. Princes as Pearles; and not so slenderly reward them; as Pope *Sixtus* did *Theodorus Gaza* (who translated, and dedicated unto him, *Aristotle*, *De Natura Animalium*) paying him only for the rich Binding and Binding forty Crowns: but bountifully encourage them, as Great *Alexander* did his Master *Aristotle* for that same Work; he gave him faith the History, eight hundred Talents, which is four hundred and foure score thousand Crownes. The pleasure of reading such Authors, is not so great as the profit; for thereby we may attain to the knowledge of God and of our selves; of his Will, and our Duties. Hence we are sent to School to the unreasonable Creatures, even the most contemptible, as the Pismire, *Prov.* 6. 6. And *Basil* writing to one, that was proud of his knowledge, propoundeth unto him diverse questions concerning this same Pismire, as namely, how many feet he hath? whether he hath entrails, as kidneys, liver, heart, veins, nerves, as other living Creatures, &c? Semblably, God here to humble *Job*, and to convince him of his meanness, asketh him, whether he knoweth the wild Goats and Hinds, with the time of their bringing forth young, the means and the manner, &c? And whether these things were done by his ordination and vigilancy? Many admirable things are written of these wild Goats, as what cold places they live in, what inaccessible Rocks, how strangely there they hang, what huge leaps they fetch; but especially about their bringing forth, how by a natural sagacity they help themselves, both before and after, by biting upon certain herbs that are helpful to them in that case. These things, and many more such may be read of in *Pliny*'s Natural History; of which Book *Erasmus* well saith, That it is a store-house, or rather a world full of things most worthy to be read. So are not the Jewish Expositors, who tell us many strange things here concerning these Creatures, *qua commentaria esse putat*, which I take to be meer Fictions, saith *Learned Murrer*. And I, to be trifter, and old wives Fables, saith *Lavater*. To the belief whereof they are justly given up by God for their rejecting of Christ the Light of the world. We grant that the whole world is full of miracles, though for the commonness of them they are little noted, or noticed. But should these men

Job. Man. lib. 1. c. 57.

Pendentes sum- ma caprea de rope vitulorum. sicut in Syria de- cipit ille canes Mart.

Physic. Christ. 1. 2. c. 31.

Plin. & Ari- stot. scribunt, Leones multa solida sine dis- creto devorare.

Ennius.

men think to help the truth by their lyes? Should they speak wickedly for God, and talk deceitfully for him?

Or canst thou mark when the Hinds do calve? Which they do not, without a great deal of pain, (as the Hebrew word importeth) no creature the like, unless it be woman. God sometimes figheteth them by his thunder, and so furthereth their delivery, *Psal. 29. 9.* whilst they struggle with many griefs, and to give life to their calves, are in danger of losing their own. Now, if God help the Hinds in this case, will he be wanting to his labouring daughters? Let them fend for *Lady Faith* to be their Midwife, and all shall go well. She hath delivered Graves of their dead, *Hab. 1. 35.* How much more then will she, them of their quick births, yea, though they carry death in their bowels?

Verse 2. Canst thou number the months they fulfil? Eight months *Aristotle* faith (the Elephant is said to go above eight years) but who can tell the instant when? or why not sooner, or later? Doest thou exactly observe and count those months as I do, to a moment? *Sola hic Dei providentia elucet.*

Verse 3. They know themselves. By an instinct of nature, whether it be the pain they suffer which compelleth them to it, or the fear of hurting their calves, which obligeth them to it.

They bring forth their young. Diffidant: *fissa se: et aperta tandem matrice;* they bring forth with a great deal of difficulty, to the crushing of their young, which yet escape and grow up. Let good women learn, *perare a Deo faciles & faciles partus,* to trust in God for a happy delivery, though it go hard with them, sometimes to the making of some *Medea* lay, *Milites in acie mori malle quam semel parere,* I had rather, a thousand times, die in battel, than bring forth one child.

They cast out their sorrows. *Tormina,* their throws, and therewith their young, by the benefit of the herbs *Arns* and *Sesilis*, which they feed upon, for the better bringing away of their gleanings as they call the *involucrum*, that wrappeth the young in the matrix. The vulgar hath it, *They utter roarings;* they cast forth cries which are as terrible as the roarings of Lionses. *Stato partus tempore valva desolentur quæ a partu mox occiduntur: id quod fieri videmus, inquit Galenus, sed quomodo fiat, admirari tantum possumus. Avicenna vocat opus supra mirabilia omnia, mirabile. Sed miracula assidue videntur.* If a man should be born but once in an hundred years, all the world would stand amazed at such a Miracle.

Verse 4. Their young ones are in good liking. Or, *They recover; revalescent,* as *Isai. 58. 16.* notwithstanding the hardnesse of their birth, by reason of their dams exceeding dry temperature, *Psal. 42. 1.* As the *Hinde* brayeth after the *Water-brooke*, as being naturally hot, and dry when in pain especially; and this the young are sensible of in their coming into the world, which yet they soon recover and grow slick and fat. Let God be trusted for the welfare of our children, though weak, and wearisome when new-born, and hard put to't in the birth.

They grow up with Corn. Or, *In the Field;* after that they have been nourished a while with their dams-milk, they forrage for themselves, being calved about *Autumnus*, as *Aristotle* saith, that is in Seed-time: others say, about *Harvest*, when corn is in the field, and God's *great-horn* door open, as the proverb is. This is here brought as an Argument of the divine providence.

They go forth, and return not unto them. That is, To their dams; as finding food enough abroad. Thus, other creatures, so soon as born almost, can shift for themselves; only poor shift-lesse man is long ere he can do any thing, or comes to any proof, to be able to provide for himself.

Verse 5. He hath seen out the wild-Asse free? *Phere, ferunt animal,* (so *Terrellius* rendereth it) the wild Creature. And it is not unlikely that the Latine word *Fera*, comes from this Hebrew word for a wild-Asse, which is a most untamable, & untractable creature. Every kind of beasts and of birds, and of serpents, and of things in the sea is tamed, & hath been tamed of mankind, *Psalm 3. 7.* We read of *Aus* that he had a tame Tiger, but who ever heard of a wild-Asse tamed?

Africa

Africa is said to have whole herds of them: and it is reported, that when they see a man, they stand stock still, and kick with their hinder feet, braying aloud. And when the Hunter comes so near them, that he could touch them almost, they snuff up the wind, kick up their heels, and run quietly away: so nimble they are, that they can hardly be taken, much lesse tamed? To the Colt of this wild Creature, is a natural man compared by *Zophar*, chap. 11. 12. for his extreme rudenesse and unrulenesse: The Prophet *Jeremy* hath the like of the Idolaters of his time, chap. 2. 24. who were lawlesse and lewd Lofels, obstinate, and refractory; such as *multo satilius fregeris quam flexeris*, will sooner break than bend: with these froward God will wrestle, *Psal. 18. 26.* with these *Antipodes* God will walk contrary, *Levit. 26. 41.* and be as troffe as they are, for the hearts of them. His Law hath four teeth to taw and tame these masterlesse Monsters; viz. 1. Irritation, *Rom. 7. 7.* 2. Induration, *Mat. 6. 10.* 3. Obligation, *Gen. 4. 7.* 4. Execration, *Deut. 28. 16, 17, &c.* Obeyed he will be of them, either actively or passively: and sanctified he will be, either by them, or upon them, *Levit. 10. 3.* Wild Asses are free from men: but so are not wild *Ismaelites* from God. Who hath ever loosed the bands of the wild Ass? but God will hamper his rebels, and certainly subdue them; all his foes shall become his foot-stoole. Be instructed therefore, O *Jerusalem*, *Jer. 6. 8.* Be not as Horse and Mule that have no understanding, &c. for many sorrows shall be to such wicked, *Psal. 32. 9, 10.* and it is too hard for them to kick against the pricks, *Alti. 9. 5.* to push back upon the goad, as *domestick* Heifers use to do, but to their further sorrow, and sufferance.

Verse 6. Whose house I have made the wilderness. That of *Arabia* especially near unto *Jeb*, where were whole droves of these wild Asses. There are a sort of them also in *Plara*, one of the Ilands of the *Egean sea*. Hermites and Anchorites seem to affect the same liberty: but where did God ever grant it them? Man is *Zoon meris*, saith *Aristotle*, Nature's good-fellow, as One englisheth him: and no sooner had the *Philippians* received the Gospel, but they were in fellowship to a day, *Phil. 1. 5.* The Communion of Saints is as well a point of Christian practise, as an Article of Christian belief: and they have much to answer for, who fly up themselves, and forsake the assembling of our selves together, as the manner of some is, *Heb. 10.* these are in the ready way to utter Apostacy, *Ibid.* He is not like to walk long, who affecteth to walk alone. Two are better than one; and why, see *Eccles. 4. 9, 11, 12.* with the Notes.

And the barren Land his dwelling. Heb. *The salt place*, that is, barren as if it had been sowed with salt, *Judg. 9. 45.* *Psal. 107. 33, 34.* Salt is taken in Scripture to be both a cause and signe of barrennesse, *Deut. 20. 23.* *Zeph. 2. 9.* though amongst us there are some kind of foyles, they say, that are manured with salt, and thereby made fruitful: but in those hot and dry Countries it was otherwise. In these barren places, God provideth for the wild-Asse: and although he hath there but mean food, yet he is lusty and nimble, and saveth himself both from the Hunter, and from the ravage of other fierce and savage creatures, by his strength and swiftnesse. *Xenophon* telleth us, That *Cyrus* passing through the wilderness of *Arabia*, with his Horse-men, there were many of these wild-Asses: who, being stirred, ran so swiftly away, that some horse-men following could not come near them, then standing still: but when the horse-men approached, they fell again a running as before, thus deluding them. *Hæc igitur bestia non mediocriter mirabilis Dei potentia vestigium est.* saith *Brennius*. In this beast therefore there is much of Gods great power and providence to be seen. And from hence also we may gather, saith another Interpreter, that a little is enough to sustain men in the wilderness of this world: As the Children of *Israel* also were here sustained, having nothing to eat but what God sent them down from heaven from day to day, forty years together. Nature is content with a little, grace with lesse.

Verse 7. He scorneth the multitude of the City. Heb. *He laugheth. Insignis Metaphora.* He would scorn to be set to work, as the tame Asse is. *Asinum oneratum & non curat, quia asinus est.* saith *Bernard*. We load the Asse, and he taketh it well aworth; because he is an Asse. But the wild-Asse will not take so: he is not a beast born to bear burdens as the other. He is not *tardum & pigrum animal*; as the other, a dull and slow creature: for which cause also, saith *Bellarminus*; God would

Eurip.

Arist. hist. anim. lib. 9 cap. 5. Plin. lib. 8. c. 31.

Id. quid enager feriat ante-cellis. Plinat.

Orpad. lib. 3.

would none of him, *Exod. 13. 13. & 34. 20.* Christ so far hateth dolnesse, that he had *Judas* the traytour, *what he did, do quickly.* The wild-Asse is very swift, and fed by Gods providence in the wilderness; scorning the multitude, or the hurry-noise of the City.

Neither regardeth he the crying of the driver] Heb. Of the *Exaltour*, who rateth and rageth against the tame Asse with words and blowes, to hasten him to his work, and to bring him this way, and that way. Oppressive Princes do the like to their poor subjects, (the King of France is called, *Rex asinorum*) which sometimes maketh them turn wild, and shake off subjection; as the Jewes did that to the Romans, chusing rather to suffer the most exquisite torments, than to be enslaved. But what a mad conceit was that of *Martin Stembach*, a Dutch Sectary, Anno 1566. who would needs correct the *Lords Prayer*, *Stultam & inefficacem asserens orationem in qua interjectione o mteremur: non scens enim hac exclamandi formulâ divinam gratiam impediri, quam asinarii, asinorum impetum hoc adverbio?*

Verse 8. *The range of the mountains is his pasture*] There he keeps, probably, for fear of Lyons, and other fierce creatures: and there he finds food and forrage, such as doth not only appease his hunger, but excite his appetite, as if he were in some fat pasture.

And he searcheth out every green thing] Speeding better in his search, than those Asses of *Hetruria*, which feeding upon green Hemlocks, are thereby laid for dead for three dayes; till half hiled by the Countrey men, who take them for dead, they start up, and with an horrible noise run away in that pickle.

Verse 9. *Will the Unicorn be willing to serve thee?*] The *Rhinoceros*, saith the Vulgar: but that's another kind of beast, so called from the growing of his horn from his nose. This is the *Monoceros* or *Unicorn*, which cannot be taken alive (*interimipoteft, capi non poteft*) as the *Rhinoceros* may. A very fierce and strong creature it is; and now adayes very rare, but anciently more common: He hath one horn only (and not many, as *R. Levi* by a mistake would infer from *Dent. 33. 17.*) that groweth in the middle of his fore-head; and that he lifted up on high: whence also he hath his name in the Hebrew. He is described in Scripture, 1. By this high lifting up of his horn, *Pfal. 92. 10.* 2. By his strength, *Numb. 23. 22.* 3. From his untameable fiercenesse, here. *Pliny* calleth him a *Licorn*. *Vertomannus* saith he saw two of them. *Scaliger* saith he had seen the horn of an Unicorn, a special Antidote against Poyson. But some deny that there is any such creature: because if he had an horn for placed, and of such a length as is affirmed, he could not graze: and besides it appeareth not certainly, that ever any man saw such a creature. *Alian* saith that there are a sort of wild-Asses in India of the bignesse of an horse, that have one horn in the middelt of their foreheads in length a cubit and an half: and so sharp, that therewith he pierceth through the hardest things. Some conceive that by the beast here mentioned is meant the *wild-Bull*, here opposed to the tame Ox, and elfe where joyned to Oxen, *Dent. 33. 17. Iſai. 34. 6.* Whatever it is, it will not be brought to do man service, though fitted by stature and strength to do much; but lives at liberty, and is provided for by God.

Or abide by the crib] Heb. *Ly all night there* as Oxen do, ready for service next morning? I trow not.

Verse 10. *Canst thou bind the Unicorn, &c?*] To keep him in order, and to hold him hard to his work, that he may lay the furrows even? Canst thou tether or geere him like a horse? Or will he be brought to drive or lead a Plow or Harrow? No such matter. Before the Fall, all Creatures would gladly have served man. *Sed rebellis facta est, quia homo numini, creatura homini.*

Verse 11. *Wilt thou trust him because his strength is great?*] Of the Unicorns strength *Balaam* speaketh, *Numb. 23. 22.* the Hebrew word signifieth such lustinesse, courage, & prowles as whereby one endureth labor without wearinesse or fainting. Such strength is required in plowmen, whose work is never at an end: and hard fallow must have a strong team. But the Unicorn will never fadge, nor frame to such an employment. Free God hath made him: and rather than part with his freedom, he will parawith his life. Let men learn to stand fast in the liberty wherewith Christ hath made them free, (*Gal. 5. 1.*) and not be again entangled (as Oxen tyed to the yoke) with the yoke of spiritual bondage, worse than the Egyptian servitude.

Verse

Verse 12. *Wilt thou believe him that he will bring home thy seed?*] That is, the crop that comes of thy seed; as in the former verse, *thy labour, that is the fruit of thy labour*, as *Pfal. 128. 2.* There is no trusting to this wild and fierce creature to do any such thing. *Vertoman* saith, that he saw two Unicorns, and that they were not of so fierce a nature, but that they might be brought to somewhat. But then they were not true Unicorns, say we: such as God here describeth.

And gather it into thy barn] No trusting to the Unicorns gentleness for any such matter, unlesse we desire to be deceived.

Verse 13. *Gavest thou the goodly wings unto the Peacock?*] *Alam exultandam*, the wings and tail to the Peacock, wherein he so prideth himself and taketh such pleasure, being all in changeable colours, so are some great promisers; (the Peacock here hath his name from his loud and shrill voice) as often changed as moved. A beautiful bird it is, and prettiously clothed by God. They were wont to say here, *Plin. 10. 9. 20.* That *Peacocks, Hops, and Herbs*, came first into England in one and the same ship. They say, he most of all spreads his fair tail, when he is most beheld by men, and praised. His feathers are good for little else but only to please children. But that he pulleth down his fair plumes, and setteth up his harsh Note, when he looketh down upon his ill-favoured feet; is an old said saw; let them believe it that list.

Or wings; and feathers unto the Ostrich?] And so by a *Synecdoche*, to all other fowles of the air: in the admirable variety of whose colours, tunes, and tastes, 1 *Cor. 15. 39.* much of Gods power, and wisdom, yea, of his goodnesse also may be seen: and therefore the losse of these creatures (good for food, for physick, and for delight, as the companions of our lives) is threatned as a judgement, *Jer. 4. 25. & 9. 10.* Some for the Ostrich render the *Stork*, and some a *Night-bird* of an ill note: But the following description agreeth best with the *Bustard* or *Ostrich*, which is between a beast and a fowle; having to thin feathers, and so heavie a body, that he cannot flye; but only lifteth up his wings, and runneth very swiftly. *Alian* saith that he is almost as big as a Camel, being therefore called *Struthio-camelus*. *Pliny* saith that he is higher than an horse-man on horse-back, and can out-run him: but is so foolish, that being pursued, if he can hide his head onely in some hole, or thicket, and can see no body, he thinks himself safe, and that no body seeth him; though his great bulk be all in sight. Other effects of his folly, follow in the next words.

Verse 14. *Which leaveth her eggs in the earth*] Some say that she layeth 86. eggs, and having a faculty of discerning which of them will prove Ostriches, and which will come to nothing, she leaveth some of them upon the sand, and upon other some sitteth, and hatcheth them. But this appeareth to be a fiction, because another and a better reason of her leaving her eggs is here allaged: and the power and providence of God giving them life by the heat of the Sun, evidenced; and evinced.

And warmeth them in the dust] *Julius Scaliger* reporteth the like of a certain crested bird of the bignesse of an hen, found in *Catigan* an Iland in the sea *Sur*, which sitteth not upon her eggs, but buſieth them two foot deep in the sand: whence they are hatch't by the Sun and hot sands: and this, say some, in very hot Countries is not unusual.

Verse 15. *And forgetteth that the foot may crush them, or that the wild beast may break them*] This brutish and blockish bird forgetteth, that is, she never considereth what may befall her eggs, left so carelesly. Other fowle set their Nests aloft and out of harms-way: not so this foolish and carelesse creature, who hath neither affection to preserve them, nor fear to lose them.

Verse 16. *Shee is hardened against her young ones, as though they were not hers*] Heb. *Her sons*: So are those peremptories potius quam parentes, as *Bernard* calleth them, rather Parricides than Parents; who look not to the precious souls of their poor children; who labour not to mend that by education, which they have marred by propagation. There are worse than those daughters of *Jerusalem*, who slin almost with grief and hunger, become cruel to their sucklings; like the *Ostriches* of the wilderness, *Lam. 4. 3.* What a cruel Mother was *Molena*? and the Mother of King *Edward* the Martyr, whom she basely murdered: And when his brother *Egelred* (who

Uuu 2

Mr. Clarke
Martyrol. fol. 31

Strubionis
storgia declaratur
e causis dubiis
vacuitate
intellectus.

who succeeded him in the Kingdome) being then but ten years old, mourned thereat; his mother was so enraged, that taking Wax candles, which were readiest at hand, she therewith scourged him so sore, that he could never after endure Wax candles to be burnt before him? But this cruelty was nothing to that of foul-murder, whereof many parents by their negligence at least, are deeply guilty: they bring forth children to that old Man-slayer, and so their labour (in bearing and breeding children) is in vain, and worse, without fear, for they will not be better advised nor affected.

Verse 17. *Because God hath deprived her of wisdom.* That is of such fore-cast to provide for her young ones by a natural instinct, as other fowles and beasts have. Gods mercy to men appeareth, 1. in giving us wisdom beyond them, Job 35. 11. 2. In giving us power over them, Psal. 8. And 3. In learning us so much by them in those many Scripture-comparisons, Prov. 7. 23. and 26. 2. and 27. 8. *Math. 8. 26* that's a sweet place, *Isai. 31. 5. As birds flying, (scil. to save their young) so will the Lord defend Jerusalem; defending also, he will deliver it; and passing over, he will preserve it.* The Fowles of the Aire are, and may be unto us examples and Monitions of many virtues to be embraced, and vices to be eschued. In the Ostrich, for instance, we may see that strength and bignesse of body is not alwayes accompanied with wisdom and understanding: that it is God who either giveth or denyeth wisdom to his Creatures; that natural affection is of him; that he gives not all things to one man, but diversly distributeth his gifts: The Ostrich hath wings, but not so flye with, &c.

Οὐτως ἐμαυτὸν θεοὶ ἡλεείνα δίδωσι.
Αὐδ᾽ ἐγὼ. — Non omnia possumus omnes.

Verse 18. *What time she lifteth up her self on high, &c.* That is, when she runneth away from the hunter (which she doth with singular swiftness) she lifteth up her self on high, not from the earth, as other birds (for that she cannot do) but on the earth, with wings stretcht out like sailes, and her whole body bolt upright, scarce touching the earth at all with her feet, but quickning her own pace with sharp spurs, which they say she hath in the pinnion of each wing, so pricking her self on, that she may run the faster, to teach us what we should do in the race of Religion, and when pursued by Satan, how to hasten to Christ.

She scorneth the horse and his rider. That is, she easily out-runs them, being as swift as a bird that flyeth. They say, the Arabians are wont to try their horses swiftness by trying to overtake them.

Verse 19. *Hast thou given the horse strength?* Having mentioned the horse, he comes next to shew his nature: and here we have a most elegant description of a generous horse, such as *Dubarsai* maketh *Cain* to manage, and as the Greeks call, *εὔπνοιαστῆν*, *Fremerbundum*.

— Quod si qua sonum procul arma deorsu
Scare loco nescis, micat auribus, & tremis artus:
Collectumque premens volvis sub naribus ignem.

Virg. Georg.

In this Creature therefore we have a clear instance of the wonderful Power and Wisdom of God. If the hoase be so strong and warlike, what is the Almighty that man of war, *Exod. 15. 3.* and Victor in Battle, as the Chaldee there calleth him? This is one way whereby we may conceive of God; *scil. per viam eminentie*, for if there be such and such excellence in the Creature, what is there in the Creator, sith all that is in us is but a spark of his flame, a drop of his Ocean? How then wilt thou, O Job, dare to contend with him, who art not able to stand before this Creature of his? Wonderful things are reported concerning *Bucephalus*, and the horse of *Julius Cesar*, of *Nicomides* King of *Bithynia*, of the *Sibarites* War-horses, *Qui ad symphoniam cantum saltationem quadam movebantur*. The Persians dedicated an horle to the Sun, so did the Idolatrous Israelites, 2 Kings 23. 11. as the swiftest Creature to the swiftest God. Very serviceable he is for drawing and carrying, but especially in battle, whereof only here, *Da: equis militibus & casapbrais*; of War-horses, the use whereof appeareth to be very ancient, even in Job's dayes. The Israelites

Paulan.

Israelites made little or no use of them in the Conquest of *Canaan*; but their enemies there did, and *Pharaoh* before them, *Exod. 14.* Let it be held that a horse is a vaine thing for safety, neither shall he deliver any by his great strength, *Psal. 33. 17.* The Jewes are sharply reproved, and heavily threatened for trusting to the horses of *Egypt*, *Isai. 31. 1.*

Hast thou clothed his neck with thunder? That is, with neighing and snorting, answerable to his strength, and which foundeth terribly from within his neck, till his very eyes sparkle, as if he did both thunder and lighten. The Apostles, and other Ministers of God are called Christs *white horses*, *Rev. 6. 1.* upon which he rideth about the world conquering and to conquer: *Horses* for their courage and constancy, and *white* for their purity of Doctrine, Discipline and Conversation: They thunder in their Doctrine, and lighten in their lives (as *Nazianzen*, saith *Basil*, did) to the subduing of souls to the obedience of faith.

Verse 20. *Canst thou make him afraid as a Grasshopper?* Which soon flincheth and flyeth with the least noise. But the horse is more like that formidable Army of Locusts described, *Joel 2.* that bare down all before them, and shook all places where ever they came.

The glory of his nostrils is terrible. Heb. *Terrors*: His snorting and sneezing strikes terror into people. The more wonderful is Gods goodness in subduing to weak man so lusty a creature, to be ridden and ruled at his pleasure. He trains him to the great saddle, and teacheth him to obey his hand and spur, to bound in the aire, to observe his measures, to shew that docility, dexterity and vigour which none but God hath given him, and be every way so serviceable and useful both in War and Peace. *Joannes Bodin* hath observed, That whereas Lions, Wolves, and other ravenous creatures have a gall and choler, whereby they are easily stirred up to anger and revenge: not so horses, asses, camels, elephants, and other creatures made for mans help; these have neither gall nor hornes, wherein appeareth *summa Opificis sapientia*, the great wildome and goodness of the Creator.

Verse 21. *He paweth in the valley.*

— Canaque
Tellurem, & solido graviter sonat ungula cornu.

Virg. Georg. 1. 3

Such is the impatience of his spirit, that he champs his bit, and stamps with his feet; he pricks up his eares, and growes white with foame, and can hardly be held in till the enemy come, but would fain be in the battle, whither when he comes, he runs upon the Pikes, and undauntedly casts himself and his rider among the enemies squadrons: *Quod summe mirum est*, saith *Mercer*, which is a wonderful thing indeed: and it is no less wonderfully set forth by a most lively and lightsome *hypotyposis*, giving us to see, as it were, the horses rushing into the battle, and to hear him snorting, and snorting with disdain and despight, bringing every where horror and disorder.

Quadrupedante
purem sonitu
quatis ungula
Campum. Virg.

Verse 22. *He mocketh at fear &c.* Heb. *He laugheth*, by an elegant *Prosopopoeia*, such as this Book is full of. *Non vanos horret strepitus*. He feareth no colours when once engaged in fight, but counts that a sport and play whereof others are afraid.

Neither turneth he back from the sword. Or any other offensive weapons, these cannot make him turn taile or recoil; he is never more furious, then when he sees himselfe covered with his blood. — *Vires animosque à vulnere sumis*: Being wounded, he biteth and kicketh, and fighteth no lesse stoutly then the Rider himselfe doth.

Verse 23. *The Quiver rattleth against him.* The Arrow: those messengers of death come whisking and singing about his eares (so the bullets now in so much use) but he is unappalled thereat.

The glittering Spear. Heb. *The flaming Spear*, as *Gen. 3. 24.* that is, bright and clear, shining like a flame of fire, which must needs be terrible: but not at all to the War-horse.

And

And the Shield] Or rather *Javelin, Lance*, or the like he feareth not a wood of Pikemen set in array against him.

Verse 24. *He swalloweth the ground with fierceness*] He runs over it as fast as he did swallow it up at a draught. An hyperbolical Metaphor.

Terram praecur-
su celeritate, e-
bibere, & co-
stare videtur.
Merc.
In frenitu &
commotione.

With fierceness and rage] Or, *With commotion or unquietness*; there is an elegancy in the Original that cannot be englished.

Neither believeth he that it is the sound of the trumpet] He is so over-joyed, when that sign is given to begin the battle. Others, he cannot stand still when he hath once heard the sound of the Trumpet.

Verse 25. *He saith among the Trumpets, Ha, ha*] Or, *Engage*. A Note of rejoicing, which he seemeth to utter in his language: these are Poetical termes.

He smelleth out the battle afar off] He knows that the onset is about to be given. *Pliny* writeth, That horses will perceive beforehand the very time of the fight if it be but

By the thunder of the Captaines, and the shouting] The Captains adhortation, and the Souldiers acclamations, &c. The Hebrew word signifieth the noise either of joy or sorrow; both are commonly heard in battles. *For every battle of the warriors is with confused noise, and garments rolled in blood*, *Isai. 9. 5.* The glory of all this that is said of the horse, the Lord affumeth to himself; and yet the horse is not so courageous, but that he is as much afraid of, and troubled at the sight of the Stone *Taraxippe* (which therefore also hath its name) as the Elephant is at the sight of an Hog, and a Lion of a Cock, wherewith they have a natural antipathy, as Naturalists tell us.

Bodin. theat.
Nat. p. 407.

Verse 26. *Doth the Hawk flye by thy wisdom?*] Or, *Doth the hawk plume feroce get her feathers by thy wisdom?* The word cometh from a root which signifieth, *strong*, because the strength of fowles is in their wings, their delight in high flying. Hath the Hawk her wings from thee? and doth she recruit and use them, *artificio & auspicio suo*, by thy Art or Industry? Tame them indeed men may, and bring them to hand, as Falconers do, for pleasure more then for profit; but neither can they give them their wings, nor repair them when broken.

Pennabi.

And stretch her wings toward the South] Thereby to furnish her self with a second plumage, whilst she flyeth into those hotter Countries, where (as they say) her old feathers by the Sunnes heat fall off, and new come in their room.

Verse 27. *Doth the Eagle mount up at thy command?*] Mount plum up (which no bird else can do) to an infinite height, even out of sight; not without an eye still to her prey, which by this means the spyes sooner, and seizeth upon better. A fit embleme of an hypocrite, who seemes to soar aloft, but it is for some self and sinister respect; he seeketh not the Lord Jesus Christ (as the sincere hearted do) but his own belly, *Rom. 16. 18.*

Mat. 24.

And make her nest on high] Not in plaines, but on lofty tops, and inaccessible Rocks; for the safety of her young ones. Of the nature of Eagles, read *Aristotle, De Nat. Animal. lib. 9. cap. 32.* and *Pliny, lib. 3. cap. 10.* They tell us, That there is an enmity between the Eagle and the Serpent; and because the Serpent seeketh to destroy the young Eagles, she setteth her nest on high to safeguard them. And if any man seek to rob her nest, she doubteth not to assault him with her wings and talons. Formidable she is to all birds save only the Hawk, who is able to deal with her if he can but avoid the first shock.

Verse 28. *She dwelleth and abideth upon the rock, &c.*] Which are counterfaced and encompassed with Precipices; there she makes her nest in the clefts and crags. The reason wherof see in the Note on the Verse afore-going.

Upon the crags of the Rocks] She nesteth not upon the sand as the Ostrich doth, *ver. 14.* And in this so great difference of birds and other creatures, is seen the wonderful Power and Providence of God.

Verse 29. *From thence she seeketh the prey*] Besides fowles, (whereof shee is called the *Queen*) she preyeth upon Hares, Hinds, Foxes, and such

such other beasts, as she can master. Hence that complaint of the Hare,

In me omnis terraeque marisque aviumque ruina est.

Marialis.

And her eyes behold afar off] To a very great distance. She is sharp-sighted, and first sees her prey, and then seeks it. She is also so strong sighted, that she can look intently into the body of the Sun, without being dazed; and by that property makes proof of her young ones whether they be right or not. Those that cannot so behold the Sun, she drives out of the nest as spurious. Those that can, she owneth, and beareth abroad with her upon her wings (as *Monster* noteth out of *R. Solomon*) that none can shoot them, but through her body: and thereto *Moses* alludeth

Schol. in Deut. 32. 11.

Exod. 19. 4.

Verse 30. *Her young ones also suck up blood*] Heb. They *glut-glut blood*; the Hebrew word, *jegnalegna dam*, seemes to be made from the sound in sucking. The young Eagles, not yet able to tear the prey brought unto them by the old one with their talons, suck the blood with their Beak, and so are sleight in blood betimes.

And where the slain are, there is she] This is true of all the kinds of Eagles, but especially of the Vulturine Eagle, which is of a very sharp smell as well as sight, and by a strange fagacity of nature, resorteth with her young to places of slaughter and bloodshed; she followeth Armies, and feedeth on carcases, which they can smell, say some Naturalists, before the battle be fought. And can this be of any one but the Lord. Our Saviour alludeth to this Text, *Mat. 24. 28. Where the carcasse is, there will the Eagles be also.* See my Note on that place.

CHAP. XL.

Verse 1. *Moreover the Lord answered Job and said*

HIC verisimile est aliquantisper Deum tacuisse, saith *Mercer*. Here it is likely that God held his peace a while, and seeing that Job replied not; he added the following words, the more fully to convince and affect him. There is somewhat to do to reduce a sinner from the error of his way, yea, though he be in part regenerate, the flesh will play its part against the Spirit. This must be considered, and all gentleness ascribed to those that offend of infirmity, after Gods example here.

Verse 2. *Shall he that contendeth with the Almighty instruct him?*] Or, *Is it wisdom to contend with the Almighty?* No, but the greatest folly and foolishness. Job might think otherwise, so long as he compared himself with others; but being once set by God in his superexcellencies considered, he shall see his own nothingness, and sit down in silence and patience, though severely tried, and sharply afflicted.

He that reproveth God, let him answer it] Answer it if he can, or else yeeld the cause. *Præstat herbam dare quam rursus pugnare.* But if Job have yet further a mind to question and quarrel God in any his wayes and works, let it be heard what answer he can returne to what hath been already spoken.

Verse 3. *Then Job answered the Lord, and said*] 'Twas time for him, if ever, to stoop to the Most High, so far condescending to his meanness, and to answer his expectation by acknowledging a fault, and promising amendment. Lo this is the guise of a godly person: He may be out, but he will not usually be obstinate. A humble man will never be an Heretick; convince him once, and he will yeeld: Not so the obstinate and uncounsellable person, he runs away with

con-

conviction, as the unruly horse doth with the bit between his teeth: and his wit will better serve him to devise a thousand shifts to elude the truth, than his pride will suffer him once to yield to it, and acknowledge his error.

Verse 4. *Behold I am vile*. Light and little worth: and therefore deserve to be slighted and laid by, as a broken vessel. The humble man *visifies*, yea, nullifies himself before God, as *Abraham*, Gen. 18. 27. as *Agur*, Prov. 30. 2. as *Paul*, *Ephes.* 3. 8. as that Martyr who cried out, *Gehenna sum Domine*. Lord, thou art heaven, but I am hell, &c. *Tantillias nostra*, saith *Ignatius* of himself and his colleagues. Behold, I am an abject, saith *Job* here, contemptible, and inconsiderable. This was well, but not all: an excellent confession, but not full enough: his meanness he acknowledged, and that he was no fit match for God: but not his sinfulness, with desire of pardon, and deprecation of punishment: God therefore gives him not over so, but sets upon him a second time, *vers.* 6. and brings him to it, *chap.* 42. 1. There must be some proportion betwixt a mans sin, and his repentance, *Ezra.* 9. and this, God will bring all his *Jobs* to, ere he leave them.

What shall I answer thee? I am silenced, and set down; I see there is no reasoning against thee. I acknowledge thy greatness so plainly and plentifully demonstrated in the fore-going discourse: and am well pleased that thou shouldest be justified when thou speakest, and over-come when thou judgest, *Psal.* 51. 4. *Rom.* 3. 4.

I will lay my hand upon my mouth. I that have spoken more freely and boldly than I ought, *Et ore paulo multa sine iudicio effusivi*; and have opened my mouth more wide then was meet: will henceforth be better advised, and keep my mouth with a bridle, or muzzle, as *Psal.* 39. 1. See the Note on *chap.* 21. *vers.* 5.

Verse 5. *Once have I spoken, but I will not answer*. 'Tis enough of that *Once*. The Saints running out, and meeting with a bargain of sin, come back by weeping-crosse, and cry, What have I to do any more with wickedness, *Hos.* 14. 8? *Judah* knew his daughter *Tamar* no more, *Gen.* 38. 26. If I have done iniquity, I will do no more, *chap.* 34. 31, 32. That was *Elisha's* counsel; and now it is *Jobs* practise.

Yea, Twice. That is, *Often*: so eager was I set upon a dispute. This was an Aggravation of *Jobs* sin, the committing of it again and again. Numbers added to numbers are first ten times more; then, an hundred; then, a thousand, &c. *This hath been thy manner from thy youth*, *Jeremiah.* 22. 21. that was an ill business.

But I will proceed no further. *Id.* In this controversy. I will not come into the lists to contend with thee. I see there is no safety in such a contest. In many things we offend all, saith *St. James*: and he is a perfect man who sinneth not with his tongue. But as he who hath drunk poyson, maketh haste to cast it up again, ere it get to the vitals: so should we deal by our daily misdoings. It is not falling into the water that drowns a man, but lying long under it. Bewaile thy sin, and hasten to get out of it.

Verse 6. *Then answered the Lord unto Job out of a Whirl-wind*. As before, *chap.* 38. 1. notwithstanding *Jobs* submission. See the reason on *vers.* 4. God took his out-bursts against him so very ill, that he is not easily pacified; but the better to abase *Job*, and quite to break the neck of his pride, he answereth him again angrily, not by a soft and still voice, as he dealt by *Elijah*, but out of the whirl-wind, though with some abatement of terror, as *Rainbow* conceiveth from the leaving out here the notificative Article, set before *Segnarab* the whirl-wind in the 38 chapter. *Peter* was not over-forward to comfort those that were prickt at heart with sense of sin, and fear of wrath; but presseth them yet further to repent, *Act.* 2. 38. Men are apt to slight and flubber over the work, doing it to the halves; and must therefore be held hard to it, lest it should not be done to purpose.

Verse 7. *Gird up thy loynes now like a man*. Resume new strength, and prepare your self for a second encounter: for I have not yet done with you. If therefore you think yourself able to stand in contention with me, shew your valour. See the Note on *chap.* 38. 3.

Verse 8. *Wilt thou also disannul my judgment?* Dost thou think to ruin my justice,

thine, to establish thine own innocency? and wilt thou needs be a superiour judge over me? Wilt thou not revoke thy former expostulations and complaints against me, and with open mouth give me my due glory? Here God sheweth his dissatisfaction with *Jobs* former confession.

Wilt thou condemn me, that thou maiest be righteous? *Job* had bolted out some words that either tended to this purpose, or seemed so to do to the just grief & offence of his friends. For this therefore he must be better humbled, and henceforth learn to abstain not only from things simply evil, but seemingly so; *quicquid fueris male coloratum*, (as *Bernard* hath it) whatsoever looks but ill-favourably.

Verse 9. *Hast thou an arm like God?* That thou shouldest wrestle a fall with him, and hope to over-match him? *Thou hast a mighty arm*, saith *David*, *strong is thy hand, and high is thy right hand*, *Psal.* 89. 13. It spans the heavens, and holds the earth in the hollow of it. The weight of it broke the Angels backs: and the terror of it may be seen in all those writs of execution recorded in the Scriptures. Oh is a fearful thing, saith the Apostle, to fall into the (punishing) hands of the living God, *Heb.* 10.

Or canst thou thunder with a voice like him? Of *Pericles* the Oratour it is said, that when he declaimed, *Insonabat, fulgurabat, totam Græciam commiscebat*, &c. *Cicero* he thundered, he lightned, he mingled all Greece together. And *Livy*, speaking of a certain Roman Commander, saith, *Hæc cum intonasset iracundus*, &c. These things when he had thundered out angrily, and with a courage, the people departed of their own accord. *Alexander* the Great, being once vexed at his Souldiers for mutining and tumultuating, thunder-struck them with these words, *Facessite hinc ocyus, neminem teneo; liberate oculos meos ingratisimi milites*; Get you quickly out of my presence, and be packing hence, ye ungrateful Souldiers. And *Severus* the Emperour in like sort dealt with his unruly Army, *Difcedite Quirites*, said he, *et incertum an Quirites*; These were terrible hard words, and very resolutely uttered: But what's any, or all of this to the voice of Gods thunder, whereof see before? Knowest thou not, O *Job*, that thine arm is an arm of flesh? and thy voice so small and low, that a Fly would not be frighted at it?

Verse 10. *Deck thy self now with Majesty and Excellency*. Or, *With magnificence, and sublimity*, &c. i. e. *Deum* age, shew thy self as God: for he thus decks himself, *Psal.* 93. 1. & 96. 6. & 104. 1, 2. *Job.* 29. 14.

And array thy self with glory and beauty. That thou maiest appear, *Or humerof-que Deo similis*, as *Herod* afterwards in his cloth of silver, which being beaten upon by the Sun-beams (saith *Josephus*) dazeled the peoples eyes, and drew from them that fond acclamation, *It is the voice of a God*, *Act.* 12. 22.

Verse 11. *Cast abroad the rage of thy wrath*. In this glorious equipage; make thy just indignation felt by all the rebels of the world. *Nemo te impunit la- cesset*.

And behold every one that is proud. Look upon him *oculo minaci*, with a flaming eye: look through him, let him see thy displeasure. Upon some God looketh, to convert them, as Christ did upon *Peter*, *Luk.* 22. 61. Upon others, to confound them, — *ἔξωθες ἡδυσμένος ὄμμα*.

And abase him. Abate his pride, and abase his pomp, and greatness: this is God-like, *Psal.* 147. 6. *Esop* being asked by *Chilo* (one of the seven wise-men of Greece) What God was doing? Answered, He abaseth the proud, and exalteth the lowly-minded. *Tamberlain*, to manifest that he knew how to punish the haughty, made *Bajazet* the great Turk to be shackled, and shut up in an iron cage, and so carried up and down as he passed through *Asia*, to be scorned and derided of his own people. And when one of his Favourites requested him to remit some part of his severity against the person of so great a Prince: *Tamberlain* answered, That he did *Turk blif.* 220 not use that rigour against him out of hatred to the man, but to manifest the just judgement of God against the arrogant folly of so proud a Tyrant.

Verse 12. *Look on every one that is proud, and bring him low*. This God doeth, *Isa.* 2. 11, 12, 17. & 5. 15. The Babel-builders, *Pharaoh*, *Sennacherib*, *Nebuchadnezzar*, *Herod*, *Dioctes*, *Antiochus*, and others for instances; *Amurath* the third King

Turk. hist. f. 920

Ibid. 100.

King of Turks, in the pride of his heart, stiled himself, God of the Earth, Governor of the whole World, the Messenger of God, and faithful Servant of the great Prophet. This proud Prince was slain by an half-dead Christian Souldier, who coming to crave his life of him after a battel, stabbed him in the bottom of his belly with a short dagger; of which wound that King and Conquerour presently died. See the Note on *vers. 11*.

And tread down the wicked in their place] Heb. *Under them*; lay them as low as may be. God putteth away all the wicked of the earth as dross, he treads them, as vile things, under his feet, *Psalm* 110. 1. till they bethink themselves, and humble their souls at his feet for mercy: for then he will make the place of his feet glorious, as he promiseth, *Isai.* 60. 13. and as *Exod.* 24. 10. they saw under Gods feet as it were, a paved work of Sapphires; to shew that he had now changed their condition, the Bricks made in their bondage, into Sapphires. See *Isai.* 54. 11.

Verse 13. Hide them in the dust together] Make a hand of them all at once, as God can do his enemies by raking them all into the grave; yea, turning into hell, whole Nations that forget God, a whole rabble of rebels that fight against heaven, he can soon lay them low enough, even in that stinky valley, where are many already like them, and more shall come after them, *chap.* 21. 31, 32. Now when God biddeth Job do all this, who was himself lying in the dust, full of sores and furrows, how could he but be greatly ashamed, and affected with grief for his former follies?

And binds their faces in secret] As *Hamans* face was covered when the King had sentenced him, *Esth.* 7. 8. See the Note there: Or rather, as dead-mens faces use to be bound up and covered: for we like not to look on death's face; *Abraham* was desirous to bury his dead out of his sight, *Gen.* 23. 4. though she had once been the desire of his eyes, *Ezek.* 24. 16. *Lazarus* came out of his grave with his face bound about with a napkin, *Job.* 11. 44. See the like done to our Saviour, *Job.* 20. 6, 7. though there was as little need to have done it, as was of those sweet spices brought by the good women to anoint his body, which could not see corruption, *Mark* 16. 1.

Verse 14. Then will I also confesse unto thee, &c.] Or, *I will give praise unto thee*, as thou by right shouldst do to me: not for my goodness only, but for my greatness and majesty also, in destroying the wicked. See *David* doing it, *Psalm* 18. 27. and *Moses*, *Exod.* 15. 1. and the whole quire of heaven, *Revel.* 19. 1, 2.

And that thine own right hand can save thee] That thou art self-sufficient, and my compeer; strong enough to maintain thine own cause, and that thou hast some shew of reason to withstand me. This is that which we all naturally (but foolishly) fancy, viz. that we are petty-gods within our selves: we would be absolute and independent; when in truth all that we have is derivative; the Churches beauty is borrowed, *Ezek.* 16. and we may say of all that we are, as he did of his hatchet, *Alas* Master, I borrowed it, *2 King.* 6. 5.

Verse 15. Behold now Behemoth which I made with thee] i.e. The Elephant called *Behemoth*; that is *Brass* in the plural, for his hugeness: as if he were made up of many beasts. So *David*, aggravating his own brutishness, saith, *So foolish was I and ignorant: I was as a beast* (Heb. *Behemoth*, beasts in the plural) *before thee*, *Psalm* 73. 22. that is, as a great beast: his sin swelled in his eyes, as a toad; he befools and be-beasts himself, as reason required: for nothing is more irrational, than irreligion.

Which I made with thee] Thy fellow-creature, made to serve thee. He is in the Chaldees called, *ܕܝܠ ܦܝܠ* *Pil*; that is, *Wonderful*: because the wonders of Gods glory do so marvellously appear in him. Made he was the same day with man, and hath a kind of familiarity and love to him, if brought up with him, doing him great good service in Peace and War, and may be taught to adore Kings.

He eateth grass like an Ox] He is not ravenous, nor carnivorous, neither eateth he daily the grass upon a thousand hills, as the Hebrews foolishly fable, and that he is to be killed at the resurrection to feast the Saints, as being a creature of a monstrous bigness. As the Ox licketh up grass, *Numb.* 22. 4. so doth the Elephant, yet not

Et ego quoque
predicabo te
berus. Tig.

Vocatur Belina
per Antonoma-
siam, & dicitur
Graec.

Lxx.

not with his tongue, (which for so great a Beast is but little, neither read we here any thing at all of his voice, (to teach great men, saith One; not to speak bigge swolne words) but with his Trunk or great Snout, called his tail, *verse* 17 (as *Besa* thinketh) because it beates the resemblance of a tail, and is of most marvellous and necessary use to him. With this he grazeth, and with this he over-throweth trees, and then feedeth upon them: But he doth not proudly abuse the mightiness of his limbs to the hurt of other cattle. Yet he will not be wronged, and is of so great strength, that no one man dare assault him.

Verse 16. Lo now his strength is in his loines] Wherein he is so strong, that he can beare a wooden Tower upon his back, and upon that two and thirty men standing to fight therefrom. In *India*, where the hugest Elephants are, they ride upon the bigger, plow with the lesser, and carry great loads and burdens with both. For which and the like purposes, *toens robuiss*. *Junia.* *fimus est superni & inferni*. Howbeit God hath chiefly placed his strength, not in any offensive part (his head hath no horns, nor his feet no claws to do mischief with) but in his loynes, and about his belly.

And his force is in the navel of his belly] Which must needs be very hard undergirded, when so great weight is made fast to his back. Naturalists observe, That the softest part of the Elephant is his belly, and therefore the *Rhinoceros*, (his deadly enemy) setteth upon him there with his crooked horn whetted against a Rock, and overcometh him; yet is he stronger in his belly than other Creatures are in the back: and therefore his Navel is here called *Navel* in the plural. His skin is exceeding hard and rough, so that an Arrow can hardly pierce it. Yet *Eleezer*, *Machab.* 6 rushing into the enemies Army, gat under an Elephants belly, (upon which he thought King *Antiochus* rode) and killed him, being himself crushed to death with the weight of the Beast falling upon him.

Verse 17. He moveth his tail like a Cedar] The Elephant hath but a small and short tale, for his bulk; *Besa* therefore rendreth it his prominent part which is as the Cedar, and interpreteth it of his *Proboscis* or large Snout, which truly (saith he) as being proper to the Elephant, and of very great use, might not in any wise, be pretermitted in his description. See *vers.* 15.

The finewes of his bones are wrapt together] This is also another of the Elephants properties, whose testicles are hidden and stick to his belly, fastened there by certaine finewes and ligaments, and do not hang as other beasts testicles do. As his genital members are but small, considering his bigness, so his lust to the female is not great, never coupling with her but in secret, and when she is once filled, forbearing her company.

Verse 18. His bones are as strong pieces of brass] Or, *As Conduit Pipes of brass*, whereby may be understood his hollow bones, as by bars of Iron the solid ones and by both, (together with his Trunk, composed of gristles, and his teeth and tushes eight foot long some of them) we may conjecture of the bigness of his whole body; the hugest of all earthly creatures, saith *Pliny*; nine cubits high, saith *Eslian* of some. Now can Job look upon such a monstrous creature, or hear his noise or stand before him without great horror? and will he not submit to the great God and give him all his glory.

Verse 19. He is the chief of the wayes of God] i.e. The Master-piece among all the beasts (and perhaps first made) as Man is among all earthly creatures, being *divini ingenii crea*; as One calls him. Of all earthly irrational creatures; the Elephant is the hugest and strongest and of most understanding.

He that made him can make his sword to approach unto him] i.e. God alone can deal with him, and kill him, for no man dare undertake him unless it be by Art and cunning; and that in *Jabs* dayes, likely, was not yet known or practiced. And if God had not given an horn to the *Rhinoceros*, and poison to the Dragon (who are the Elephants most mortal enemies), there were no beasts to be found that could have the better of him. He is of himself long-lived; saith *Aristotle*, but God can, and doth cut him off at his pleasure; and so he will those masterlesse Monsters that persecute his people, though they may seem to be out of the reach of his rod. Some read the words thus, *He that made him, made his sword to be near him*; and interpret it of his

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Pp.

Encephalis, or Snout, wherewith, as with a sword, he fights, and does many feats. *Curiosus* saith, That when *Porus* the Indian King, being wounded in battle, fell down armed to the ground, his Elephant with his Trunk gently took him up, and set him upon his back again. Some in their wars have fastned sharp swords to the Snouts of the Elephants, and done much mischief therewith to the enemy.

Verse 20 *Surely the Mountains bring him forth food*] And food enough, though he be of an huge body. Learne we to trust unto Gods providence for our necessary provision: the earth is the Lords, and the fulnesse thereof. See verse 15.

Where all the beasts of the field play] And play they may securely for him, for he is so far from using his sword to destroy them, that when he is to passe through the herds of other beasts or cattle, he maketh way (saith *Pliny*) with his Snout, that he may not hurt any of them, and beckneth to them therewith, as it were with his hand, that he will only pass by them, and do them no harm.

Sic R. Levi. & Kimchi.

De bist. anim. l. 9. c. 46.
Plin. lib. 8. c. 10.

Ad calorem frangendum crasso ceno per funduntur. Dian.

Verse 21. *He lyeth under the shady trees*] *Vatablus* readeth the words question-wise thus, *Lyeth he under the shady trees in the covert of the reeds and fens?* No such matter, he is too big to be shaded by trees, neither can reeds and fens cover him. But *Aristotle* tells us, That he loves to lye by the banks of Rivers beset with trees, as being naturally hot, and bred in hot Countries: and yet he is impatient of cold and winter. And therefore when *Hannibal* brought many Elephants out of *Africa* into *Italy*, they all perished in the cold Alps, except only that one whereupon *Hannibal* himself rode.

In the covert of the reed and fens] Hence *Cardanus* saith, That the Elephant is of a Swinish nature, delighted with mud and mire. And *Gulielmus Parisiensis* applyeth, *Behemoth* in the fens, to the devil in sensual hearts. He sleepeth in moist places, saith he, that is, in those that lye melting in sinful pleasures and delights: therefore *Luke* 11. it is said, that he walketh in dry places, seeking rest, but finding none: and *Ezek.* 47. 11. when the waters of the Sanctuary overflowed, the miry places could not be healed.

Verse 22. *The shady trees cover him with their shadow &c.*] He leaneth against those trees, and sleepeth, for lye downe and rise again he cannot for want of joynts in his limbs. And why may not we conceive the trees in those parts big enough to overshadow the Elephant; when as in *America*, but especially in *Brasile*, the trees are so huge, that it is reported of them, that several families have lived in several armes of one tree, to such a number as are in some petty Village or Parish amongst us?

Abbots Geog. pag. 278.

The willows of the brook compass him about] To shelter him from the wind and cold. And although they cannot swim, they are so big, yet they love to be about pooles and brooks for shade, and to ease their thirst; for the Elephant drinketh off fourteen firkins of water in a morning, saith *Aristotle*, and eight at night, as it followeth.

Verse 23. *Behold he drinketh up a River, and hasteth not*] *Viz.* Through fear, *tangquam canis ad Nilum*, as the dogs that drink at *Nilus* fear the Crocodile, or as they of this Land anciently drank in fear of their lives the whites, and were therefore wont to have some friend to undertake for their safety: whence that expression of him who is drunk to, I'll pledge for you. The Elephant as he drinks huge draughts (beyond that of the Camel, who drinketh, saith *Pliny*, *Et in preteritum, & in futurum*, for both the time past, and the time to come) so he drinks without disturbance for who dare deal with him? Other cattle, through the frightfulness of their disposition, break their draughts to stare about them. Not so the Elephant, who drinks as if he would exhaust and drain dry the River, and steps into it with such a big body, as if he would stop the course of it; therefore some read the words thus, *He hindreth the River that it hasteth not*. Some by *he hasteth not*, understand that custom of the Elephant, not to drink, till he have first by going into, and stirring the water made it muddy, for he loveth not clear waters, as *Eliau* writeth. Neither yet doth he at any time enter higher into a River then he can breath through his large Snout, for him he cannot by reason of the weightiness of his body, saith *Aristotle*.

Lib. 8. cap. 18.

Hist. anim. l. 9. cap. 46.

He stretcheth out by compassing up Jordan unto his mouth] In the vast imagination of

of his fancy he conceits that he can devour and drink up whole *Jordan* at once. *Jordan* is the greatest River of *Canaan*, running along the Land, and falling into the dead Sea which yet grows no bigger by swallowing it. Hereunto some think, that this Text aludeth. But better by *Jordan* here, (which ariseth from the root of *Lybanus*, and as some say, from a double fountain, the one on the right side called *Dan*, and the other on the left called *For*) we may understand by a *Synecdoche*, any River; and so these words are nothing else but an hyperbolical repetition of the former.

Verse 24. *He taketh it with his eyes*] It, that is, *Jordan*, which he thinks when he seeth it, to drink up at a draught; but it is better filling his belly then his eye, as we say. Others, He thrusteth his head in up to the eyes through extreme greedinesse. *Brentius* readeth it, *Oculis suis capitur ipse, decipulis perforatur nasus*; and saith, That this Creature is taken only by his eyes and nose; for otherwise he is as slick and slippery as an Eele: so is Satan (saith he) neither can we shun his wiles but by the Spirit of faith. But *Nonne hoc spumofum*? *Lusher* in one place calleth allegories, *Spumam Scripturæ*, the froth of the Scriptures: and in another, the allegorical sense is a beauteous harlot, that inticeth idle men, who think themselves in Paradise; and in Gods bosom when they fall upon such speculations. *Gregory* and others, (who have wholly allegorized this and the former chapter, applying all to the devil and Antichrist) observed not what was the state and scope of this disputation. Some read the Text thus, *Will any take him in his fight, will any pierce his nose with snares?* q. d. That is not the way to take him, or hold him when taken. He must be caught by wiles, and not by main force or open strength (See *Pliny* to this purpose) although when he is once caught, he is soon tamed *Lib. 9. c. 8. & 9* and made tractable to many uses. See *Aristotles* history of living Creatures. *Pliny* *Lib. 9. c. 46*, saith, he had seen Elephants dance on the Rope; and write Greek letters with their feet, &c.

His nose pierceth through snares] Or, *Will any bear his nose to put in snares?* Though he be apt enough to be tamed and taught, yet he will not endure halter, bridle, bit or ring in his nose; as neither will *Leviathan*, of whom the like is spoken, chap. 41. 1, 2.

CHAP. XLI.

Verse 1. *Canst thou draw out Leviathan with an hook?*]

As men use to do the lesser fishes in angling? No, as little as thou canst *burn Behemoths nose with a snare*, chap. 40. 24. *Leviathan* is a common name for all great Sea-Monsters, *Psal.* 104. 26. *Beza* and *Deodate* understand it of the Crocodile, others of the Sea-Dragon: others of the whirl-pool: But most of the Whale; in creating whereof, *Crenvix Deus vastitates & stupores*, saith One. *Pliny* writeth of them, when they swim and shew themselves, *ansare insulas putes*, you would think them to be so many Ilands. Another saith, they appear like huge mountaines; and that when they grow old they are so fat and corpulent, that they keep long together in a place, so that upon their backs (by the dust and filth gathered and condensed) grass and shrubs grow, as if there were some Ilands there; whereat Sea-men attempting to land, have cast themselves into no small dangers. Some tell us of a Whale that would have covered four Acres of ground, his mouth so wide, that he could have swallowed a whole Ship. *Virgil* calleth Whales *Monsters*; the Greeks call them, *Stygios & duels*, Wild Beasts. The Majesty and Power of the Creator, is much seen in these vast creatures. *Psal.* 74. 14. *Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.* Hereupon

Lib. 9. c. 21.

Heidfeld.

Olam.

Plin. lib. 9.

upon the Jew-Doctors have fabled, that God at first made two *Leviathans* only; the one whereof he gave to the Israelites in the wilderness to feast with, the other he hath salted up for a feast to be made for the Jewes, to be gathered together by the Messias at the end of the world. Others have turned all this, and a great part of the former chapter into allegories: whereof see chap. 40. 24. Let us by the ensuing description take notice of, 1. Gods Omnipotency, who hath made such great wonders, whereof the sea hath more store then the earth, as they know well who are conversant therein. 2. His Justice, who by these creatures oft punisheth Offenders. *Procopius* telleth us, That in his time a great Whale much infested the coasts of *Constantinople*, and did great mischief for fifty yeeres together, till at length being taken and brought to land, he was found to be thirty cubits long, and ten broad. 3. His Wisdome in making the Whale so complete in all its parts, which all have their several uses; all which are here noted and numbred; how much more are our members, yea, our very haire? 4. His goodnesse in creating such Sea-monsters for mans use and benefit in many particulars; as his flesh for meat, his fat for oyl his hide for thongs, his teeth for combs, his bones for building, mounding, Bodice making, &c. In *Africa* the Whales bones serve commonly for rafters of houses. *Leviathan* he is called of the fable joyning together of his scales and members, wherein consisteth his strength: and so doth ours in unity.

Verse 2. *Canst thou put a hook into his nose?* Canst thou ring him like a Swine, or rule him like a Bear? God can; and did *Sennacherib* that crooked *Leviathan*. *Isai.* 27. 1. & 37. 29. And doth still the Great Turk, who desireth to devour Christendom.

Or bore his jaw through with a thorn] Or twig, as men do lesser fishes, taken with an Angle, or Herrings from the fish-market. These are facetious and ironical questions that are put to *Jeh* in these five first verses: hinting to him, that although he could not do any of these things, yet God could with ease.

Verse 3. *Will he make many supplications unto thee?* As conquered Captives use to do; witnesse *Benhadad*. *1 King.* 20. 32. and *Terdater* King of Parthians, who being brought prisoner to *Nero*, thus bespake him; I come unto thee as unto my God, and will henceforth worship thee as I do the Sun in heaven; I will be whatsoever thou shalt appoint me; for thou art my Fate and Fortune, &c.

Will he speak soft words unto thee?] *Verba byssina*; as unto his Lord and Master. An elegant and pleasant *Prosopopaea*? No, his stomach is too great, to stoop so low.

Verse 4. *Will he make a Covenant with thee?*] And compound, where he cannot conquer.

Wilt thou take him for a servant for ever?] To be at thy dispose, and to do thy drudgery? *g. d.* He scorneth the motion. Before the fall, this and all other Creatures were at mans service, *Gen.* 1. 28. & 2. 19. 20. But now alas it is otherwise. Howbeit to those that are in Christ, this part of Gods lost image is in part restored, *Heb.* 2. 6. with *Psalm* 8. 4. 5. and shall be perfectly, *Revelat.* 2. 26. What singular service the Whale did *Jonas* in shipping him to Land, who knows not?

Verse 5. *Wilt thou play with him as with a bird?*] Shall he make thee sport, as those poor birds that serve as pastime for little children? Or as the foolish Emperor *Honorius*, delighted in his bird *Roma* (so he called it) at the losse whereof, when the City was taken by the Vandals, he grieved more; then at all the rest? *Indignum jans, regem avis praeferre viribus*, saith the Divine Chronologer.

Wilt thou bind him for thy maidens?] Shall your daughters tie him with a thread, which lengthning or straightning at their discretion shall make his prison either larger or straiter?

Verse 6. *Shall the companions make a Banquet of him?*] The *Cetarii* Whale-fishermen, who usually go out in companies. It was anciently held impossible, and is still perilous to take the Whale and make a banquet of him; as the tongue and some other parts of the Whale are good meat. Or, *Make a Banquet for him*; shall they feast those

those Merchants they meane to sell him to, they may get the better price for him?

Shall they part him among the Merchants?] Who might sell him out for sundry uses. See *vers.* 11.

Verse 7. *Canst thou fill his skin with barbed irons?*] *Harpagionibus*. *Heb.* *spina thornes*, *scil.* to pull him to the shore? *Opianus*, *Albertus Magnus*, *Gesner*, and others now write, how Whales are to be taken; and experience proves it to be feasible. They are sometimes cast upon the Land by the surging rage or violence of the sea, or by the ebbing thereof, left in a ford where they cannot swim, and so they become a prey to the fishermen with their guns, darts, &c.

Verse 8. *Lay thy hand upon him*] Stroke him, clap him on the back, and see if that way thou canst winne upon him, fish by force thou canst not catch and kill him. Or draw near, and offer but the least violence to him if thou darest, and he will quickly make thee repent it; so that thou wilt have little joy either to flatter him, or to fight it out with him, for he will be the death of thee.

Verse 9. *Behold the hope of him is in vain*] *Heb.* *Is. Iyng*. A man may promise himself or others to take the Whale, but how or when will he effect it? It is a misery to lye languishing at *Hopes Hospital*; and after all, to be disappointed, to labour all night, and take nothing, &c.

Shall not one be cast downe even at the sight of him?] Surely there is cause enough to be cast down, if he be so big and dreadful to behold as is reported. See the Note on *Verse* 1.

Verse 10. *None is so fierce that dare stir him up*] Unless he be ambitious of his own destruction: *cruel* (so the word here signifieth) to his owne life, which hereby he desperately casteth away. *Aristotle* telleth us, That fishes do sleep; and perhaps these greater fishes take more sleep. Now who dare awake them sleeping, or encounter them waking, and routing in the waters? None surely but a mad man.

Who then is able to stand before me?] *Est qui coram me stet*. No more surely then a man before a Whale; or a glass-bottle before a Cannon shot. Here then we have the accommodation and application of the former Discourse, which we must not look upon as cunningly devised fables, *2 Pet.* 1. 16. or read as we do the old stories of forraigne busineses, but as that wherein our selves are nearly interested and concerned, that we may give God the glory of his Power, (as here, far beyond that of the Whale or any other creature) and of his Justice, as *verso* 11. 12.

Verse 11. *Who hath prevented me that I should repay him?*] Who can tax me with injustice, who am bound to no man, but Owner of all things? If any one can say, I am beholding to him, let him prove it, and I shall readily requite it: he shall have no cause at all to complain of me as ungrateful, *Rom.* 11. 34. 35.

Whatsoever is under the whole heavens is mine] The Divil told our Saviour that all was his, and to whomsoever he would, he gave it, *Luke* 4. 6. The Pope also, (that first born of the Divil) takes upon him, as Lord of all, to dispose of Spirituall or Temporall in all Countries, as *Bonifacius* the VIII wrote to *Philip* King of France, who answered him with a *Sciat fatuitas tua*, &c. And as the Pope that then was, gave our *Henry* the Eighth's Kingdom, *primo occupavit*, to him that should first take it; but he slighted him with *O Papa & culum Diaboli in eodem sunt praedicatione*. It is for God alone to say, as *Deut.* 4. 32. I rule in the Kingdom of men, and give it to whomsoever I will. How then can I do any man wrong who am obliged to none, but all are engaged to me for all they have?

Verse 12. *I will not conceal his parts nor his power*] That therein, as in a picture of the most principal piece of my Workmanship, thou maist behold how great, and how glorious a God I am. In the year of Grace 1577, July 2. the Ship-men took a Whale not far from *Amurap*, the picture whereof was printed and published to this effect, His hide was without scales, and of a leaden colour, he was 85 foot long

long, and sixteen foot high. From his mouth to his eyes was fifteen foot, from his eyes to his fins, four foot and three fingers, &c. Such a kind of picture, or character of this Sea-monster we have here, from the most skilful hand of heaven. *Pliny* observeth that pictures of things exact and excellent, are seldom drawn but with great disadvantage. Not so this in the text, as will appear in the sequel.

Nor his comely proportion] Heb. *Nor the grace of his disposition*. i.e. *Dicam quam egregie & concinne membra ejus composita sint*; I will declare how finely and fitly all his parts are proportioned; and put together. In the most deformed Creatures (as we count them) there is no part superfluous, uselesse, or uncomely. *Deum est magnum in minimis, nec parvus in maximis.*

Verse 13. *Who can discover the face of his garments?*] That is, saith *Piscator*, Who can pull him out of the sea, wherewith he is covered as with a garment? Who can slip off his skin whilst he is alive; as men do the Eels-skin, say others? Who (as men use to do when horses are to be faddled) will take off his cloth, and set the saddle upon his back? This last is *Beza's* Paraphrase: and it suits best with that which followeth.

Or who can come to him with his double bridle?] Let it be never so large, or strong, his mouth is too wide, his jaws too strong, to be held in with bit and bridle, lest he come near unto thee.

Verse 14. *Who can open the doors of his face?*] The two-leaved-doors of his jaws, to let in a bridle? *Samson* durst venture upon a roaring Lion and rend him, as a man would rend a Kid. But never durst any such thing be done to a Whale.

His teeth are terrible round about] The Whales teeth are said to be 120. each tooth four cubits long.

Verse 15. *His Scales are his pride*] They are like so many glittering shields, wherein he puts his confidence, and takes his pride; as thinking them impenetrable.

Shut up together as with a close seal] So closed and put together, like Paper sealed with Wax, as that nothing can part them. The Jewes use to write upon the back of their sealed Letters, *Nun, Cheth, Shin*; that is, *Niddin, Cherem*, and *Shammatha*; all sorts of Excommunication to those that open them.

Verse 16. *One is so near to another, that no air, &c.*] One scale or flake is. This is more proper, say some, to the Crocodile, than to the Whale: but who can tell the several kinds of Whales, some whereof are said to have great and thick scales closely compacted as here? *Quod si squamæ Leviathan ita cohererent, ut earum opere textili densate, &c.* Let the Saints strengthen themselves by close-sticking the one to the other, as the primitive Christians did; so that the very Heathens acknowledged, that no people under Heaven did so hold together and love one another, as they; being like that *Sacra cohors*, holy band of Souldiers in the Theban Army, which consisted of *ἰσχυρὸν καὶ ἰσούριον*, of such only who were joyned together in the bonds of love: and these they esteemed the prime of all their strength in battel.

Verse 17. *They are joyned one to another, &c.*] They are lapt over one another, like tiles on a house. See the Note on *vers. 16.*

Verse 18. *By his neesings, a light doth shine*] When this dreadful Monster sneezeth, or snorteth, fire breaketh out at his eyes and nose. By this neezing of the Whale is meant the abundance of white frothy water which he casteth forth at his nostrils.

And his eyes are like the eye-lids of the morning] Bright and beamy. *Olavi* writeth of the Norway Whales, that their eyes shine in a dark night like a fire: so that Marriners have oft thought, when they have seen them, that they saw a great fire.

Verse 19. *Out of his mouth go burning Lamps*] This and those that follow are all hyperbolical expressions. Here he is brought in as a spit-fire, as the Devil was wont to be in Playes and Pageants. And by this passage, some conjecture, that not the Whale, but the Sea-dragon is here described. Let it be what it will, it must needs be a great heat within this great Fish, that sendeth forth, as it were, burning lamps,

and sparks of fire; and a strong sulphurous breath he must have like the out-bursts of *Ætna*, by this description. *Aristotle* saith the Whale is of an hot fiery nature, and that he hath Lungs, and breatheth: a pipe or passage, also he hath in his fore-head, wherewith he throweth out the water he hath taken in, either by his breathing, or eating. This transparent water thus with a force thrown up against the Sun-beams, may bear a shew of lightning, or burning lamps.

Verse 20. *Out of his nostrils goeth smoke, &c.*] Whiles his meat heateth in his stomach for concoction; as if fire were put under some great reaking pot or Caldron boyling: Heb. *blown*; for of blowing comes boyling.

Verse 21. *His breath kindleth coals*] Or, would kindle coals (as a Smiths bel-lows) if there were any to kindle. Such a kindle-coal was *Armin* and *Hildebrand* of old: the Jesuites at this day, and not a few others, *Prov. 26. 21. Es. 33. 10. your breath as fire shall devour you.* Some mens tongues are like Gun-powder, which touched with the least spark, will instantly be in the face, *1 Sam. 3. 6.* A flame goeth out of their mouths, enough to set the whole course of Nature on fire.

Verse 22. *In his neck remaineth strength*] *Aristotle* saith, that among Fishes, the Dolphin, Whale, and such as breathe; have necks proportionable to their bodies. The word rendered *remaineth*, is in the Hebrew, *lodgeth*, or *abideth all night*: so spoken, saith *One*, because the Whale, as also the Dolphin, sleepeth with his head erected above water.

And sorrow is turned into joy before him] i. e. He knows no sorrows, he fears no hurt, but alwayes rejoiceth, bearing himself bold upon his strength, God having made him to sport in the sea, *Psal. 104. 26.* Others read it, *And before him daunceth fear*; *Pavor & Pallor*, (*Tullius Hostilius* his two gods) men dance, or start for fear.

Verse 23. *The flakes of his flesh are joyned together*] Heb. *The fallings*, or the *Metall refuse* and vilest parts, as the word is rendered, *Am. 8. 6.* Now if God be so punctu-
al in the description of these also, can any one think that he hath let passe any thing in the holy Scriptures; that belong to our Salvation? What need is there then of hu-
mane traditions?

They are firm in themselves] Heb. *Moutson*. Firm they must be, because so joyned together. *Via unita fortior*; but diffention is the mother of dissolution. *England* is a mighty Animal (saith a great Politician) which can never die, except it kill it self.

They cannot be moved] Or, *He cannot be moved*. He may say, as *Terminus* of old, *Nulli cedo*; I give place to none, unless I please.

Verse 24. *His heart is as firm as a stone*] He is corpore & corde validissimus. Of the sword-fish, *Plutarch* saith, that he hath a sword, but not an heart to use it. But the Whale hath courage to his bulk; his heart is as firm as a stone, as his head (saith *Scaliger*) is as hard as a flint. In the hearts of some creatures, saith *Aristotle*, is found a bony, or gristly hardnes; but the Whales heart is all as it were a bone; and this bone as a stone.

As a pair of the neather milstone] *Meta*, upon which the whole weight lyeth: the Greek call it *ὄρεα μωλίδος*, *Mat. 18. 6.* the *Mill-Axe*, because it is the bigger and harder of the two. The vulgar here for the neather *Mill-stone*, hath the *smiths-Avil*, which by hammering, is made harder.

Verse 25. *When he raiseth up himself, the mighty are afraid*] When he shewes himself like some moving mountain upon the surface of the water, the most assured Pilotes or passengers are seized with fear of death, and seek to make peace with God, as those Marriners did, *Jon. 1. 5, 6, &c.*

By reason of breakings] *Broughton* reads *flourishing*. *They purge themselves*] *Expian* se, they beg pardon of sin, and prepare to die. Others render it *aberrant*, they are dispirited; and know not what course to take. Others again, *they purge downwards*, their retentive faculty being weakened with fear, they let go their excrements: as *Loper* the traytour did, when he was upon his tryal before the Lords of the Council: and as God somewhere in *Ezekiel* threatneth his rebels, that for fear of his displeasure they shall not be able to hold their water.

Verse 26. *The sword of him that layeth at him cannot hold*] So close are his scales, so thick his skin, that there is no wounding of him. There was not of old, it seemeth,

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But

But now there is a way found of shooting and piercing of him, so that he dieth with an horrible noise, and out-cry.

Nor the Harbergeron] A defensive weapon will be as uselesse, as those other offensive: for the Whale will foot-swallow up the armed, as well as the unarmed.

Verse 27. *He esteemeth iron as straw, and brass as rotten wood*] He makes nothing of anything that shall be done against him. Bears and Lions may be wounded with hunting-weapons: other Fishes with Eele-spears, and the like: not so the Whale, or not so easily.

Verse 28. *The arrow cannot make him flee*] Heb. *Sons of the bow, as chap. 5. 7.* Sparks are called *sons of the coal*. Arrows were then as much in use as bullets are now.

Sling-stones are turned with him into stubble] Those stones which the sling casteth with so much force, make as little impression upon his body, as a feltraw would, which the hand of a child should push.

Verse 29. *Darts are counted as stubble*] When any thing in the Decrees or Decretals likes not the Pope, he sets *Palea*, that is, stubble upon it; or *Hoc non credo*: so doth this Leviathan upon all kind of weapons, he flightes them. The word here rendered *darts*, is as strange, as the weapon it signifieth is to us unknown, *lapides balistæ*, an engin, whereby great stones were thrown against Walles or Towers (as now Cannon-bullets) to make a breach in them. *Catapultæ, aries vel simile aliquod tormentum*. Be they what they will, the Whale fears them not, no though they were as terrible to others, as those two great pieces of Ordnance call by *Alphonso Duke of Ferrara*: the one whereof he called *the Earthquake*, the other *Grandiabolo*, the great Devil.

Verse 30. *Sharp stones are under him*] Heb. *Sharp pieces of the pot's beard*, which prick him no more than if he lay upon the softest couch; so hard is his belly.

He spreadeth sharp-pointed things upon the mire] When he might lye softer, he storts it: as our hardy forefathers some two or three hundred years agoe, who ordinarily lay upon straw-pallets covered with canvas, and around log under their heads instead of a bolster. As for pillows, they said they were fit only for women in child-bed, &c.

Verse 31. *He maketh the deep to boyl like a pot*] He troubleth the whole Ocean: he maketh a mighty commotion in the sea; when he roulis himself therein upward and downward, and calis up water on high thorow a certain conveyance, that he hath in his head.

He maketh the sea like a pot of oyntment] Turning it into a foam, like the scum of a Boyling pot. *Beza* rendreth it thus, *He maketh the sea like a Mortar, wherein colours are beaten*: that is, the whirling of the water is like unto a quern that is turned round of the painter, to temper his colours.

Verse 32. *He maketh a path so shine after him*] A Ship doth so much more a whale. *One would think the deep to be hoary*: By reason of the white shining foam left behind him.

Verse 33. *Upon earth there is not his like*] Heb. *There is no comparison of him*: Much was said before of Behemoth, but Leviathan is far beyond him for hugeness and strength: which yet *Mercer* noteth to be the work of God, and not of Nature, *quod humor solvas & infirmet*; and therefore in reason earthly creatures would be harder and stronger, than those in the sea.

Who is made without fear] He seems not to come into the world but to fear nothing, and to defie all things. No creature carrieth it self so stately or stoutly as the whale.

Verse 34. *He beareth all high things*] As far below him (be they never so excellent) both for balk of body, and stoutnesse of minde.

He is a King over all the children of Pride] Or, *Over all the wild creatures* (so *Trinitinus* and *Buxtorf* interpret it) which are proud and do domineer over the tame ones, no lesse then Leviathan if he were amongst them, would do over them.

CHAP.

CHAP. XLII.

Verse 1. *Then Job answered the Lord, and said.*]

After that he had been so plainly and plentifully convinced by Almighty God; 1. That he was far short of him in eternity, Wisdome, Power, Providence, &c. 2. That he could not stand before Behemoth and Leviathan the works of his hands; Job yeeldeth, submitting to Gods Justice, and imploring his Mercy; so effectual is the word of Gods grace in the hearts of his Elect. It had need to be an elaborate speech that shall work upon the conscience, such as was this afore-going. *Vide etiam quid afflictio faciat, faith Mercer*. See here also the happy fruit of an affliction sanctified. *By this shall the iniquity of Jacob (of Job) be purged; and this is all the fruit, to take away his sin, Iſai. 27. 9.* To make his works full, *Rev. 3. 2.* Job had repented before, *chap. 40. 4. 5.* but not so completely. *Dico his narrari penitentiam Jobi plenam, faith Piscator*: Here he doth it thoroughly by a deep and down-right repentance, such as was never to be repented of.

Verse 2. *I know that thou canst do every thing*] Gods power is either *Abſolute* or *Adſutal*. By the former he can do every thing, make a world, and unmake it in an instant; of stones raise up children to Abraham, &c. By the latter, whatsoever he willeth, that he doth both in heaven and in earth, and none can withstand him. This Job knew before, but now better, became by experience, and unquestionable evidence given in by Gods own mouth. And although this be but a short acknowledgment of Gods Power and Justice, yet is it well accepted, as proceeding from a true sense of faith. *Neque exigit Deus à nobis multa verba, sed multam fidem.*

And that no thought can be with holden from thee] *Te non solum omnia posse, sed & omnia nosse*; That thou art not only Omnipotent, but Omniscient; and that not so much as a thought of any mans heart (which also is of thy making) can be hid from thee; sith which waysoever he turneth him, he shall find thee both potent and present. The words may be read thus, And that no thought of thine can be cut off or hindered. Having spoken of Gods power, he speaketh of his thoughts, to teach, faith Calvin, That Gods Power and his Will are things inseparable, his mind and hand agree together; the one to determine, the other to effect.

Verse 3. *Who is he that hideth counsel without knowledge?*] *Quis iste est, inquit* Who is he, faith thou (*chap. 38. 2.*) that hideth counsel, &c. so *Tremellius* rendreth it. *Is ego ipse sum*, I am the very man that have done it, and now would as gladly undo it again, by an humble confessing and disclaiming mine own folly therein, and by applying those words of thine to my self, with an holy indignation; for therein thou hast fully met with me.

Therefore have I uttered that I understood not] I have rashly and imprudently, yea, gracelessly and impudently spoken of thy judgements, and desired to dispute with thee; daring to reprehend that which I did not comprehend, and to passe my verdict on things which I was not versed in. *Things too wonderful for me which I knew not.* Broughton reads thus, *Therefore I tell, that I had not understanding*; that is, I confess I have sinned, but I did it ignorantly. And so he makes way to the ensuing Petition, That God would hear him, and teach him better things.

Verse 4. *Hear I beseech thee, and I will speak*] We have had his confession follow now his Petition here, his Humiliation and Reformation, *verse 6.* These are the parts and properties of true repentance, that fair daughter of a foule mother, Sin. But had not Job promised to speak no more, to proceed no farther, *chap.*

Yyy 2

484.3

Acumina ves-

Hollinbed.

Plin. lib. 9. c. 3. & 6.

Merit.

Parem in eo of-

se voluntatem et

facultatem.

Mercer.

Adversus 9

et id est. Sep.

Nempe ego. Ti-

gurin.

Sapientia. 11.

Pa. 2. 34

Idcirco iudico

id est. Merc.

40.4.5. How then doth he say here, I beseech, and I will speak: The answer is easie; he would speak no more so rashly, and unadvisedly as he had done, to Gods dishonour, and the offence of his best friends. But he would not spare to *Speak Supplications*, as here, and to set forth his humble docility to give glory to God, and to take shame to himself, &c. such a silence he knew would be sinful and favour of a *dumb divel*. He therefore addresseth himself to God, 1. For audience and acceptance: 2. For advice and direction: In all which, he renounceth his owne wisdom, and delivereth himself up wholly to God, to be taught and led into all truth and holinesse. The matter we see, is well amended with *Job*, since challenging God into the Schooles, he once said, *Then call thou me, and I will answer; or let me speak, and answer thou me*, chap. 13. 22. So afterwards Peter, when penitent, turned his *crowing* into *cringing*; and Paul, his breathing out threatenings against the Saints, into, *Lord, what wilt thou have me do?* Act. 9. 1.6.

I will demand of thee, and declare thou unto me [As a dutiful and docible Scholar, (who should be *Zetulus*) I will ask these questions, and hang upon thy holy lips for an answer.

Verse 5. *I have heard of thee by the hearing of the ear* [God hath ordained, that as death entered into the world at first by the ear, poisoned by that old Man-slayer, *Genes. 3.* so life shall enter into the soul by the same door: for it is, *Hear and your soul shall live*, *Mat. 5. 3.* And, *The dead* (in sins and trespasses) *shall hear the voice of the Son of God* (sounding in his Ordinances) *and shall live* the life of grace here, and of glory hereafter, *John 5. 25.* This great mercy *Job* had received, and he thankfully acknowledgeth it: But behold a greater.

But now mine eyes have seen thee [Not only in the temple and whirl-wind, those clear testimonies of thy presence, but by some other special, glorious apparition (so some think) and by a Spirit of Prophecy (as the Hebrewes would have it) by the inward teaching of thy Spirit howsoever, as *Varatius* senseth it, *Et quando Christus Magister quamvis discitur quod docetur*; saith *Austin*. When God by his Spirit taketh in hand to teach a man, he soon becometh a skilful Scholar. *Nescit tarda molimina Spiritus Sancti gratia*, saith *Ambrose*. The Spirit is not long in teaching those that commit themselves to his tuition. The hypocrite knowes God but by hear-say, as a blind man knoweth colours; such may say as those in the Psalm, *Anus divinus famam*, something we have heard, and some confused notions we have got concerning God and his will; but they are merely *disciplinatory*, but not *intuitive*, id est, *Per speciem Propriam*, &c. Such as transforms the soul into the same Image; it is not that *claritas intellectus que parit ardorem in affectu*. That light in the understanding that kindleth the affections. *Job* was such, witness his next words.

Verse 6. *Wherefore I abhor my self* [Aspernosa illa; so *Tremellius*: I utterly dislike those my former base and bald conceits of thee, my hard and unflattering speeches, mine impatient and imprudent carriages. *Horreo quicquid de meo est; ne meum sim*, as *Bernard* expresth it. *Reprobo meipsum*, so *Brontius*: I do utterly reject my selfe, I condemn mine own folly: I eat those words of discontent at thy righteous proceedings, *Digna sanè que per jugulum redeant. Abicio viam meam*, so *Mercer* and *Lavater* render it. I cast away my life, and look upon it as lost, if thou shouldst take the forfeiture: I humbly put my self into the hands of justice, yet in hope of mercy.

I repent in dust and ashes [As in an expresse and publick penance. I throw my self here upon the ground, I put my mouth in the dust, *Lam. 3. 24.* *Canitum in immundo persum pulvere turpo*, I sprinkle dust and ashes upon mine head, in token, that I have deserved to be as far under ground, as now I am above ground; I repent my presumptuous misbehaviour with as lowly a spirit, as ever I sinned with an high. Lo this was *penitentiam agere, quod est pro malo bonum reponere*, saith *Brontius*: This was true repentance to change evil for good; as piety for blasphemy, chastity for fornication; charity for envy, humility for pride, Christ for Satan, and Reformation is the last Repentance, saith *Luther*: Such as so repent, are sure of comfort. The word here rendered, *I repent*, signifieth also to take comfort, as *Ezek. 33. 31.*

Displicio mihi-
metipsum, ac per-
venio ut aliter
dixissem ac se-
ciscem. *Lavater*.
Jerem. 6. 26.
and 25. 34.
Virg. Æneid.
lib. 12.

zek. 32. 31. It is repentance unto life, *Acts 11. 18.* and such as accompanieth salvation, *Hebr. 6. 9.* Neither is it wrought in any man but by a saving sight of Almighty God in his Greatness and Goodness; such as may make him at once to tremble and trust; as *Job* did here, and *Isaiab chap. 6. 1. 5.*

Verse 7. *And it was so, that after the Lord had spoken these words to Job* [And *Job* those other again to God, it soon repented the Lord concerning his servant. *Pro magno delicto parum supplicii satis est patri*. A little punishment is enough to a loving father for a great fault. *Comfort ye, comfort ye my people, saith the Lord* — for (alas!) *they have received of my hand double for all their sins*. So it seemed to him who is all bowels, and who in all their afflictions is equally afflicted. God weeps on his peoples necks tears of compassion; they weep at Gods feet tears of compunction. Oh beautiful contention!

The Lord said to Eliphaz the Temanite [Because he was the antienter man of greatest Authority, and he that passed the heaviest censures upon *Job*, doing enough to have driven him into desperation.

My wrath is kindled against thee [Thus God palleth not sentence on *Job* side, till he had first angrily repressed and reprehended those three friends of his, who had assailed him without all right and reason. Let Gods servants hold out faith and patience: Sooner or later they shall be righted.

And against thy two friends Bildad and Zophar [Who stuck so close to thee and chimed in with thee, against a better man than any of you all. As for *Eliphaz*, he is neither commended here, nor condemned. He spake well for the main, but many times took *Job* at the worst, and misconstrued his speeches. He is therefore punished (as Ambassadors are used to be when they commit undecencies) with silence, which is the way royal to correct a wrong. The other three had great cause to be much troubled and terrified at that short, but sharpest speech of God, *My wrath is kindled against you*: for, *who knoweth the power of Gods wrath*, saith *David*: It is as the Messenger of death, and Harbinger of hell. God never said so much to *Job*, in all those long and large speeches he made unto him, for he knew that milder words would do, and he loveth not to overdo.

Trent.
Isai. 40. 1. 2.

Psalm 90. 11

Ille dolet quoties cogitur esse servus.

By the way observe, That although these three had offended more than *Job*, yet he was afflicted, and they escaped free. Judgement beginneth at Gods house; neither have any out of hell ever suffered more than those Worthies, of whom the world was not worthy, *Heb. 11.*

For ye have not spoken the thing that was right [And yet they seemed to be all for God: and to plead his Cause against *Job* throughout. But as in some things they were much mistaken, so they had their self-respects, and were much hyassed in their discourses. Hypocrites and Heretikes (saith *Gregory* here) seem unto men more righteous, but God accepteth them not for all their plausible pleas, and specious pretences. *Luke 16. 15.* Ye are they (said our Saviour to the Pharisees) who justify your selves before men, but God knoweth your hearts, for that which is highly esteemed amongst men is abomination in the sight of God.

As my servant Job hath [They also were Gods servants, but because they had lent Satan their service against *Job*, and drawne from him many passionate speeches, they are for a punishment set by after a sort; as *David* also was when he had numbered the people, *2 Sam. 24. 12.* Go and say unto *David*. Now 'tis plain *David*, who was wont to be my servant *David*, *2 Sam. 7. 5.* That *Job* is called Gods servant, (and that emphatically and exclusively) is a very great honour done him upon his repentance, and the like was done to *David* and *Peter*.

Verse 8. *Therefore take unto you now seven bullocks* [God reproveth not his for any other end, but that he may reduce them, and be reconciled unto them. The Sun of righteousness loveth not to set in a cloud.

Drinck

*Dejectis ut releves & premis ut solatia praestes.
Enscat, ut possit vivificare Deum.*

Seven Bullocks, and seven Rams.] A great Sacrifice, whether we look to the greatness of the Cattle, or the number; (especially if each of them were to bring seven of each sort as some understand it) to shew the greatness of their sin, in not speaking right things of God and Job, though of a good intention, and with a very faire pretence. Seven of each they were to bring, which is noted for a number of perfection; and this pointed them of old (for the Ceremonial Law was their Gospel) to the complete perfect Sacrifice of Jesus Christ, the Lamb slain from the beginning of the world, every way sufficient to expiate their sinnes, and to save them from the wrath to come. Its assured them also, that God was through Christ perfectly satisfied, and pacified toward his faithful people.

And go to my servant Job.] Who was to do the honourable Office of a Priest for them (as before the Law Abraham did, and Melchisedech and others) and is thrice in this verse called, *Gods servant*; for honours sake; to the end that his friends might the more respect him, whom before they had vilipended, and be reconciled unto him, whom before they had wronged.

And offer up for your selves a burnt offering.] *Holocaustis holocaustum*; a whole burnt Offering: Where we must not imagine, that God took delight in the smell or rather stench of the burnt beasts hides and all, but in the faith of those that offered them, who also were hereby in mind of their sins (for which they had deserved to be burnt in hell) and of their duties, to mortifie their earthly members and to present their bodies a living Sacrifice, holy, acceptable unto God, Rom. 12.1.

And my servant Job shall pray for you.] Which as he could do very well, Ezek. 14.14. so he should now do, to shew his hearty reconciliation; but should have little availed for them, had not they repented; and believed, and prayed for themselves. For the *just shall live by his faith*; and it is a great vanity in some great Papists, who presume to live loosely and basely, because they have hired some hedge-Priest to say a certain number of prayers for them daily.

For him will I accept.] *scilicet*. Through the Office and person of my Son, which herein he resembleth. The High-Priests Office was, 1. To expiate the sins of the people. 2. To intercede and make request for them. Christ is the High-Priest of the New-Testament; in whom the Father is well pleased, and through whom he will deny nothing to his humble Suppliants, for themselves or others.

Left I deal with you after your folly.] Heb. *Left I work foolishness with you*; that is, (saith Beza) left I so behave myself toward you, as your foolishness doth deserve. Or, left I so handle you, that you may think me no wiser then I should be sith you have seemed so to rough-hew Job out of zeal to me. Thus to the forward God seemeth to deal forwardly, Psal. 18.27. *Tremellius* rendereth it not *folly* but *baseness of offence*; others, *disgrace*.

In that ye have not spoken, &c.] And if for hard words and ill language, good men may suffer, what shall become of such, as both with virulent tongues, and violent hands, set against such as fear God?

Verse 9. So Eliphaz the Temanite, &c.] Here was *repententia ex fide constans* faith Brethren, the repentance of faith, the obedience also of faith readily yielded. Had not these been good and godly men, they would have stuck at the cost of so great a Sacrifice, they would also have scorned to have sought to Job, whom they had so much slighted, and to beg his prayers of whom they had so ill deserved. But they had not so learned Christ. God they saw well was greatly offended, and Job highly accepted; glad therefore were they by any good means to ingratiate, each of them saying to God for himself, as he did unto Cesar,

*Iussu sequi tam velle mihi quam posse necesse est.
Omnes trahis secum Numinus ira malum.*

The

The Lord also accepted Job.] Whether he testified his good acceptance by consuming his Sacrifice with fire from heaven, is uncertain. 'Tis enough for us to know, that he shewed himself reconciled unto them, and well pleased with Job's prayer for them, and their own prayers joyed no doubt with his, and proceeding from faith in the Merits and Mediation of Jesus Christ. And hitherto Gods desire served tence, whereby all the strife was graciously ended, and all parties happily and heartily reconciled. What became of Satan a chief Actor in this Tragedy, we read not; *Vilius enim abiit*. And as God would not once call him to account, when he had beguiled our first parents, Gen. 3. because he meant him no mercy: so here he never mentioneth him, as being judged already, and by Job bravely worsted and defeated. All that we find of him is, that his commission to vex Job any farther, was now taken away, for so it followeth.

Verse 10. And the Lord turned again the Captivity of Job.] He took him out of Satans clutches, who had hitherto held him prisoner, as it were in the hands of poverty, sickness, sorrow, contempt, distress, &c. Whether all at once, or by degrees, God did all this for him, it skills not. Upon his prayers for his friends (which was no small evidence and effect of his Piety and Charity): it appears, that God did all this that followeth for him. So true is that of Solomon, *The reward of humility, and of the fear of the Lord, is riches, and honour, and life*. Prov. 22.4.

When he prayed for his friends.] According to that of the Apostle Paul, *Bring difamed ones pray*. This is an high degree of Christian perfection, which but few attain unto, as Merlin here bewaileth it; *O raram & singularem virtutem, &c.* And another well observeth, That God gives and forgives, according as man forgives his neighbour.

Alas the Lord gave Job twice as much, &c.] Understand it both of Goods and Graces; which though he never parted with, yet by trial and experience he found them much increased. As for outward things it is nothing unusual for men to recover and recruit as far as God seeth fit.

*Multasque varinq; Labor mutabilis aevi
Retulit in melius: multos alternavit enses
Lusit, & in solido turmas fortuna locavit.*

Virg. Aen. 1.1

The best way is to hang loose to these things below, not trusting in uncertain riches, but in the living God, 1 Tim. 6.17. who will be our exceeding great reward, and give to his Sufferers an hundred fold here, and eternal life hereafter, Mat. 19.29. *Optandum nimirum est iactura quae lucra magno pensatur*, saith Agricola. It is doubtlesse a lovely losse that is made up with so much gaine. Well might Saint Paul say, *Godlinesse is profitable in all things*, as having the Promise of both lives, 1 Tim. 4.8. Well might Saint Peter call it, *the Divine Nature*, 2 Pet. 1.3. For as God brings light out of darkness, comfort out of sorrow, riches out of poverty, &c. so doth Godlinesse. Let a man, with Job, bear his losses patiently and pray for his enemies that wrong and rob him, and he shall be sure to have his own againe, and more, either in money or moneys worth, either in the same or a better thing: contented Godlinesse shall be great gaine to him, 1 Tim. 6.6. Besides heavens happiness, which shall make a plentiful amends for all. The Rabbins would persuade us, That God miraculously brought back again to Job the self-same cattle, that the Sabaeans and others had taken from him, and doubled them. Indeed his children, (say they) therefore were not doubled unto him, because they perished by their own fault and folly, as one of his friends also told him. But of all this nothing certain can be affirmed: and they do better who say, That his children being dead in Gods favour, perished not, but went to heaven; they were not lost but laid up; so that, before God, Job had the number of his children doubled: for they are ours still, whom we have sent to heaven before us; and Christ at his coming shall restore them unto us, 1 Thessal. 4.14. In confidence whereof faithful Abraham calleth his deceased Sarah, his dead; That I may bury my dead out of my sight. Gen. 23.4. and

Mercor.
Plagium ignominia.

Lucas.
Ovid.

and so she is called eight several times in that one Chapter, as *Parvus* hath observed.

Verse 11. *Then came there unto him all his brethren*]. Then; when God had begun to restore him. As his adversity had scattered his friends, so his prosperity brought them together again. This is the worlds usage.

*Dum fueris felix multos numerabis amicos:
Tempora si fuerint nubila, solus eris.*

Summer-birds there are not a few: Samaritans, who would own the Jewes while they flourished; but otherwise disavow them; as they did to *Antiochus Epiphanes*: Rich *Job* had many friends, *Prov. 14. 20.* *Qui tamen persistebant amicitia sicut lepus iuxta tympanum*, as the Proverb is. All this good *Job* passeth by, and forgetting all unkindnesses, magnificently treateth them; as *Isaac* in like case, had done *Abimelech* and his train, *Gen. 26. 30.*

And did eat bread with him in his house]. It's likely they came with their cost to make *Job* a Feast of comfort, such as were usual in those dayes, *Jer. 16. 7.* *Ezek. 24. 17.* But whether they did or not, they were welcome to *Job*; who now never upbraids them with their forsaking of him in his distresse (which yet was then a great grief to him) but friendly re-embaceth them, and courteously entertaineth them. This is contrary to the practice of many fierce and implacable spirits in these dayes, whose wrath, like that of the Athenians, is *deivus*, long-lasting; and although themselves are mortal, yet their hearts are immortal.

And they bemoaned him]. They condoled with him, and shook their heads, as the word signifieth, not by way of deriding him, as once they had done, *chap. 16.* but of sorrow for their former deserting him, and assurance that they would henceforth better stick to him in what estate soever.

And comforted him over all the evil &c.]. So they should have done long before: A friend is made for the day of adversity; but better late than never. *Nam quam sanè serò si serò.* See here, saith *Brentius*, the change of affaires, and the right hand of the Most High, and learn the fear of God; for as he frowneth or favourerth any man, so will the world do.

Every man also gave him a piece of money]. Or, a Lamb to stock him againe. *Beza* rendereth it, *Some one of his Cattle*, and paraphraseth thus: Yea, every one of them gave him either a sheep or an Ox, or a Camel, and also an Ear-ring of gold; partly as a pledge of their good will and friendship renewed toward him, and partly in consideration and recompence of that losse, which he had before by the will and fore-appointment of God sustained. *Honoraria ostulerunt*, saith *Junius*, they brought him these presents as Pledges of their love and observance; for so were great men wont to be saluted with some gift, *1 Sam. 10. 27.* *2 Chron. 17. 5.* And the same custome was among the *Perfians* and *Parthians*, whose Kings might not be met without some token of congratulation, and Symbol of Honour.

And every one an Ear-ring of gold]. *In aurem aureum*, an Ear-pendant of gold, at the Receipt whereof, *Job* might well say as the Poet did,

Σὸν μὲν τὸ το σμικρὸν, ἡμῶς δὲ μέγα.

To thee this is a small matter, but to me a great.

Verse 12. *So the Lord blessed the latter end of Job*]. According to *Bilbadi* Prophecy, *chap. 8. 7.* And *S. James* his useful observation, *chap. 5. 11.* *Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* If he afflict any of his, it is in very faithfulness, that he may be true to their souls, it is also in great mercy, that he may do them good in the latter end; and this they themselves also shall both see and say, by that time he hath brought both ends together, *Psalm. 139. 71.* Be ye therefore patient, stablish your hearts, *James 5. 7.* Patient *Job* had all doubled to him. *Joseph* of a Slave became his Masters Master.

Valens.

Valensman lost his Tribuneship for Christ, but was afterwards made Emperor. Queen *Elizabeth* of a prisoner, became a great Princess. But if God deny his suffering servants Temporals, and give them in Spirituall, they have no Cause to complaine: One way or other they shall be sure to have it. Great is the gain of Godliness.

For he had fourteen thousand sheep, &c.]. Cattle only are instanced; because therein especially consisted the wealth of that Country; but other good things also doubtlesse were doubled unto him, as his family, possessions, grounds, houses, and especially Wisdom to make a good use of all: for commonly *Stultitiam parit opes*; and what's more contemptible then a rich fool, a golden beast, as *Calanchi* called his father in Law *Syllanus*.

Verse 13. *He had also seven sons, and three daughters*]. Whose perfections sweetened the sorrow which the losse of the other had caused him.

Sic uno avulso non deficit alter Aureus.

Virg.

Ten children he had in heaven, and ten on earth. See the Note above on *vers. 10.* The Lord well knew that wealth would be nothing so comfortable to *Job*, unless he had children to leave it to, *Gen. 15. 2.* His wife therefore returning to her duty from which she had swerved, became fruitful at an age well advanced; for we read not of any other that he had.

Verse 14. *And he called the name of the first, Jemimah*]. That is, *Day-bright* from her orient and glittering beauty; *q. d.* fair as the day: *Cant. 6. 10.* the Church is said, to look forth as the Morning, fair as the Moon.

And the name of the second, Kezia]. That is, *Cassia*; a kind of Spice, whereof there are three sorts, saith *Discorides*, but all very sweet, and send forth a most pleasant smell, like that of the Rose. This second daughter therefore seemes to be so named from the sweetness of her breath, or perhaps of her whole body, proceeding from the goodness of her constitution, as it is reported of *Alexander the Great*. So sweet smelling *Smyrna*; the best of all the seven Churches of *Asia*, *Revel. 3.*

And the name of the third, Keren-happuch]. That is, the Horn of beauty, (better then that which is borrowed) and of abundance; as whose cheeks Nature had painted with a most pleasing Vermillion, far beyond any artificial tincture, which she had no need of, *Disce omnes aliarum sucos & venere superans*. Some interpret it, the horn of conversion; and think, That *Job* herein would expresse and memorize *Psalm. 139.* the strange turn and alteration of his condition, as *Joseph* did, *Gen. 41. 51, 52.* But the Chaldee Paraphrast, the Jew-Doctors, and most of our Expositors, are for the former Interpretation, favoured also by the words following:

Verse 15. *And in all the Land there were no women found as fair, &c.*]. Beauty though but a *vanitas* fragile, and one of the gifts of Gods left *Prov. 3. 16.* yet is it the Flower of virtue, as *Chrysippus* called it; one of the greatest excellencies of *Plat.* Nature, and singular degree of Gods Image in man, as Another. And although vertue is — *Proprio contenta theatro*, yet to others

Gratior est pulchro veniens in corpore virtus.

That Vertue hath a better grace,
That shineth from a beauteous face.

Such probably were *Job's* Daughters, not fair and foolish, as those Daughters of *Jerusalem*, *Isai. 3.* but adorned with all variety of Moral vertues, as a clear Skye is with Stars, as a Princely Diadem with Jewels. Hence their good father so affected them; thus he

Gave them inheritance among their brethren]. Making them co-heirs with him in his estate, which as it was an extraordinary expression of his love to his daughters; so it importeth, as some think, a desire in him to have his daughters live still with him amongst the rest of his family: either for that he was loath to part

Z z z

with

Sen. Epist. 17.

Theog.

Deut. 8. 16.

Val. Max. Chri-
stian pag. 308

with them, (the like whereof is reported of *Charles the Great*, who being asked, Why he did not bestow his daughters in marriage, answered, That he could not be at all without their company) or else as fearing lest they should be defiled with Idolaters, which peradventure, out of *Job's* family, were ordinary in that Country.

Pliny tells of one
Xenophilus, who
lived 106 years
without sickness
Lib. 7. cap. 5.

Verse 16. *After this lived Job an hundred and forty years. &c.* And this was not the least part of his happiness. Length of dayes is a piece of Wifdoms wages. *Prov. 3. 16.* And what a mercy, *Eccecl. 12.* or a good old age is, hath been before noted; See *chap. 5. 26.* For a short braid of adversity, *Job* had an hundred and forty years health and prosperity: Like as *Joseph* for his thirteen years of slavery and imprisonment, had fourscore years liberty, prosperity and preferment. *Who would not serve thee, O King of Nations?*

And saw his sons] Who doubtless were good and towardly (though nothing is said of them) agreeable to their education, and answerable to *Job's* former children, *chap. 1.*

And his sons sons] To his great joyes increase.

Even four generations] *Joseph* saw but three, *Gen. 50. 23.* If God deny this happiness to any of his, yet he hath promised them a *Name in his house better then of Sons and Nephews*, *Isai. 56. 3.*

Verse 17. *So Job died, being old and full of dayes*] How long he lived, we know not. The Rabbins say, above two hundred years, which was longer then either *Abraham* or *Isaac* lived: of both whom it is likewise said, that they were *saturis diurnis*, sated with this earthly life, and desirous of life eternal. To those old men that would yet live longer, we may say,

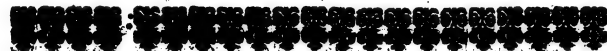
Lucret.

Cur non ut satur vita convivia recedis?

It is enough Lord, said *Elias*; I desire to be dissolved, said *Paul*: Go forth, my soul, go forth to God, said *Hilarion*: What make I here, said *Monica*. *Job* is now as willing to dye as ever he was to dine: he is satisfied with dayes, saith the text, not as a meat loathed, but as a dish, though well liked, that he had fed his full of.



Laus Deo in Aeternum.



A
COMMENTARY
OR
EXPOSITION
Upon the Book of
PSALMS.



The Book of Psalms] So Christ calleth it, *Luke 20. 42.* the Hebrew word signifieth *Hymns*, or *Praises*; because the greater part of these Psalms serve to set forth the praise of God. This title seemeth to be taken from *Psal. 145.* called *Dauids Hymn*, or *Psalme of Praise*; so highly prized by the ancient Hebrews, that they pronounce him an Heir of Heaven, who shall three times a day devoutly repeat it. The Greeks call this Book the *Psalter*; and deservedly give it many high commendations; as that it is the *Souls Anatomy*, the *Laws E-*

pitomy, the *Gospels Index*, the Garden of the Scriptures, a sweet Field and Rosary of Promises, Precepts, Predictions, Praises, Soliloquies, &c. the very Heart and Soul of God; the Tongue and Pen of *David*, a man after Gods own heart; one murmur of whose *Michtam*, or *Maschil*, one touch of whose heavenly Harp is farre above all the buskind Raptures, garish Phantasms, splendid Vanities, Pageants, and Landships of prophaner wits; farre better worthy to be written in letters of Gold, than *Pindars* seventh Ode in the Temple at *Rhodes* (though *Politian* judged otherwise, like a Wretch as he was) and farre more fit to have been laid up, as a rare and precious Jewel, in that *Persian* Casket, embroydered with Gold and Pearl, than *Homers Iliads*, for which it was reserved by great *Alexander*. But that Cock on the Dunghil never knew the worth of this peerles Pearl; as did our good King *Alured*; who himself translated the Psalter into his own *Saxon* Tongue; and as the Emperour *Andronicus*, who caused this Book to be bound up in a little Volume by it self, to serve as his Manual, and attend him in his running Library: for therein he found amulets of comfort, more pleasant than the Pools of *Helbon*, more glorious than the Tower of *Lebanon*, more redolent than the Oyl of *Aaron*, more fructifying than the dew of *Hermon*, as one expresseth it. All the latitude of the Holy Scriptures may be reduced to the Psalms, saith *Austin*, after *Athanasius*; *Luther* calleth them *Parva Biblia*, or *summarium utriusq; Testamenti*, a little Bible, a Summary of both Testaments. The *Turks* disclaim both the Old and New Testament, and yet they swear as solemnly by the Psalms of *David*, as by the *Alchoran* of *Mahomet*. Anciently they were sung in the Temples, and in the Primitive Christian Church happy was that tongue held that could found out *aliquid Davidicum*, any part of a Psalm of *David*, *Nicephorus* telleth us, that as

Aaaa

*Athanasius:
Chrysost.*

Turk, Hist.

they travelled and journeyed they used to solace themselves with Psalms, and that thereby there was at a certain time a Jew converted. Saint Paul calleth them *Spiritual Songs*, Col. 3. 16. both because they were indited by the Holy Spirit; and for that they do singularly suit with mens spirits; for they are so penned that every man may think they speak *De se*, in *re sua*, of himself; and to his particular purpose, as *Arbanasius* observeth. And lastly, because they do after a special manner *Spiritualize*, and sanctifie those that sing them in the right time; which is, *Sing with grace in your hearts unto the Lord*, as the Apostle there setteth it; and elsewhere hinteth unto us, that there is no small edification by the choyce of a fit Psalm, 1 Cor. 14. 26.

Verl. 1. *Blessed*] Heb. *O the blessedness*, the heaped up happiness both of this Life, and a better, fitter to be believed than possible to be discounted. The Hebrew comes from a root that signifieth to *go right forward*, *scil.* in the way that is called Holy, having *Oculum ad metam*, an eye upon the mark, *viz.* True and real happiness, such as all men pretend to, but he only attaineth to who is here described. *Sylla* was by his flatterers surnamed *Felix*, because high and mighty; and *Mecellus* likewise, *Quod bona multa bona, modo invenerat*, because rich by right means. But he that first called Riches *Bona* was a better Husband than Divine; and they that seek for a felicity in any thing here below, seek for the living among the dead. The Philosophers discourses of this subject are but learned dorages; *David* faith more to the point in this short Psalm, than any, or all of them put together; they did but beat the Bush, God hath here put the Bird into our hands.

Is there a man] Heb. *that man*, with an Article, with an Accent, and by an excellency, as *Jer. 5. 1.* that eminent and eximious man, who is rationally spiritual, and Spiritually rational; that man in Christ, 2 Cor. 12. 2. who hath learned Christ, and doth live Christ, walking as he walked, 1 Joh. 2. 6. and not in the counsel of the ungodly, &c. But his delight is in the Law of the Lord, &c. *Magnus atque admirabilis vir*, *smodo viri nomine designare illum fas est*, as *Chrysostom* faith of *Babylas* the Martyr, that is, a great and an admirable man, if a man we may call him, and not an earthly Angel rather. He must indeed be content to pass to Heaven as a concealed man, because the World knoweth him not, 1 Joh. 3. 1. but those that have senses exercised to discern good and evil, may easily know him, as he stands here described, 1 To depart from evil, *vers. 1.* 2 To do good, *vers. 2.*

Walketh not in the counsel of the ungodly or *rebellis*; the counsel of such should be far from us, *Job 21. 16.* & 22. 18. The Jews cast their whole Nation or People into three ranks, *Reshaim* (the word here used) that is, the profane rabble. 1 *Adichim*, righteous men, and *Chasidim*, good, or gracious men; see *Rom. 5. 7.* To these two latter are opposite here *Sinners*, and *Scorners*; these last being the worst of wicked persons, and therefore set last in this gradation, as some will have it. The Septuagint here render them *Pests* or *Botches*, and elsewhere *incorrigible*, *wicked* (with a witness) *prond*, *prevaricating*, &c. Beware of this Sin, faith Father *Latimer*; for I never knew but one scorne that repented: he who is sitten down in this *Chair of Pestilence* (as having tired himself in ways of wickedness, and will not be better advised, *Prov. 9. 7. 8.* but with *Lost Sons* in Law, seareth what he should fear) will not easily be raised out of it.

Verl. 2. *But his delight is in the Law of the Lord* i.e. in the whole Doctrin of the Holy Scriptures, that invariable rule of truth, as *Irenaeus* rightly calleth it. He findeth rest nowhere, *Nisi in angulo cum libello*, in a Nook with this Book, as *Thomas à Kempis* was wont to say. who also with his own hand wrote out the Bible. King *Alphonso* read it over fourteen times, together with such Commentaries as those times afforded. *Luther* said, he would not live in Paradise without the Word. as with it he could live well enough in Hell. *Magdalen* Wife to *D. Parvus*, after she was married, and forty years of age, out of love to the Scriptures learnt to read, and took such delight in it, and especially in the Psalms, that she gat them almost all by heart. *Biza* being above fourscore years old, could say perfectly by heart any Greek Chap. in *St. Pauls* Epistles. *Cranmer* and *Ridley* had all the New Testament by heart; the former had learnt it in his journey to *Rome*, the latter in the Walks of *Pembroke-Hall* in *Cambridge*.

And in his Law doth he meditate day and night]

Hoc

Hoc primus repetens opus, hoc postremum amittens; Having gathered with the Bees the sweet of those heavenly flowers, he doth by meditation work his Honey-comb within his Hive; and at this work he is *peridm & pernox*, till he feel it to become an ingrafted word, yea till he hath turned it in *succum & sanguinem*, and is after a sort transformed into it, 2 Cor. 3. 18. The Hebrew word *Hagah* here signifieth both to speak with the mouth, and with the heart, to read, and to meditate; because to read is not to run over a Chapter, as a Child at School, but to muse upon the matter, and to make some benefit of it. It is storied of *Pythagoras*, that he lived in a Cave for a whole year together, that being sequestered from the society of men, he might the better meditate upon the abstruser parts of Philosophy; he used also with a thread to tye the hair of his head to a beam over him, that so when he did but nod by reason of sleep, he might be awakened thereby. Is not this check to our occitancy and carelessness of searching the Scriptures, and making them our daily and nightly study? *Hierom* exhorted some godly women to whom he wrote, not to lay the Bible out of their hands, until being overcome with sleep, and not able any longer to hold up their heads, they bowed them down, as it were to salute the leaves below them with a kiss.

Verl. 3. *And he shall be like a tree*] An Olive-tree, say some, from *Psal. 52. 8.* which is green all the year, faith *Pliny*; that in *Noahs* Flood kept its greenness, though it had been so long time under the water; and is therefore made an Embleme of the Resurrection. Others will have it to be the Palm-tree, from *Psa. 92. 12.* which likewise is always green, and very fruitful. *Plutarch* faith, that the *Babylonians* make three hundred and sixty Commodities of it. The Tree whereon the *Cocconuts* grow in the *Indies*, is said to be such, as where-with alone a ship may be built, and furnished to Sea with Meat and Merchandize. Let it be what tree it will that is here meant, if *Plato* could say, that Man is a tree inverted, with the root above, and the branches below, and that he is *φύλον ὁράντων*, an heavenly Plant, γεινόμενον ἐκ τοῦ ἐνός ἑνός, as another hath it; Much more may we say so of a godly man, that Plant of renown, rooted in Christ, and fruited by the Spirit, of a right constitution, and righteous conversation, *Gal. 5. 25.* See *Jer. 17. 8.* *Ezekiel* 47. 12.

Planted by the rivers of water] In *locis irriguis*, in moyst places, where most trees thrive best; understand it of those waters of the Sanctuary, *Ezek. 47. 12.* together with those never-failing influences of grace and consolation that are in him, as a Well of water bubbling up to eternal life, *Joh. 4. 14.*

That bringeth forth his fruit in his season] There are no barren trees in Gods Orchard, and yet they may have their fits of barrenness, as an Apple-tree sometimes hath: but they will *reflowerish* with advantage, as those *Philippians* did, *Chap. 4. 10.* (see the Note there) and bear fruit in the right season, *Nec precocem nec serum*. Now, every thing is beautiful in its season, *Eccles. 5. 11.* and it was no small shame to *Achitophel*, when it was told him by *Hushai* the Archite, *Thy counsel is good, but not now*, 2 Sam. 17. 7.

His leaf also shall not wither] Heb. *fade*, for want of sap or safety from Christ the root; but as the Olive or Palm-trees, *Semper in suo genere vivere vigeq;* retaineth its green leaf; and hath for its Motto, *Nec premor nec perimor*; so doth the good Soul persevere and persist in the profession and practise of the truth, which is after godliness, *Tir. 1. 1.* Maugre the malice of Earth, and of Hell. Of *Tylos* an Indian Island *Pliny* and *Austin* say. That no tree therein growing doth at any time of the year lose their leaves. Certain it is, that saving faith cannot be lost altogether, though it may suffer some decays, *1sa. 6. 13.*

And what soever he doth shall prosper] So *Joh. 1. 7. 8.* This, and the like Promises must be understood with an exception of the Crois, as need requireth, 1 Pet. 1. 6. Gain, his prosperity, that of the Soul I mean, he shall be sure of, *Rom. 8. 28. 37.* Temporal also, so far as may make for his eternal good. *Pinus* out of *Pliny* tells us, That the Palm-tree will not grow well in a far ground, but in a light and sandy, and that if the soyl be strong and fertile, they must cast salt and ashes at the root to qualifie the strength of the ground. As Christ is the true Vine, so his Father is a good Husband-man, and knoweth well how to order his trees of righteousness: but usually Piety hath prosperity, an is profitable to all things, 1 Tim. 4. 8. And outward

A a a a

Hoc

Hier. ad E
De cultu d
Virgin.

Nat. Hist. li.
16. cap. 20.
Gen. 8. 11.
Purch Pilgr
v. 2. p. 146

Plato
Homers

Plin. l. 12.
cap. 11.
Aug. de C.
lib. 21. cap.

Pollicitat. lib. 8.
cap. 4.

Ανώλας
Prov. 20. 1.
Καὶ
Prov. 9. 12.
ἐπεὶ οὐκ
Prov. 3. 34.
παρηνόμουν
Psal. 119. 51.
Κανὼν τῆς
ἀληθείας ὁ
ὡλινός.

Paranomit.

Par. in Epist.
ad Ja. N. were
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outward prosperity, if it follow close walking with God, is very sweet; as the Cypher when it followeth the Figure; addeth to the Number, though it be nothing in it self.

Verf. 4. *The ungodly are not so*] Not like any such tree afore described; but rather like the *Cypress-tree*, which the more it is watered, is the less fruitful: or like the *Cypariss-tree*, whereof *Pliny* writeth, that it is good for nothing, no not for shew, shadow, or smell. Saint *Jude* saith, They are trees indeed, but such as are twice dead, pulled up by the roots, verf. 12. Twice dead they are said to be, 1. Because a spiritual death is so great a death, that it may well go for two. 2. Because those ungodly ones were dead, both in regard of fruit and leaves, truth of grace, and any outward workings of grace. Their fruit, if any, is but Hedge-fruit, their leaves of formal profession wither, and come to nothing; if they prosper in the World, (as *Sigonius* observeth of Pope *Zachary* that he dyed, *Rebus non tam pie quam prosperè gestis*, Not over-pious, and yet very prosperous) it is that they may be cut down for ever, *Psal.* 37. 2. such a temporary prosperity, *Plus deceptionis habet quam delectationis*, saith *Lactantius*, is more deceitful than delightful, and is therefore well called by *Bernard*, *Miser cordia omni indignatione crudelior*, a gill-lees gift, &c.

But are like the chaff] Not so they are, but much worse in many respects; as it is fit they should be. God will surely set a difference, *Mal.* 3. ult. See the note there. A profane Souldier at the siege of a Town, passing a place of danger was heard swearing, and when one that stood by warned him, saying, Fellow Souldier, do not swear, the bullets fly; he answered, They that swear come off as well as they that pray: But what came of it? Soon after a Shot hit him, and down he fell. The wicked is (as chaff) driven away in his wickedness: but the righteous hath hope in his death, *Prov.* 14. 32. The word here rendred *Chaff*, is *Palea tenuissima & minutissime contrita*, chaff beaten to dust, and therefore good for nothing, but apt to be whiffed up and down with every wind of Doctrine, with every puff of temptation. A good man is, as a tree, steadfast, and unmoveable, always abounding in the work of the Lord, 1 *Cor.* 15. ult. An evil man as chaff, light and worthless, *Religionem habens Ephemeram*, constant in nothing so much as in his inconsistency, serves God by fits and starts, flies in his face when afflicted, as chaff doth in the face of the Winnowers; whiles the weightier Corn falls low at his feet. See *Job* 21. 18. *Psal.* 55. 5. *Hof.* 13. 3. *Mat.* 3. 12. with the notes.

Verf. 5. *Therefore the ungodly shall not stand in the judgement*] i. e. *Causa cadent & damnabuntur*; at the Great Assizes they shall be cast and condemned, *Revel.* 6. 17. For the great day of his Wrath is come, and who shall be able to stand? If the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 *Pet.* 4. 18. Surely no where, but in Hell, their own place, *Act.* 1. 25. not before God, for he is a consuming fire, *Heb.* 12. ult. and they chaff, or stubble fully dried. See *Isa.* 33. 14. Not before Christ, for he shall come in flaming fire rendering vengeance, &c. 2 *Thess.* 1. 7. not in Heaven, for it's an undefined inheritance, neither may any dirty Dogge trample on that golden pavement, *Revel.* 22. 15. Not any longer on Earth, defiled by their iniquities, and therefore to be purged by the fire of the last Day: for the earth also, and the works that are therein shall be burnt up, 2 *Pet.* 3. 10. R. *David Kimchi* by Judgement here, understandeth the day of the wicked mans death; and indeed his Deaths-day is his Doomsday, when he must take a fearful farewell, and breath out his Soul and hope together with the breath of the same dying groan, *Job.* 27. 8. & 11. 20. *Hinc illa Lacryme*, hence that loth-to-depart, though some set a good face upon it when to dye, as Sir *Thomas Moore*, who dyed for the Popes Supremacy with a light jest in his mouth; *Vespasian* likewise dyed with a jest, and *Augustus* in a Complement. This was but the *Hypocrisie of mirth*: for Death is the King of terror to a Natural man. See *Heb.* 2. 15. 1 *Sam.* 15. 32. & 28. 20. *Saul* at the message of death swooned quite away, and fell all along, *Quantum quantus erat*, as *Peter Martyr* phraseth it; yea good *Hozekiah* wept when sentenced to death, and the approach of it was to him *Mar mar*, bitter bitterness, *Isa.* 38. 3. 17. he must have his faith at his fingers ends, as one faith, that will dye actively. But all men have not faith, 2 *Thess.* 3. 2. and those few that have, are not always assured that their hearts

hearts shall live for ever, as *Psal.* 22. 26. and that Death, the Devils Serjeant to drag wicked men to Hell, shall be to them the Lords Gentleman-usher to conduct them to Heaven; as Mr. *Brightman* expreleth it.

Nor Sinners in the Congregation of the righteous] They shall never set foot within heavens Threshold, within that general Assembly, that sacred *Panegyris*, ample Amphitheatre, the Congregation-house of crowned Saints, and glorious Angels; *Tertullian* saith of *Pompies Theatre* (which was the greatest ornament of old Rome) that it was *Arx omnium turpitudinum*, a receptacle of all kind of Ribaldry and Roguey. Not so Heaven; There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye, *Rev.* 21. 27. The Irish air will sooner brook a Toad, or a Snake, than Heaven a Sinner. *Mali in arena nobiscum esse possunt, in horreo non possunt*, Chaff may be with Gods good Corn on the floor, but in the Garner it shall not. For Christ will thoroughly purge his floor, and gather his Wheat into the Garner, but will burn up the chaff with unquenchable fire, *Mat.* 3. 12.

Verf. 6. *For the Lord knoweth the way of the righteous*] Or, *acknowledgeth*, approveth, administret, and ordereth all things to their eternal Salvation; as may appear by the opposition, wherein there is a Rhetorical *Aposiopesis*. Gods knowledge of men and their ways is not merely *Intuitive*, but *Approbative* of the good, and *Vindictive* of the evil; *ἐκεῖ οὐδὲς ἐνδύκον ὁμολογᾷ*. His Providence (which is the carrying on of his Decree) is that helm which turns about the whole ship of the Universe with singular skill and justice. *Dominus diligit, & dirigit viam, id est, vitam & omne institutum iustorum*. See *Psal.* 37. 18. & 142. 4. *Nabum* 1. 7. *Prov.* 2. 8. with the notes there. God knows the righteous by name, *Exod.* 33. 17. knows them for his own, looks upon them and their whole course with singular delight and complacency; they are his *Hephzibah*, *Isa.* 62. 4. the dearly beloved of his Soul, *Jer.* 12. 7. *Verba notitie apud Hebraeos secum trahunt affectum*.

But the way of the ungodly shall perish] Their practices and persons shall perish together, be done away, be lost for ever. And why? because the Lord knoweth them not; unless it be for black Sheep, as we say, or rather for reprobate Goats, *Mat.* 25. Hence their Souls are flung out, as one of the middle of a sling, when the Souls of the Saints are bound up in the bundle of life, with the Lord their God, 1 *Sam.* 25. 29.

PSAL. II.

Verf. 1. **Why do the Heathen rage?**] Why? or for what? The Psalm be-
gunneth abruptly, with an angry interrogation, q. 4. What? are they mad to attempt such things, as wherof they can neither give any good reason, nor expect any good effect? The Lord Christ of whom *David* was both a Father and a Figure, (as here appeareth) shall surely reign, maugre all the rage and resistance of his enemies, who may seem to be ambitious of their own destruction, and are therefore in this Psalm schooled, and counselled to desist. Nothing is more irrational than irreligion; Why do the Heathen tumultuously rage, or hurtle together, *Fremum & ferocium*? When the Philistines heard that *David* was made King in *Hebron*, they came up to seek him, and to unking him, 2 *Sam.* 5. 17. so the Heathen and People, that is, Gentiles and Jews would have dealt by Christ, *Act.* 4. 25, 26. The Devil ever since hee was cast out of Heaven, tumultu-
rareth, and keepeth ado; so do unruly spirits acted and agitated by him. *Dan.* 6. 15. Then those men kept a stir with the King against *Daniel*; it is the same Hebrew word that is here, and possibly *Daniels* spirit might think of *Dauids* terms. *John* 11. 33. *Jesus* troubled himself, but after another manner than these his enemies; his passions were without mud, as clear water in a Chrystal Glass; what was an act of power in Christ, is an act of weakness, if not of wickedness, in others. The Apostles Greek word for this in the text denoteth rage, pride, and fierceness; as of Horses that Neigh, and rush into the Battel.

And the people imagine] Heb. meditate, or murther a vain thing, an empty design, that shall come to nothing.

Miseris incallum Christi submergere puppem: Fluctuat, at nunquam mergitur illa ratis.

Dipt

*Dips may the Churches Ship be, but not drown'd;
Christ will not fail her enemies to confound.*

Some think that by this, muttering people are meant, such as act not open outrages against Christ; but yet in words murmur and mutiny, *whispering Treason.*

Verf. 2. *The Kings of the earth [set themselves]* Or, *stand up*, as if they would do the deed, and bear down all before them. The many had acted their part, *vers. 1.* and now the mighties shew themselves, but go off again with shame enough. The Spanish Frier used to say, there were but few Princes in Hell; and why? because there were but few in all. It was a poor comfort to our Henry 8. to be told upon his Death-bed, That he was now going to the place of Kings. Some such there have been as proved nursing Fathers to the Church, and propagated the Kingdom of Christ in their Generations, *Esa. 49. 23.* but what a vain vaunt was that of those bloudy Tyrants in the Primitive times, who founded the Triumph before-hand, and thus engraved the Victory upon pillars of Marble, *Nomine Christianorum delicto qui Remp. evertebant?* What was all this, but a blaze before their last Light went out? or like some bulging wall that was swoln immediately before it fell? have any ever yet waxed fierce against Christ and prospered? *Job 9. 4.*

And the Rulers take counsel together Or, *have laid their foundation*: for counsel is to action, faith *Aben-Ezra* here, the same that the foundation is to a building. The Chaldees hath it, they confocate to rebel before the Lord, and to fight against his Annoyned. But with what success, see *Ista. 8. 9, 10.* *Immanuel* will over-match them.

Verf. 3. *Let us break their bands asunder, &c.* Here these Rebels are brought in, proclaiming their treasonable Decrees against Christ, and his adherents, who seek to promote his Kingdom. Resolved they were to run riot, as lawless and awless, and therefore they slander the sweet Laws of Chrills Kingdom, *as bonds and thick cords* (those signs of slavery, *Jer. 27. 2, 6, 7.*) as burdens and grievances. So the Popish Clergy of *Colten* told their good Arch-Bishop *Albert* (who had made use of *Bucer* and *Melancthon* to bring things into better order) that they had rather live under the Turkish Government, than under such a Reformation. But what saith our Saviour? *My yoke is easie, and my burthen light*: No more burthen it is to a regenerate person, than the wings are to the Bird. He delighteth in the Law of God after the inward man, *Rom. 7.* It is not to him now, as once, bands and cords, but as Girdles and Garters, which gird up his loyns, and expedite his course the better. It confineth him to live in that element where he would live; as if one should be confined to Paradise, where he would be, though there were no such Law.

Verf. 4. *He that sitteth in the Heavens shall laugh at them* *Videt, rider*: He seeth and smileth, he looketh and laugheth at these Giants. Hee sitteth in Heaven far above their reach; neither doth he much trouble himself about the matter. No more should we; but trust in him, and know that there is a Council in Heaven that will dash the mould of all contrary Counsels upon Earth; as the stone cut out of the Mountain did the Four great Monarchies, *Dan. 2. 34.* See an instance here-of in latter times. *Luther*, that Heroical Reformer was Excommunicated by the Pope, proscribed by the Emperour, hated and cursed all Christendom over almost, yet he prospered, and the Work of Christ went on in his hands. And when the Elector of *Saxony* (his only Patron) was much afraid what would become of him, and of the business of Religion, *Luther* out of his *Palatium* (as he called it) where he lay hid, writeth him a rousing Letter, wherein is read this among many other brave passages; *Sciat Celsitudo tua & nihil dubiter longè aliter in celo quam Noriberga de hoc negotio conclusum est.* Let your Highness rest well assured of this, that things are far otherwise carried, and concluded of in Heaven, than they are at the Imperial Diet held at *Norinberg*. After this, in the year of Grace, one thousand five hundred twenty six, there conspired against the Gospel, and the Professors thereof, the Emperour and his Prisoner in *Spain*, the French Kings, the Princes also, and Bishops in *Germany*, stirred up by the Pope. The French King was set at liberty, upon condition to joyn with the Emperour to root out *Lutheranism*, that is, true Religion. This was the agreement, but God brake it; for the French King

King was no sooner come home, but he made a League with the Pope, and the *Venetians*, against the Emperour. The Pope excused his falling off from *Cesar* by a perulant and malapert Epistle. *Cesar* by another Letter lays open to the World the Popes perfidy, exhorting him to peace, and concluding, that they had more need to unite their Forces for the extirpation of *Lutheran Heretic*, &c. By this means the Church had an happy *Haleyon*, whiles these great ones were out, and at it.

The Lord will have them in derision *Adonai*, that is, the sustainer and upholder of all. Christ is King of Kings, and Lord of Lords, *Rev. 19. 16.* *Lords* and *Lesels* are all his vassals and underlings, as *Constantine*, *Theodosius*, and *Valentine*, those great Emperours called themselves. This Name or Title Christ hath written on his *Vesture*, that all may see it, and on his *Thigh*, where hangs his Sword; to shew his absolute Dominion, his illimited Empire, got and held out of the hands of his enemies, with his Sword, and with his Bow, as *Gen. 48. 22.* And when he is laid to deride them, this is more than to laugh at them, as the following effects shew.

Verf. 5. *Then shall he speak unto them, &c.* *Heb. He shall tell them*, viz. a peccet of his minde, to their small comfort. As a great Prince sitting on a lofty Throne, natch his Rebels when once he hath brought them before him, and pronounceth sentence upon them in fierce wrath. See *Jer. 52. 9.* so will the King of Heaven do by his sturdy refractories. Whether he will speak unto them by his words, or by his rods, *Job 33. 14, 19, 20, 21.* and when he will do it, he hath reserved in his own power and pleasure, *Acts 1. 7.* but sooner or later he will not fail to do it; and

Pœna venit gravior, quàm magis sœra venit.

And vex them Or *trouble them*, as he did the *Babel-builders*, *Pharaoh*, *Sennacherib*, others: Either by horror of Conscience, or corporal Plagues, one way or other he will have his penny-worths of them, as he had of the old and late Persecutors of his people.

Verf. 6. *Yet have I set my King* *Heb. And I have set, Heb. I have anointed*; where the sign of his inauguration, or entrance into his Kingdom, is put for the possession and enjoying thereof. *David* was anointed by Gods appointment: Christ was also anointed and appointed by his Father, to the Office and work of a Mediator; and is therefore here called *his King*. And, is here a sign of indignation stirred.

Upon mine holy hill of Zion *David's* strong Hold, and a Figure of the Church; *Heb. 12. 22.* *Rev. 14. 1.* *Ista. 60. 14.* as being the Seat of the Kingdom and Sanctuary. Out of *Zion* also went forth the Law; and the Word of the Lord out of *Jerusalem*, *Ira. 2. 3.* it signifieth a Watch-tower: In the Church Christ, Angels, Ministers, common Christians, watch against enemies visible and invisible.

Verf. 7. *I will declare the decree* that irrevocable decree of the Father, for the setting up of his Sons Scepter *contra gentes*, point blank opposite to that decree of theirs, *vers. 3.* This Ordinance or Decree of his, Christ is still declaring in his Church by the Ministers of the Gospel, whose Office it is to set forth Christ to the world in all his Offices and Efficacies, and to bring as many as may be to the obedience of the faith.

Thou art my Son *David* was so by Adoption, and Acceptation, *Psal. 89. 26, 27.* But Christ, 1 By eternal generation; *Prov. 8. Heb. 1. 5.* 2 By hypostatical union, and so God had one only Son (as *Abraham* had his *Isaac*) though otherwise he were the Father of many Nations.

This day have I begotten thee Undistand it either of the day of Eternity, or else of the fulness of time wherein God brought his first begotten Son into the world, and afterwards mightily declared him to be the Son of God by the Resurrection from the dead, *Rom. 1. 3.* *Acts 13. 33.* whence he is called the first begotten of the dead, *Col. 1. 18.* *Rev. 1. 5.*

Verf. 8. *Ask of me, and I will give thee* All things were conveyed to Christ by asking: Shall we think to have any thing without asking? Or, are we not worthily miserable that will not make our selves happy by asking? Now, through Chrills Passion, and Intercession, it is but ask and have: Open thy mouth, and I will fill it. If at any time we ask and miss, it is for most part because we ask amiss; *Thi*

Syncretismum
vacuus, & quasi
sefundus con-
siliu sub, &c.

Melch. Adam
in vit. Bucer.

The Heathen for thine inheritance] The Kingdom of Grace, (the object whereof are all Nations) Christ hath by Donation from his Father: for his Natural Kingdom he hath as God coequal with his Father from all eternity.

Verf. 9. Thou shalt break them, &c.] *sc.* those that will not bend, thou shalt thus break. Christs gracious Government of his obedient people, though not so fully expressed here, yet is to be necessarily understood; and in the last words of the Psalm it is plainly held forth, *Blessed are all they that trust in him.*

Thou shalt dash them in peeces (or, scatter them abroad, being already broken) as a *Potters vessel*] i. e. without any hope of repair and recovery. It is a fearful thing to fall into the punishing hands of the living God, *Heb. 10.* He that will not be warned in hearing, shall be cruell to peeces in feeling, said that Martyr, *Ans. faciendum aut patiendum*, God will be obeyed either actively, or passively. Look to it.

Verf. 10. Be wise now therefore O yee Kings] Redeem your own sorrows, by trembling at Gods Judgements, whiles they hang in the thacnings: this is an high point of heavenly wildom.

Ergo Dei tandem verbo subscribite reges:
Nerapiam Stygie vos Acherontis aqua.

These Kings were not without wit and learning; *Julian* the Apostate for instance (who said unto the King Christs *Apostate*) but they wanted godly Wildom, and are therefore here called upon to behave themselves prudently, and to play the wise men. For as wicked men are fools in print: so on the contrary, in our old *English* Books, a righteous man is printed a *right wise man*, and righteousness *right-wisenes*. For it is the only true both Wildom, *Pfal. 111. 10. Prov. 1. 7.* and Honour, for the righteous are *Princes in all Lands*, *Pfal. 45. 16.* yea they are Kings. Compare *Mat. 13. 17.* with *Luke 10. 25.* Many righteous, saith the one, many Kings, saith the other Evangelist.

Be instructed yee Judges] Be *nurtured yee Sages*; submit to Christs Discipline; acknowledge his Prophetical Office here, his Priestly, *vers. 11.* his Kingly, *v. 12.* *Estate ligati*, so *Aben-Ezra* rendreth it, *Be yee bound*, in opposition to that evil decree of theirs, *vers. 3.* *Let us break their bonds, &c.* And this they are advised to do forthwith, while it is called to day, *Now therefore*, before God the Father vex you, God the Son bruise you, with his Iron mace.

Verf. 11. Serve the Lord with fear] *Timore non servilis sed amicali*, with reverence and godly fear, *Heb. 12. 28.* Say to Christ as the people did to *Jehua*, chap. 1. 16. and as the Rulers and Elders of *Israel* did to *John*, 2 King. 10. 5. *We are thy servants*, and will do all that thou shalt bid us.

And rejoyce before him with trembling] A strange mixture of contrary passions; (for bale fear hath torment, 1 *Job. 4. 18.*) but such as is usual with Gods Servants, whose task it is to work out their salvation with fear and trembling, *Phil. 2. 12.* Agreeable whereunto is that of *Bernard*, *Latius sed non securi: gaudentes in Domino sed caventes a recidivo*. Those good women went from Christs Sepulcher with fear and great joy. We should come to him in his Ordinances, like affected.

Verf. 12. Kisse the Son] That Son of God, *vers. 7.* *Bar* is an Hebrew word also; (see *Prov. 31. 2.*) as *R. Abraham* confesseth, though other Rabbins deny it; and therefore render this text. *Osculamini pure*, Kiss purely, and *Osculamini cum qui selectus est*, Kiss him who is selected, or set apart: Christ is Gods elect, *Isa. 42. 1.* *Mat. 12. 14.* Him men must kiss with a kiss of adoration and subjection, with a kiss of faith and love, 1 *Pet. 5. 14.* Kiss his holy Wounds, as *Constantine* did the Eye of *Paphnigius*, that was bored out in *Maximianus* the Tyrants time; so shall hee kiss us with the kisses of his mouth, *Cant. 1. 1.* and with his kisses suck out the sting of death, and take away our souls with a kiss, as the Rabbins from *Deut. 34. 5.* say he did *Moses* his soul. The ancient Patriarks saluted Christ afar off, and were interchangeably saluted by him, *Heb. 11. 13.* for they saw by faith him who is invisible, *vers. 27.* O get a Patriarks eye, study *Moses* his *Opticks*: for here the Northern Proverb is found true, *Unken unkist*. Men know not the Son of God; and therefore love him not, kiss him not, unless it be *Osculo Iscariotico*, as the Traitor kissed him: See a lofty and lively description of him, *Heb. 1. 2. 3.*

Left

Left he be angry] For meek though he be as a Lamb, and will not break the bruised Reed; yet so angry he can be; that the Kings and great ones shall be glad to flee from the wrath of this Lamb, *Rev. 6.* who hath feet like burning bras, and eyes like flaming fire, *Rev. 1.* *Plato* saith of the King of Bees, that although he hath no sting, yet he ruleth and governeth his Common-wealth with great severity and justice: So doth the Lord Christ; and every good Soul is ready to say as the Poet did,

Uti mala nulla feram nisi nudam Caesaris iram,
Nuda parum nobis Caesaris ira mali est?

Ovid.

And yee perish from the way] Or, in the way, that is in *medio stadio*, before yee come to your Journeys end, to the full accomplishment of your purposes and practices, destruction shall suddenly seize you, 1 *Thess. 5. 3.*

When his wrath is kindled but a little] It is sometimes let out in *minutus*, as *Hof. 5. 12.* but if timely course be not taken it grows to a great matter, as *Thunder* doth, and as *Fire*, that at first burns a little within upon a few boards, but if not quenched, bursteth out in a most terrible flame.

Blessed are all they that put their trust in him] That is, in Christ, *Joh. 14. 1.* Now to trust in him, is so to be unbottom'd of thy self and of every Creature, and so to lean upon Christ, that if he fail thee, thou sinkest: it is to relye upon him alone for safety here, and Salvation hereafter. This, this is to secure a mans title to true Blessedness; and with this grave sentence the Prophet shutteth up the whole Psalm, shewing the different condition of the godly from the wicked. See the Note on *vers. 9.*

PSAL. III.

A Psalm of David] *Tremellius* addeth, *Quem cecinit*, which he sang when hee fled, &c. As Birds in the Spring, tune most sweetly, when it rains most sadly. This was better yet, than that *black Sautis* (as they call it) sung by our *Henry 2.* in like case, and for like cause. For when, as some few hours before he dyed, he saw 2. List of their names who conspired with the King of France, and Earl Richard, (his Son and Successor) against him, and found therein his Son John (whom he had made Earl of Cornwall, Dorset, Summerset, Nottingham, Darby, and Lancaster, &c.) to be the first: he fell into a grievous passion, both cursing his Sons, and the day wherein himself was born; and in that distemperature departed the world, which so often himself had distempered.

When he fled from] *Heb.* from the face of *Abalom*, which he had too much admired, and was now afraid of. Then when he went up Mount *Olivet* weeping, 2 *Sam. 15. 30.* made he this Psalm say the Rabbins. So in the Sack of *Ziglag*, he comforted himself in the Lord his God, 1 *Sam. 30. 6.* A Christian is never without his Cordial.

Abalom his Son] his Darling, his Tidling, his one Eye. Such another good Son was *Barabbas*, which signifies *His Fathers Son*, his white Boy, as we say, like as *Abalom* signifieth his *Fathers peace*, but it proved otherwise: as it likewise befell Eve, when she called her first-born *Cain*, and thought she had got a great boon from the Lord. But

Fallitur anguria spes: bona sepe suo.

David was disappointed: for *Abalom* proved like the Sea *Pacifick*, or calm, so it is called; but Captain *Drake* found it rough and troublesome above measure. *Abalom* would have done by *David*, if he could have come at him, as afterwards *Amidas* did with his Father *Mulassess* King of *Tunes* in *Africk*, whom he first dethroned, and afterwards put out his eyes. In *Abalom* was nothing good but his name; That may have a good name, the nature whereof is so ill, that it is not to be named: like as *Levir. 20. 17.* abominable. Incest between Brother and Sister is called *Chesed*, or *Kindnes*, per *Antiphrasin*.

Verf. 1. Lord, how are they increased that trouble me?] He worthily wondreth at so sudden a change:

Bbb

Omnia

Dan. Hist. 117

Midrash i
Tillim

Heyl Geogr

Tuk. Hist.

Thou shalt
roughly rule
them.
Ans.

Oculus hominis
ut Samuel
kissed Saul.
1 Sam. 10.
Gen. 41:40.
Euseb.
Morus est
Moses ad os
Jehova.
Maimonides:
ut mors dicitur

*Omnia sunt hominum cenni pendencia filo :
Et subito casu, quævaluerunt, ruunt.*

David was deserted by all almost and had now as many enemies as till now he had subjects, excepting a few that stuck to him. Our *Hen. 6.* who had been the most Potent Monarch for Dominions that ever England had, was, when deposed, not the master of a Mole-hill : and served to show that mortality was but the stage of mutability.

Many are they that rise up against me] *Many, and many* ; by the Figure *Anaphora* : here is also in the Original an *ἐπιπορεύειν* in the words, *Τίς ται* in the former clause, and *ἐνταὶ* in the latter : not unlike that doleful ditty of the Church, *Lam. 5. 16. Oī na lann, chei chassann*. Wo to us that we have sinned : which is so elegant in the Original, that Mr. *Will. Whately* of *Banbury* (who used to be very plain in his preaching, and not to name a Greek, Latine, or Hebrew word) quoted it once in the Hebrew, as an Hearer of his relearnth.

Verl. 2. Many there be which say of my soul] These scoffs and sarcasmes *Leniter volant, non leniter violent*. David felt them as a murdering weapon in his bones. *Psal. 42. 3. 10.* and oft complaineth of them to God, *Quis satis idoneum est patientia sequeretur, as Terentian* phraseth it, who will see that his Saints shall lose nothing by their patience.

There is no help for him in God] Salvation it self cannot save him : he is at that pass, that there is neither hope of better for him, nor place of worse : there is no help, health, or deliverance for him at all. The Hebrew hath a letter more than ordinary, to increase the signification. *R. David* rendreth it, *Nullum auxilium, nullum auxilium*, there is no help, there is no help for him : and interpreteth it, neither in this world, nor in the world to come. Thus haply his enemies argued from his sin in the matter of *Uriah* ; concluding that God would not look at him therefore. But for that matter, he had soundly repented, and made his peace, *2 Sam. 12. 13. & Psal. 51. 1, 2.* though this present conspiracy, and the trouble thereupon (which lasted six Months, saith *Hierom*) was a part of the temporal punishment of that scandalous sin, *2 Sam. 12. 10.* But that it lay not upon his Conscience, it appeareth, in that on his Death-bed he regretteth it not, as he did his not punishing of *Joab* and *Shimei* ; concerning whom he therefore leaveth his charge with his Son *Salomon*, *1 King. 2. 35. 8.*

Selah] i. e. *Interitus*, or *Amen*, saith *Aben-Ezra*. The Hebrews at this day accordingly adde to the end of their Prayers and Epitaphs, *Amen, Selah*, twice or thrice repeated. The Greek maketh it only a Musical Notion.

Verl. 3. But thou O Lord art a Shield for me] And such a Shield as will never fail me : *Pro domine clypeo vulneratus sum*, I am betrayed by my Shield, saith *Brasidas* the *Lacedæmonian*, when he was wounded through it. *David* had a better Shield than so : better then that of *Ajax*, in *Homer*, which was *ἐπίσσωρος* better than that of *Demoibenes*, whereupon was written, *Quod felix faustumque* ; for better than that of *Sciron* at the siege of *Dyrachium*, wherewith he so long resisted *Pompeys* Army, that he had two hundred and twenty Darts sticking in it. -- *Densamq; inlit in pectore sybeum*. God was to *David* a Shield round about him, as the Hebrew here hath it : and not a Shield only, but a Sun too, as *Psal. 84. 11.* Hence it followeth,

My Glory] Or, *my Victory*, *Quia victor semper habet gloriam*, saith *Aben-Ezra* here, because a Conquerour is never without glory : such as was *Cæsar* with his *Veni, vidi, vici* ; and *Cimon* the *Athenian*, who twice in one day triumphed over the *Persian* Navie ; and *Hannibales*, who fought five times in one day with the *Turks*, and five times foyled them, and put them to flight. Whereupon he was entertained, and welcomed home with most glorious acclamations of the people, some calling him the Father, some the Defender of his Country : the Souldiers their invincible General, the Captives their Deliverer, the Women their Protector, the Young-men and Children their most loving Father, &c.

And the lifter up of my head] Giving me matter of mirth ; and making me who was very sad, and thrown down with grief, joyful and cheerful. See *Gen. 40. 13, 20. Luk. 21. 28. Jer. 52. 35. Psal. 110. 7.*

Verl. 4. I cried unto the Lord with my voice] I prayed aloud, and lustily ; I roused

rouled up my self, and wraffled with God : and this was the ground of his courages, and confidence. So *Ester*, when she had fasted and prayed, put her life in her hands, and was fearless. So *Christ*, when being in an Agony, hee had prayed more earnestly, went and met his enemies in the face ; though before his Soul was heavy to the death, and he began to be out of the world, as the word signifieth, *Matth. 26. 37.*

And he heard me out of his holy hill] i. e. *in suo sacrario & caelesti & terrestri*, out of his heavenly and earthly Sanctuary. *Zion* signifieth a *Sure-hold*, a goodly Prospect ; for that, from the top of that Hill a man might have seen all the Country over. And it was a type of Heaven, whence God seeth all, and heareth his. *Lucian* the Atheist feigneth, or fancieth, that there are certain chinks in Heaven, through which *Jupiter* at certain times only heareth his Suters : which times they who take not, pray to no purpose.

Verl. 5. I laid me down and slept] My faith was above my fear : I knew whom I had trusted. No marvel I slept so soundly, seeing *Antipater* was by, and watched ; saith *Philip* of *Macedon*. We may better lay to of *Antipater* our gracious Father. O the safety of a Saint ! He ever goes guarded with the peace of God within him, and the power of God without him, *Phil. 4. 7. 1 Pet. 1. 5.* and hence his Spiritual security. *David* will never break his sleep for any danger, or doubt of success. *Peter* was found fast asleep the night before he should have been executed, *Acts 12. 6.* So was our Proto-Martyr in Queen *Maries* days, Mr. *Rogers* ; in so much as that, scarce with much thogging, could he be awaked, when he was called for to be burned. Some few years since, Mr. *White* of *Dorchester*, being a Member of the Assembly of Divines at *Westminster*, was appointed Minister of *Lambeth* ; but for the present could get no convenient house to dwell in, but one that was possessed by the Devil. This he took ; and not long after, his Maid sitting up late, the Devil appeared to her : whereupon in a great fright she ran up to tell her Master ; he bad her get to bed, saying, she was well served for sitting up so late. Presently after the Devil appeared to Mr. *White* himself, standing at his beds feet. To whom Master *White* said, If thou hast nothing else to do thou maist stand there still, and I will betake my self to my rest : And accordingly composing himself to sleep, the Devil vanished.

I awaked] A Proverbial speech, as *Mar. 4. 27.* *Tamerlan* could not sleep at all through care (though he indeavoured it) the night before the mortal battel between him and *Bajazet*.

For the Lord sustained me] Heb. *Will sustaine me*. He hath done it, and I doubt not, but he will do it again : Experience breedeth confidence. He hath, he will, is an ordinary Scripture medium.

Verl. 6. I will not be afraid of ten thousands of people, &c.] *Quomodo timeret hominem homo in sinu Dei posuit* ? saith an Ancient. See here in *David* the triumph of trust in God. *David* looketh not downward on the rushing and roaring streams of troubles that ran so swiftly under him, for that would have made him giddy ; but stedfastly fastneth on the power and promise of God All-sufficient, and is confident. This, the world wondreth at ; but little do they know the force of faith, nor the privie armour of proof that the Saints have about their hearts. *Achilles* was said to be safe, because *Stygearmatus* : A Christian is *Deo armatus*, and therefore hee walketh about the world as a Conquerour.

Verl. 7. Arise, O Lord, &c.] If the Lord do but arise only, his enemies shall be scattered ; those also that hate him shall flee before him, *Psal. 68. 1.* And God will arise and harness, when his people put his promises in sure by their faithful prayers. This *Moses* knew, and therefore appointed the Priests, whensoever the Ark removed, to say, *Rise up Lord, &c. Num. 10. 35.* Commanders must pray before they lead on their forces to battel, as did *Hannibales*, and that late brave King of *Sweden*, more addicted to pray than to fight ; according to that,

*Vincere quisquis avet hostilem exercitum, agè ante
Invictum, vincas per tua vota, Deus.*

Save me, O my God] *David* had many good old Souldiers about him, as the *Charabites*, *Pelabites*, *Gittites*, and others that would stick to him -- *Animasq; Lucan: caput*

B bbb

capaces mortis, mighty men of War, and chafed in their mindes, as a Bear robbed of her Whelps in the field; himself also was a man of Warre from his youth, 2 Sam. 17. 8. and not used to be worsted; yet he flies to God for deliverance, and pleads the Covenant (Save me, O my God) which is that *Alvianum Divini mellis*, the Beehive of heavenly honey. So Psal. 119. 94. I am thine, save me.

For thou hast smitten all mine enemies on the cheek-bone] Thou hast given them a box on the ear, as Queen Elizabeth once did the Earl of Essex, turning his back upon her uncivilly, upon some discontent: Or, as some great man doth a mean fellow, with whom he scorns to fight. Thou hast sent them away with smart and shame enough, Job 16. 10. Thou hast to handled them that now they may go seek their teeth in their throats, as the Proverb is. Gods hand is a mighty hand, faith Peter, 1 Epist. 5. 6. it is a fearful thing to fall into it, faith Paul, Heb. 10. 31. For who knoweth the power of his wrath, faith Moses, Psal. 50. 11; His enemies are sure to speed worse than did Dares in Virgil, whom when he had been well beaten by old Emellus, his fellows led away

*Justitiamq; utroq; caput, crossumq; crurem
Ore rejectamem, missosq; in sanguine dentes.*

Verf. 8. Salvation belongeth unto the Lord] Here is much in few. *Fulgentius* faith, that the most golden sentence is ever measured by brevity, and suavity. *Brevi & suavis, planq; aurea est hac sententia.* Salvation in the full extent of it (and it is very comprehensive) is of the Lord. It properly denoteth the privative part of mans happiness, freedom from evils and enemies of all sorts. But it importeth the positive part also, fruition of all good: and all is from the Lord, he alone is the chief efficient, and Author of all, the true *Sospitator*, the *ὁ σωτὴρ* which faith *Tully*, is a word so emphatical, that other Tongues can hardly finde another word fit to express it. See the Note on Job. 2. 9.

Thy blessing is upon thy people. Selah] Or (prayer-wise) Let thy blessing be upon thy people: *Etiā qui imprudenter ad Absalomum desciverat*, even upon those also who have foolishly taken part with Absalom against me (thus David prays for his Rebels, as Christ and Stephen afterwards did for their Persecutors and Murtherers) but especially upon those that do yet adhere unto me, and are shortly to fight for me. David knew that victory is of the Lord, and must be got by prayer. For it Queen Elizabeth could say, *Cui adhaereo praest*, He whole part I take shall get the better, how much more may the Lord of Hosts say so? This, the people also knew and therefore persuaded David not to venture his person amongst them in the Field, but to stay at home and pray for them, 2 Sam. 18. 3. It is better, say they, that thou succour us out of the City: *thence shalt thou help us, or cause us to be helped*; that is, thy prayers shall prevail with God for our assistance, as the Rabbins sense that text.

Selah] Or, so be it, *Hoc ratum, firmitumq; esto.* See verf. 2.

PSAL. IV.

To the chief Musician] Or, to the most excellent Musick-master, to the chief Chaunter *Asaph*, was this, and some other Psalms, committed; that they might be sung in the best manner, and with greatest care. So Alexander on his Death-bed left his Kingdom *τῷ κρείττω*, *Optimum optimo*, to him that should be the best of the best. *Αὐτὸν ἀρίστου* was *Tully's* Motto, that is, strive to excel others, to crop off the very top of all virtues, as *Scipio* is said to have done; to be best at any thing, to be careful to excel in good works, *Tit. 3. 8.* and to bear away the bell, as we say, in whatsoever a man undertaketh.

On Neginah] i. e. *Instrumenta pulsantia*, stringed Instruments, such as are to be touched, or plaid upon with the hand. Lord, faith *Nazianzen*, I am an Instrument for thee to touch. Let us lay our selves open to the Spirits touch; and so make musick.

Verf. 1. Here me when I call, O God of my righteousness] that is, O thou righteous Judge of my righteous Cause, and of my good Conscience. David speaketh first to God, and then to men: This is the right method. Wee therefore speak no better

better to men, because no more to God. It is said of *Charles* the Fifth, that he spent more words with God than with men. When we are vilified, and derigrated by others, as David here was, let us make God acquainted with our condition, by his example. But why doth David beg audience, and mercy, in general only, and not lay open to God his particular grievances? Surely because he looked upon the favour of God as a complexive blessing, that perfectly comprehendeth all the rest; as Manna is said to have had all good taits in it. For particulars, David was content to be at Gods dispose. I humbly beseech thee, that I may finde grace in thy sight, my Lord, O King, said that false Ziba to David, 2 Sam. 16. 4. g. d. I had rather have the Kings favour than *Mephiboseths* Lands. David really had rather have Gods love and favour than all this worlds good: and therefore so heartily beggeth it above any thing.

Thou hast enlarged me when I was in distress] Heb. Thou hast made room for me. *Hoc autem in Prophetia d'atum est*, faith *R. David*. This was Prophetically spoken. Thou hast, that is, thou wilt enlarge me who am now in distress. God will surely be nearest unto his in their greatest straits: and because they have made him the God of their Mountains, he will be the God of their valleys also.

Verf. 2. O yee sons of men] Yee Grandees, Psal. 49. 3. who think to carry all before you with those big looks, and bubbles of words; yee who are potent at Court, and therefore insolent above measure. David having poured out his heart to God in prayer, takes heart of grace thus freely to bespeak these great ones his enemies.

How long will yee turn my glory into shame?] i. e. attempt to put me beside the Kingdom, whereunto God hath designed and destined me? You think, belike, to jere me out of my right, and by casting upon me Cart-loads of Calumnies, and contumelies, to make me desist, and hang up my hopes. But it is otherwise, believe it, Psal. 14. 6. 7. yee have shamed the counsel of the poor, because the Lord is his refuge. But will he therefore give over praying? No, for in the next words he falls on, and says, O that the Salvation of Israel were come out of Zion, &c.

How long will yee love vanity? &c.] i. e. trouble your selves to no purpose, whiles yee plot, and plow mischief to him who is blessed, and shall be blessed, *ingratis vestra? you love, you seek*: that is, you both inwardly affect wickedness, and outwardly act it; but all in vain.

Verf. 3. But know that the Lord hath set apart him that is godly] *Quod separatum asseruerit*, that God hath destined mine head to the Diadem of the Kingdom, and therefore it shall not be in your power to hinder me: *Sith voluntas Dei, necessitas Rei*, and this I would have you to know, and rest assured of. Let us be no less confident of the Crown of Glory, *Luke 12. 32.* Fear not little flock, for it is your Fathers good pleasure to give you a kingdom. And 2 Tim. 2. 19. The foundation of God abideth sure, having this double seal, i. e. The Lord (for his part) knoweth who are his; and we, for our parts may know, that if we but name the name of the Lord in prayer, and depart from evil, we shall certainly be saved.

The Lord will hear when I call unto him] Being that I am a godly man, a gracious Saint, one that have obtained mercy, and am thereby made merciful to others, (for so much the word signifieth) I doubt not of audience and acceptance in Heaven. God regards not the prayer, if the person be not right. For Witches some plead, that they use good prayers: in answer whereunto one faith well, *Si magice, Deus non audit tales: si pia, non per tales.* God heareth not good prayers from a bad man; as that State in story would not hear a good motion from an ill mouth: or, as wee cannot indure to hear sweet words from a stinking breath. The blood of a Swine might not be offered in Sacrifices, though better to look upon than the blood of a Sheep.

Verf. 4. Stand in awe and sin not] Be stirred, or commoved, or troubled, Tremble and sin not. But now a days the Word and the World too is altered; for men sin and tremble not; being arrived at that dead and dedolent disposition of those Heathens who were past feelings, *Ephes. 4. 18. 19.* St. Paul rather alludeth to this text, *Eph. 4. 6.* than citeth it, as some think.

Commune with your own heart upon your bed] Advise with your Pillow what you have to do in a business so important, as the practice of Repentance, whereunto I

am now exhorting you. Here then examine your selves, prove your own selves, as 2 Cor. 13. 5. Sit you, sit you, Zeph. 2. 1. Recoil, turn short again upon your selves, thrust your hands into your bosoms, as *Moses* did, and took it out again Leprous, white as snow. Take a review of your hearts and lives, converse with your selves; a wife man can never want with whom to discourse, though he be alone. But as it is a sign that there are great distempers in that Family where Husband and Wife go divers days together, and speak not the one to the other: so in that Soul that flyeth from it self, and can go long without Self-examination, A good mans business lieth most within doors, and he taketh the fittest time (night or day) for the better dispatch of it, though thereby he abridge himself of his Natural rest. Mr. *Bradford*, the young Lord *Harrington*, and sundry others, kept Journals, or Day-books, and oft read them over, for an help to Humiliation.

And be still, Selah] Or, make a pause, dwell upon the work of self-examination till you have made somewhat of it, till you have driven it up to a Reformation; as *Lam. 3. 39, 40*, Let us try, and turn. The word signifieth *Be dumb*; and hereupon all our *Silentiaries* have founded their superstitious opinions and practices; such as were those old Monks of *Egypt*, who saith *Cassian*, were *umbrarum more silentes* & *ὑπὸ δαδῶν* as speechless as Ghosts. So the *Carthusian* Monks at this day, who speak together but once a week. Some kind of Anabaptists also will not speak a word to any, but those of their own Sect.

Verf. 5. Offer the sacrifices of righteousness] Confess your sins, and slay them; run to him who is the propitiation, Jesus Christ the righteous, present your bodies a living Sacrifice, bring a contrite spirit; to do good, and to communicate forget not, &c. else you offer the sacrifice of fools, as *Eccles. 5. 1*, and not of righteousness, as here. The *Chaldees* hath it, *Domate concupiscencias*, sacrifice and subdue your lusts.

And put your trust in the Lord] It is well observed, that God brings men home by a contrary way, to that they fell from him. We fell from him by distrust, by having him in a jealousy, as if he aimed more at himself than at our good. We return to him by having a good conceit of him, that he loves us better than we can love our selves, and therefore that we ought to put our trust in him, both in life and death.

Verf. 6. There be many that say, Who will show us, &c.] This is *Vox populi*, the common cry: *Studium improborum vagum*, good they would have, but putch not upon the true good. It was well observed, that he who first called Riches *Bona*, goods, was a better Husband than Divine; but the most are such Husbands. *O si quis daret ut videamus bonum!* Who will help us to a good bargain, a good estate? &c. but God the chief good is not in all their thoughts; they minde not communion with him, or conformity to him, which is the *Bonum hominis*, Mic. 6. 8. the totum hominis, *Eccles. 12. 13*, the one thing necessary, though nothing is less thought upon. What are these outward comforts, so much affected, and admired, saith *Plato*, but *Dei ludibria*, banded up and down like Tennis Balls, from one to another? A Spiritual man heeds not wealth, or at least makes it not his business. What tell you me of Money, saith *Paul*? I need it not, but to further your reckoning, *Phil. 4. 1*. And *David* having spoken of those rich and wretched people that have their portion here in all abundance, *Psal. 17. 24*, concludeth, I neither envie their store, nor cover their happiness: it is enough for me, that when I awake, &c. at the Resurrection of the just, I shall be full of thine Image, *verf. ult.* Christ, who had all riches, scorned these *Bona scabelli*, earthly riches; he was born poor, lived poor, dyed poor; for, as *Austin* observeth, when Christ dyed he made no will, &c. and as he was born in another mans house, so he was buried in another mans tombe; And yet he was, and still is, God blessed for ever. *Cicero* indeed writing to *Atticus*, would have one friend with to another three things only, viz. to enjoy Health, possess Honour, and not suffer Necessity. How much better *Pauls* wish, *Grace, Mercy*, and Peace? or *Davids* desire here?

Lord lift thou up the light of thy countenance upon me] One good cast of Gods countenance was more to *David* than all this Worlds wealth than a confluence of all outward comforts and contentments. He had set up God for his chief good, and the light

light of Gods loving Countenance was the guide of that way that leadeth to that good; and hence his importunity; he cannot draw breath but in that air, nor take comfort in any thing without Gods gracious aspect, and some comings in from Christ. It is better, saith one, to feel Gods favour one Hour in our repenting Souls, than to sit whole Ages under the warmest Sun-shine that this world affordeth. Saith not *David* so much in the next words?

Verf. 7. Thou hast put gladness in my heart, more than, &c.] Joys unspeakable, and full of glory, 1 *Pet. 1. 8*. We read of some godly men that they have been overwhelmed with Spiritual joy, till they have cried out, *Hold Lord*, stay thine hand, I can bear no more: like weak eyes, that cannot endure to bear the light. Indeed, this is not every good mans case, witness that saying of sweet Master *Bain*, *I thank God in Christ, sustentation I have, but navities spiritual I taste not any.* And that of holy *Rolloc*, *Whiles I live I never look to see perfect Reformation in the Church, or to feel perfect ravishing joys in mine heart.* But those Gods people have, are far beyond all Carnal comforts.

Then in the time that their Corn, &c.] These indeed are the precious fruits of the earth, *Jam. 5. 7*. but they seal not up special favour. A man may have together with them *animam triticam*, as that rich fool had, *Animas etiam incarnavimus*, as a Father complaineth. These outward things are got within men, and have stolen away their warmest and liveliest affections from God: Not so in the Saints; They must have God, or else they dye. The people mourned, and put on black, when they heard that God would not go with them himself, but send an Angel with them, *Exod. 33. 2, 3*. And when great gifts were sent to *Lumber*, he sent them back again with this brave speech, I will not be put off with these poor things: I look for better. Let God bestow himself upon me, and it sufficeth. As with Manna there fell a dew, so to a good Soul, together with Corn and Wine (be it more or less) there is a secret influence of God, which the carnal heart is not acquainted with. A fly cannot make that of a Flower, that a Bee can do. The treacherous *Shechemites* had plenty of Corn and Wine, *Judg. 9. 27*. but having not the grace of God withall, they were soon after destroyed by *Abimelech*.

Verf. 8. I will both lay me down in peace and sleep] Heb. *In peace together will I lye down and sleep*; that is, saith the Syriack interpreter, *Non solum cubabo sed etiam Dormiam*, I will not only lye down, but also sleep; which many cannot do for fears and cares, those *Gnas* that keep them waking. The *Arabicke* hath it, *I sleep as securely in adversity as those can that are in prosperity*. Others thus, I will lay me down together with the joy before spoken of, and confidence in God: this shall be my Bed-fellow; and then I am sure to rest sweetly and safely. For, *Thou Lord only makest, thou settest me in safety*, thou givest to thy beloved sleep, *Psal. 127. 2*, that is, extraordinary quiet refreshing sleep, as the learned note upon the *Aleph* quiescent in *NOV* which is not usual.

PSAL. V.

To the chief Musician] See on *Psal. 4*, title.

Upon Nehilash] Upon Wind-instruments, *Pneumatica, tribulata*, The Rabbits say that this Psalm was made and appointed to be sung concerning *Doeg* and *Ahitophel*.

Verf. 1. Give ear to my words, O Lord] *David* knew him to be a Prayer-hearing God, *Psal. 65. 2*, and that his ears were always open (as the doors of the *Roman Ediles* were) to hear complaints and requests; hence this prayer.

Consider my meditation] i. e. the conceptions of my soul uttered with a low voice, (*Murmur meum*, *Hieron.*) but with most vehement affection. All this, the Hebrew word importeth.

Verf. 2. Harken unto the voice of my cry] He thrice repeats the same request, to shew the greatness of his grief, and the necessity of help from Heaven. Let mind and mouth, spirit and speech, go together in prayer, and then its right, the voice of the Heart is simply necessary: *Moses* cried to God at the red Sea, though he said nothing. The voice of the lips is of great use also, 1. For preventing of distraction. 2. For exciting devotion.

My King] And therefore help O King, as she said, *a King*. 5. 24. And *my God*] who art in covenant with me, both offensive and defensive.

For unto thee will I pray] Thou art the proper object of Prayer, as being Omnipotent, Omniscient, Omnipotent : and a God in covenant with thy people.

Verf. 3. My voice shalt thou hear in the morning] That fittest season, usually, for Prayer, or any other serious business : The very Heathens chose the morning chiefly for Sacrifice, as *Nestor* in *Homer*, the *Argonauts* in *Apollonius*, The *Persians* Magi sang Hymns to their Gods at break of day, and worshipped the rising Sun. The *Pinarii* and *Potitii* (certain Idolatrous Priests) sacrificed every morning and Evening to *Hercules* upon the great Altar at *Rome*. The *Jews* counted and called it an *Abomination of desolation*, if at any time the Morning and Evening Sacrifice to the Lord were intermitted : So should Christians, if they offer not unto him twice a day at least, viz. Morning and Evening prayers and praises. *Moss* and *Meat* hinder no mans thrift, say the very Papists. *A what is no let*, a bait by the way hindreth not the journey : so neither doth prayer in a morning hinder a mans business, be it never so hasty or weighty, but furthereth it rather. Cardinal *Wolfe*, though hee were Lord Chancellour, when he came in a morning out of his privie Chamber, would not go abroad till he had heard two Masses, nor go to bed at night with any part of his service unsaid, no not so much as one Collect. *Mahometans*, what occasion soever they have by profit or pleasure, pray constantly five times a day. Christians have a charge to continue instant in prayer, and to let all business wait upon it, *Rom. 12. 12.* with *1st. 6. 4.* *David* knew that if prayer stand still, the trade of godliness standeth still. He therefore will be up and at it betimes, and rather break his sleep than leave such a duty undone.

In the morning will I direct my prayer unto thee, and will look up] Or, look out, *spy* like a Watch-man. Two Military words the Prophet here maketh use of; hee would not only pray, but marshal up his prayers, put them in array. And when he had done, he would be as a Spy upon a Tower, to see whether he prevailed whether he got the day. Some men pray of course, or as a task, but never look after their prayers, or mark what answer : This is very great folly and officiousness. Who sends forth a Ship, and waits not for the return thereof ? Who shoots an Arrow, or casts a Boul, and looks not where it lights ? Prayer is the Soules Arrow, Angle, Seed, Dove, Messenger, &c. And they that take not notice how they speed, deal as scoffing *Pilar* did, who scornfully asked Christ, *What's truth ?* but stay'd not for the answer. If God shall hearken what *David* speaketh, *David* must likewise hearken what God will speak. He must look up to God, if God shall look out of himself to *David*; sith he humbleth himself to behold things done in Heaven, *Psalms 113. 6.* by a wonderful condescension; how much more then to look upon man that is a Worm, and the Son of man that is a Worm, *Job 25. 6. Tantus, tantillum ?*

Verf. 4. For thou art not a God that hast pleasure in wickedness] As the Kings of the Earth have, saith *R. Solomon*, *Alexander* the Great promising a Crown of one hundred and eighty pound to those of his Guests that drank most, caused one and forty to kill themselves with drinking for that Crown. King *Charls* the Ninth of *France*, gave one *Albertus Indius*, an Huckleers Son, six hundred thousand Crowns, to teach him to swear with a grace. But God perfectly hateth wickedness, and wicked persons. There were more remarkable expressions of Gods anger upon mans sin in the dead body of a Man, than of a Beast, *Numb. 11. 31.* The one made unclean but till the evening, the other, seven days. God hateth sin worse than he doth the Devils for he hateth the Devil for sins sake, and not sin for the Devils sake. He hateth sin naturally in whomsoever, like as wee hate Poyson, whether it be in a Toad, or in a Princes Cabinet. We read of Antipathies in Nature betwixt the Elephant and the Boar, the Lion and the Cock, the Horse and the Stone *Taraxippe*, &c. but nothing so great, as betwixt God the chiefest good, and sin the utmost evil. Let us be like affected to our heavenly Father, as dear Children, *abhorring that which is evil*, *Rom. 12. 9.* hating it as we do Hell, it self, so the Greek word there signifieth, abandoning it, and obtaining from all appearance of it, as it is *Offensum Dei*, & *aversum a Deo*, an offence against God, and a breach of his Law.

Neither shall evil dwell with thee] Heb. *sojourn with thee*, or bee harboured as a Guest, much less as an home-dweller. *Peter Martyr* out of *Nabhus* Parable observeth, that Lust was but a stranger to *David*; that lodged with him for a night only. Though corruption may intrude upon us, and enter; yet it may not bee harboured, and dwell with us; lest the *Travellours* become the man of the house.

Verf. 5. The foolish shall not stand in thy sight] Heb. *before thine eyes*, as thy Favourites and Attendance. Those furious, vain-glorious *Mad-caps*, as they call them, *Royalters*, *Royoters*, *Roaring-boys*, as they delight to call themselves by a woful Prolepsis of the present for the future. The word is used for *mad*, or *loving* with folly, *Eccles. 2. 12. & 7. 9. & 10. 13. 1st. 44. 25. Psal. 75. 5. & 73. 8.* God hath no need of such Mad-men as *Achish* King of *Gath* said, when they brought *David* before him, and he feigned himself distracted. We likewise must have no fellowship with such, *Eph. 5. 11.* but reprove them rather.

Thou hatest all workers of iniquity] Though they not only *act* it, but *art* it, *pollish* and *trim* their sin, that it may seem less hainous, as Hypocrites do, who hide their wickedness with no less subtle flights, than *Rachel* hid the Idols, *Rahab* the Spies. But God will detect and detect them. See the Note on *verf. 4.*

Verf. 6. Thou shalt destroy them that speak leasing] Whether in jest or earnest, those that lye in jest, will without repentance go to Hell in earnest. And for the officious lye, some think it no fault : whereas *Gal. 1. 10.* we must not speak truth to please men, much less may we lye. The truth is; all lyes are pernicious, and all Liers will be destroyed, but especially those that have taught their tongues to speak lies, *Jer. 9. 5.* that take fast hold of deceit, *Jer. 8. 5.* so that they cannot bee got off without striving : such an one was *Doeg*, *Saul*, &c.

The Lord will abhor the bloody and deceitful man] Heb. *the man of blond* : for blood hath so many tongues as drops to cry for vengeance, *Gen. 4.* and God makes inquisition, *Psal. 9. 12.* commanding that Murders should be drawn from the Altar to the Slaughter, *Exod. 21. 14.* This made King *James* say, that if God did leave him to kill a man, he would think God did not love him. As for deceitful persons, the Lord is the avenger of all such, *1st. 4. 6.*

Verf. 7. But as for me] Who am conscious of none of these foul and flagitious practices. The upright shall dwell in Gods presence, *Job 12. 16. Psal. 140. 13.* not so the hypocrite and ungodly. He is like a Vagabond begging at the Gate, and not knowing whether the Master of the house is providing for him an Almes, or a Cudgel.

I will come into thine house, &c.] He knew that the Ark and Mercy-seat were never separated.

And in thy fear will I worship, &c.] The fear of God is, 1 *Servile*; this *David* meaneth not. 2 *Filial* or amicable. And this again is, either *Timor culpe*, fear to offend so good a God, and to forget his favour, *Prov. 8. 13.* Or, *Timor cultus*, the fear that is to be expressed in our addresses to Almighty God, that reverential godly fear, *Jer. 5. 22. Heb. 12. 28. Psal. 2. 11.* and here. Thus the very Angels make their addresses to the most high God, with greatest self-abacements, *1st. 6.* How much more should we silly and sinful Creatures ? *Omnino oportet nos orationis tempore curiam intrare caelestem* (saith *Bernard*) *in qua Rex regum stellato sedis solio, circumdante innumerabili & ineffabili beatorum spirituum exercitu. Quamvis ergo cum reverentia, quanto timore, quanta illuc humilitate accedere, debet & palude sua procedens & repens vilis renuncula ?* that is, at prayer time we should enter into the heavenly Pallace, where the King of Kings sitteth in a stately Throne, environed with an innumerable company of Angels and Saints. With how great reverence therefore godly fear and humility should a poor paltry Frog come, who is newly crawled out of his guzzle ?

Verf. 8. Lead me, O Lord, in thy righteousness] that is, in thy faithfulness; and according to thy promise in that behalf made unto me, to be my God and guide even unto death, to lead me in the way everlasting, to direct my footsteps in thy fear, &c. *Deduc me ut montibem*, saith *R. David*, Lead me that I stumble not; or if I do, yet that I fall not : for he that stumbleth and falleth not, gets ground.

Cccc

Btwisse

Because of mine enemies] Or, *because of mine observers*, who narrowly watch for my halting, that they might blaspheme thee, and thy religion, through my default, 1 Sam. 18. 9. *Saul* fixed his eyes upon *David*, but for no good to him. So 1 Pet. 2. 12. &c. 3. 2. wicked men spy, and pry accurately (as the word signifieth) into the courtes of Gods people, to see what evil they can finde out and tatten on. We should therefore walk exactly, Ephes. 5. 15. and pray earnestly, as here.

Make thy way straight before my face] Remove all rubs and Remorces, and lay all plain and level, that I may walk and not bee weary, run and not faint, Isa. 40. ult.

Verf. 9. *For there is no faithfulness in their mouth*] Or, steadfastness, nothing that a man may binde or build upon, so slippery they are and untruity.

Their inward part is very wickedness] Heb. *Woful evils*, heave annoyances; their hearts are the Devils Store-houses.

Their throat is an open Sepulcher] And so, more dangerous than if it were shut, saith *Aben-Ezra* here. In these open Sepulchers sending out much noysome stench, they frequently bury the good names of their betters. But the comfort is, that there shall one day be a *Resurrection* as well of *names* as of *bodies*. This the Apostle accommodateth, (Rom. 3. 13.) to the universal corruption of Mankind; and well he might, for as much as by Nature there is never a better of us: but as there were many *Marii* in one *Cesar*, so are there many *Doegs* and *Absholons* in the best of us all. As in water face answereth to face, so doth the heart of a man to a man.

They flatter with their tongue] The Apostle, Rom. 3. 13. rendreth it: *With their tongues they have used deceit*. And it is remarkable, that in the Anatomy of a Natural man there he stands more on the Organs of Speech, Tongue, Lips, Mouth Throat, than on all the rest of the Members.

Verf. 10. *Destroy thou them, O God*] Heb. *Condemn them as guilty*. They were Gods enemies no less than *David*, and implacable, incorrigible: and hence hee so prayeth against them *Est Prophetia non maledictio*, saith *Austin*.

Let them fall by their own counsel] As it befall *Ahitophel*, *Haman*, the Powder-Traitors. Or, *let them fall from their own counsels*, i. e. nor be able to effect their evil designs, but defeated, frustrated.

Cast them out, &c.] Let those who were once a *servant*, now be a *scorn*: for they are even ripe for ruine, as having added rebellion to their sin, Job. 34. 37.

For they have rebelled against thee] And so are more thine enemies than mine: which maketh me so earnest against them, being swallowed up with a zeal of thy glory.

Verf. 11. *But let all those that put their trust in thee rejoyce*] Joy is the just mans portion, & contra, Hof. 9. 1. Isa. 65. 13, 14. and according to the measure of his faith, so is his joy, 1 Pet. 1. 8.

Let them ever shout] or, *shrill out*, let up their Note as a Peacock doth, which hath his name in Hebrew from this root.

Because thou defendest them] Heb. *Thou over-coverest them with thy sure defence*, for upon all the glory shall be a defence. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm, and from rain, Isa. 4. 5, 6. The Ram-skins covering the Ark from the violence of wind and weather, figured out Christs protecting his people.

Let them also that love thy name] As all the *Virgins* do who have smelt Christs name as an Oynment poured out, Cant. 1. 3. See the Note there.

Be joyful in thee] Heb. *exult*, and leap for joy, as if they were dancing *Levito's*. Thus Dr. Taylor the Martyr, fetcht a frisk, and danced when he was near unto the place where he should be burnt. Rabbi *Zabdi Ben Levi* repeated this verse when he was at point of death. Another, that in Psal. 32. *For this shall every one that is godly pray unto thee*. A Third, that in Psal. 84. *One day in thy Courts is better, &c.* A Fourth, that in Psal. 31. *O how great is thy goodness, &c.*

Verf. 12. *For thou Lord wilt bless the righteous*] yea the righteous man shall abound with blessings, Prov. 28. 20. yea God will bless all them that bleis him, Gen. 22. 3. or that but give him a cup of cold water, Mat. 10.

With favour] Or, *good will*; *Qua praeceps nostram bonam voluntatem*, saith *Austin*.

Wilt thou compass him] Or, encircle him as with a Crown, and so make them higher than the Kings of the earth, Psal. 89. 27. whole Crowns cannot keep their heads from aking, but fill them with cares; which made one King cry out, *O vi-lia pannis*, &c. and another spake this to his Crown,

*Nobilis es sator, rutiliq; onerata lapillis,
Innumeris curvis sed comitata venis.
Quod bene si noscent omnes expendere, nemo
Nemo foret qui te tollere vellet humo.*

As with a shield] A piked-shield, such as doth *circuire tres partes hominis*, compass about three parts of a man, saith R. Salomon on this Text. Shields and Bucklers besides other Boffes for ornament, had one great Boff in the middle with a sharp pike in it for use, to pierce and wound the adversary. See Job 15. 26. God will be all in all to his People; Crown, Shield, &c. they may therefore well enough rejoyce, shout, leap, as in the former verse.

PSAL. VI.

To the chief Musician on Neginoth] See Psal. 4. Title.

Upon Sheminith] or upon the eight, i. e. *Intensissimo sono & clarissimo voce*, to be sung aloud. An Eighth is the highest Note in Musick. See 1 Chron. 15. 21. Others say, that hereby is meant the *Bass* and *Tenor*, as fittest for a Mourner.

Verf. 1. *O Lord rebuke me not in thine anger*] In this and some other Psalms, *David* begins so heavenly, ends so merrily, that one might think they had been composed by two men of a contrary humour, as *Moulin* observeth. Every new man is two men, Rom. 7. The *Shulamite* hath in her as it were the company of two Armies, Cant. 6. 13. The Lord also chequereth his Providences white and black, hee speckleth his work; (represented by those speckled Horses, Zach. 1. 8.) Mercies and Croffes are inter-woven.

Neither chasten me in thy hot displeasure] Chastened, *David* desires to be, as Jer. 10. 24. 1 Cor. 11. 32. Heb. 12. 7. 8. But in Mercy, and in measure, 1 Cor. 10. 13. *Fury is not in me*, saith God, however it may sometimes seem to be, Isa. 27. 4. Of furious people the Philosopher giveth this Character, that they are angry, 1 ois & dei against those whom they should not. 2 ep's dei for matters they should not. 3 μωλον η dei more than they should be. But none of all these can be affirmed of God. Anger is not in him, secundum affectum, but seemeth so to be secundum effectum, when he chideth and smiteth (as angry people use to do) when there is no other remedy, 2 Chron. 36. 16. his anger is in Scripture put, 1 For his threatenings, Hof. 11. 9. Jon. 3. 10. 2 For his punishments, Mat. 3. 7. Rom. 2. 8. But as God therefore threateth that he may not punish, Amo. 4. 12. so in the midst of Judgement he remembreth Mercy, and it soon repenteth him concerning his people.

Verf. 2. *Have mercy upon me, O Lord*] As the woman in story appealed from *Philip* to *Philip*; so doth *David* fly from Gods anger to Gods grace; for he had none else in Heaven or Earth to repair to, Psal. 73. 25. he seeks here to escape him, by closing with God, and to get off, by getting within him.

For I am weak] or *crushed*, *gnashed*, extremely dejected with sickness of body and trouble of mind. *Basil* expounds it of his foul sins into which he fell of infirmity, and for which hee was threatened with Judgements by the Prophet *Nathan*.

O Lord heal me] On both sides heal my soul, for I have sinned against thee, Psal. 41. 4. heal my body which is full of dolours and diseases, Psal. 107. 18. 20. for thou art Jehovah the Phisician, Exod. 15. 26. Heal mine estate, which is very calamitous by reason of mine enemies, who with my death, and would gladly revel in my ruines. See Hof. 6. 2. Isa. 30. 26.

For my bones are vexed] viz. by reason of my leanness, and long lying. For albeit the bones of themselves are insensible, and ake not: yet the membranes and tunicles do, that compals the bones.

Verf. 3. *My soul is also sore vexed*] This was worse than all the rest. A light load

Vatav

De L' amant
Divinεπιτομή
της.Tom. 8. in
Enarr. hujus
precationis.Velut pie ta-
bernaculum.
R. David.Mid. Tithis, in
Psal. 5

load to a raw shoulder is very grievous. A little water in a leaden vessel is heavie, so is a little outward grief to a laden soul. Hence *Job* so complaineth, and *Jeremy* prayeth; *be not thou a terror unto me, O Lord*; and then I much matter not what becoms of me.

Vatib.

But thou, O Lord, how long?] scil. Wilt thou stand off, and not hast to my help? This is plena affectus Retinuit, an emphatical and affectionate *Apolopefsis*, such as is ordinary with those that are in pain, and durance.

Verf. 4. Return, O Lord, deliver my soul] He calleth hard upon *Jehovah*, which sweet name of God he hath now five times in these four first Verses made use of, as one that knew, and could improve the full import of it. Here *David* begs of him to return, not by change of place, for God filleth all places (being

Entér, présentér Deus hic & ubiq; potenter.)

But *Miserationis* serenitate by a beam of his mercy, and by a dispensation of his gracious providence, altering his condition for the better, *Deut.* 30. 9. *Alt.* 15. 16.

O save me for thy mercies sake] Quam pulcherrimè ista supplicatio propriis & proficiens sermonibus explicatur, faith *Cassiodore* concerning this text, i. e. How finely and fully is this request set forth? *David* pleadeth not Merit, but humbly craveth Mercy. The Heart (that peice of proud flesh) must be brought to such a temper and tameness, as to crouch to God, for the grums that fall from his table.

Σαυέ ετι τω
τελευτήτι δό-
κει στή ούρα
δύ, στὴ να-
νὸν εἰσέλαι.
Ethic. 1. 3. c. 9

Verf. 5. For in death there is no remembrance of the] Some Heathens were of opinion that when a man dyed all dyed with him; neither was there any further sense of weal or woe for ever. *Socrates* doubted, but *Aristotle* affirmed it to be so, for ought he knew. *Ensebius* and *Augustine* make mention of certain *Arabian* Hereticks, who held that the Soul dyed with the Body, and so remained dead till the last day, and then they revived with the resurrection of the body. This was long since exploded for a foul error, contrary to that which the Scripture holdeth forth in many places. All that *David* would lay here is, that dead men remember not, that is, they mention not Gods worthy Acts; to the quickning of others; their rrailes cannot provoke other men to beleve in God, or serve him, as in their lifetime they might; therefore *David* would fain live to do more good. A certain Martyr going to suffer said, he was sorry that he was going to a place where hee should do God no more work, but be receiving wages only. *Domine si adhuc populo tuo sim necessarius non recuso laborem*, said a dying Saint, Lord, if I may be yet useful to thy people, I should be very well content it might be so. See *Isa.* 38. 18. 19. *David* and *Hezekiah* prayed hard that they might not yet dye, lest Religion, and the true Worship of God, which they had begun to vindicate and establish, should by their decess fall to the ground, through the wickedness of their survivors and successors.

Seven. Epist. 3.

In the grave who shall give thee thanks?] scil. *Palani & carnalis*, faith *Aben-Ezra*, openly and exemplarily, in the company of others. Some render it, *In Hell who shall confesse to thee?* Hereby is shewed the fear of Gods Children (faith *Diodate*) anguished by the feeling of his Wrath, lest they should dye out of his grace unreconciled, and by that means be excluded and debarred from their desired aime, to be everlastingly instruments of his glory. But it is better to take *Sheol* here for the place and state of the dead, after their dissolution; though *Dilrio* will needs have it to be always in Scripture meant of Hell: which if it be so, then why should *Job* so earnestly desire to be hid in it, chap. 14. 13. That was a singular example of *Paul* the Hermite, who though dead, seemed to be serving God, and affected those that beheld him. For he was found (faith *Hierom*) dead kneeling upon his knees, holding up his hands, lifting up his eyes; so that the very dead corps seemed yet, by a kind of religious gesture, to pray unto God.

Adag. Sacr.
in 2. Sam. 22.
Digress. 2.
Hier. in Vit.
Paul.

Verf. 6. I am weary with my groaning] I have laboured therein, even unto lassitude. There must be some proportion between our sin and our sorrow. A storm of sighs at least, if not a shower of tears; some sorrow is above tears, some constitutions are dry, and will not yeild tears, and in such case dry sorrow may be as available as wet. Shee that touched the hem of Christs Garment only was as welcome

to him as *Thomas*, who put his fingers into the print of the nails.

All the night make I my bed to swim] So one hours sin brought many nights pain. Did we but fore-think what sin will cost us, we durst not but be innocent. But no v adays (faith a reverend Writer) weep a man may not, for disfiguring his face; fasting is thought Hypocritie and shaine; and when his panch is full, then as Priests with their drunken Nowls laid Mattens, and belched out, *Eructavit cor meum verbum*, with good devotion as they thought; so hee blusters out a few blustering words, and thinks it repentance sufficient, &c. Another descants thus upon the text: As in *Sicilia* there is *Fons Solis*, the Fountain of the Sun, out of which at Mid-day, when the Sun is nearest, floweth cold water; at Mid-night, when the Sun is further off, floweth hot water: So the Patriarch *David* head is full of water, and his eyes a fountain of tears, who, when he enjoyed his health as the warm Sun-shine, was cold in confessing his sins. But being now visited with sickness, his reins chastising him in the night season, he is so sore troubled, and withal so hot, and so fervent, that every night he washeth his bed, and water-eth, nay even melteth his Couch with tears, &c. A third makes this good Note upon these words; The place of *David* sin (his Bed) is the place of his repentance, and so it should be; yea when we behold the place where wee have offended, we should be prickt in heart, and there again crave him pardon: As *Adam* sinned in the Garden, and Christ sweat bloody tears in the Gardea; sanctify by tears every place which we have polluted by sin, and let us seek Christ Jesus in our Bed, with the Spoule in the Caricicles, who faith, *In my bed by night I sought him whom my soul loved*, Cant. 3. 1.

Transit vo-
luptas, mani-
colo.
Nocet emp-
dolore vo-
luptas.
Bishop Pilk-
ton on Ne-
hem. 1. 4.

D. Playfere
Psal. 6. 6.

Sinon in Lo

I Water my Couch with my tears] By Couch some understand that whereon *David* lay in the day time for ease and refreshing, the same perhaps which *David* arse off when he beheld *Bathsheba* washing her self; where began his misery, 2 Sam. 11. 2. Others take it for his Pallet, his under-bed, which he also watered by the abundance of his penitent tears. *Ainsworth* rendereth it, *I water, or melt my bedstead*. There are all excessive figurative speeches, to set forth the greatness of his grief, and the multitude of his tears. Weeping becomes not a King, faith *Euripides*. But King *David* was of another mind, and to was he who said

--- Faciles motus mens genere facit.

Ovid.

Tears instead of Gems were the ornaments of *David* bed, faith *Chrysostom*.

Verf. 7. Mine eye is consumed] Heb. gnawn, moth eaten. That eye of his that had looked and lusted after his Neighbours Wite, is now dimmed, and darkened with grief and indignation, he had wept himself almost blinde; as it is storied of *Fauftus* the Son of King *Vortiger* by his own Daughter, that he wept himself stark blinde for the abominable incest of his Parents.

It waxeth old] or, is sunk in my head. Doth not do its office, but is become like an old dully window that lets in little light. An heave affliction to those whose eyes have been loop-holes of Lust, and windows of wickedness; the remembrance whereof is a thorn to their blinde eyes, and puts them to grievous pain, especially when their enemies shall have got it by the end, as *David* had his ill pranks, and spared not to lay it in his dish.

Prideaux his
Introduc. to
Hist. p. 89.

Verf. 8. Depart from me all ye workers of iniquity] What a strange change is here all on the sudden? well might *Luther* say, *Oratio est virudo anima*; Prayer is the Leech of the Soul, that sucks out the venom and swelling thereof. Prayer, faith another, is an Exorcist with God, and an Exorcist against sin and misery. The Prophet *Isaiah* calleth it a Charm, chap. 26. 16. because it lays our Soul-dilempters, and like *David* Harp, drives away the evil spirit that is upon us. Pray therefore when out of orders; though not so fit to pray, fall upon the duty by *David* example here, and that will further fit thee for the duty. Thy leaden lumpish heart cast into this holy fire, will heat and melt. Quoties me oratio, quem panè disperantem suscepit, reddidit expulsum & præsumentem de vanis, faith *Bernard*? How oft hath prayer found me despairing almost, but left me triumphing; and well assured of pardon? The same in effect faith *David* here, *Depart from me, &c.* What a word is that to his insulting enemies, *Away, come out, wanjib.* These be words

words used to Devils, and dogges, but good enough for a *Doeg*, or a *Shimei*. And the Son of *David* shall say the same to his enemies, when he comes to Judgement.

For the Lord hath heard the voyce of my weeping] Tears then have a voyce (as well as Bloud hath) and God hath an Ear for them. And as Musick upon the waters foundeth further, and more harmoniously than upon the Land; so do prayers joynted with tears, *Porte Lachrymarum ne sint clausæ*, let not the wounds of godly sorrow be ever to healed up in us, but that they may bleed afresh upon every just occasion.

Verf. 9. The Lord hath heard my supplication] And thereby sealed up sweetest love to my Soul; as *Ahasuerus* afterwards did to his *Hester*, by granting her request. But how knew *David*, and how may another man in like sort know that God hath heard his prayer, though as yet no visible return appeareth?

I answer; This he may know.

1 By a cast of Gods pleased countenance.

2 By the testimony of his own Conscience, *Phil. 4. 6. 7.* and by the assurance of faith, which faith to a man as the Angel once did to *Cornelius*, *Thy prayers are heard and answered*. Of *Luther* we read, that having been once wrastling hard with God by prayer, for the prosperous proceeding of the Reformation in *Germany*, about which there was a general meeting of the States at that time, he came leaping out of his Cloister with *Vicimus, Vicimus*, in his mouth, that is, we have prevailed, we have got the day. God sometimes answereth his people before they pray, sometimes while they are praying, as here; and sometimes after they have prayed, but sooner or later they shall be sure of it.

The Lord will receive my prayer] He hath, and therefore he will. This is the Language of faith, this is the triumph of trust.

Verf. 10. Let all mine enemies be ashamed] When they see all their hopes of my death and downfall disappointed.

Let them return] *Retroscedant & in terram cadant*, saith the *Arabick* Interpreter, let them go backward, and fall to the earth. Some make this a Prayer, some a Prophecy, it comes all to one.

And be ashamed suddenly] Let them be double ashamed, or *debasht*, and that in a moment. These sudden and still revenges are very terrible. God usually premonisheth before he punisheth; but not always. Now as blessings the more unexpected, the more welcome; so Judgements, the more suddain, the more grievous.

PSAL. VII.

Shiggaion of David] i.e. *David's delight*, or solace; say some: his mixt Song; or *Synodee*, say others.

Which he sang unto the Lord] He could sing away care, and punish his Reproachers with a merry contempt; as knowing his own innocency; the property whereof is to throw off slanders, as *Paul* did the *Viper*, yea in an holy scorning, it laughs at them, as the wilde Ass doth at the Horse, and his Rider.

Concerning the words of *Cush the Benjamite*] which some take to be some Cousen and Courtier of *Sauls*, who had falsely accused good *David* (far from any such thought, *Psal. 131. 1.*) of affecting the Kingdom, and seeking *Sauls* life. See *1 Sam. 24. 10.* But I rather understand with the *Chaldee* Paraphrast, *Sauls* self, who was of *Kish*, and of *Jemini*, *1 Sam. 9. 1.* and that by a disguise of name, he is called *Cush the Benjamite*, that is an *Ethiopian*, because of his obstinate impenitency, according to *Jer. 13. 23.* So *Am. 9. 7.* *Rebellious Israel* is to God as *Ethiopia*, Professors shall be as deep in Hell, and deeper than *Turks* and *Infidels*, because of their dissembled sanctity, which is double iniquity, Wrath shall bee upon the Jew first, *Rom. 2.* and when the foul sinner goes to Hell, what shall become of the fair Professor? may such be asked, as are both in one. In the *Ethiopian* is nothing white but his teeth: so in an Hypocrite, &c.

Verf. 1. O Lord my God, in thee do I put my trust] Or, I beseech me to thee for safety. *David* found it always best to run to the old Rock, *Isa. 26. 4.* and to cry, O

Lord

Lord my God, pleading the Covenant. This, no wicked man can do; but, being beaten out of earthly comforts, he is as a naked man in a storm, and an unarmed man in the field, or as a ship tossed in the Sea without an Anchor, which presently dasheth on the Rocks, or falleth upon the Quick-sands. *Saul* for instance, who being in distress, and forsaken of God, ran first to the Witch, and then to the Swords point.

Save me from all them that persecute me] Where the Prince is a Persecutor (as in the Primitive times, and here in the *Marian* days) many will be very active against Gods people, O *sancta simplicitas*, said *John Huss* Martyr, when at the stake he observed a plain Country-bellow busier than the rest, in fetching Faggots.

Verf. 2. Left he saue my Soul like a Lion] i.e. put me to a cruel and tormentful death; exercising against me both cruelty, and also craft; by taking me at such a time, as there is none to deliver me?

Verf. 3. O Lord my God] See on Verf. 1.

If I have done this] i.e. This treachery and treason, whereof *Saul* doth causelessly suspect me, and wherewith his pick-thank Partizans unjustly charge me. As for Sedition, saith *Latimer*, for ought that I know, methinks I should not need Christ, if I might so say. But where malice beareth mastery, the doing of any thing, or of nothing, is alike dangerous.

If there be iniquity in my hands] Heb. in the palms of my hands, where it may be concealed. If I have secretly acted against my Sovereign.

Verf. 4. If I have rewarded evil, &c.] If I have broke the conditions of our reconciliation, or betrayed my trust.

Yea I have delivered him that, &c.] This was true Christianity, to overcome evil with good, *Matth. 5. 44. &c. Rom. 12. 17. &c. O quam hoc non est omnium!* O how few can skill of this! *Elisha* made the *Syrians* a Feast, who came to make him a Grave. *David* spared *Saul*, and delivered him, not without the hazard of his own life. *Bradford* conducted *Bowen* from the Pulpit at *Pauls* Cross, (where hee had cried up Popery at the coming in of *Queen Mary*) safe to his Lodging. A certain Gentleman said unto him, Ah, *Bradford, Bradford*, thou savest him that will help to burn thee. I give thee his life, if it were not for thee, I would run him thorow with my sword. And it proved as the Gentleman had prophesied. There he sits, I mean my Lord of *Bath*, Mr. *Bowen* (said *Bradford* in his third Examination before *Stephen Gardiner*) which desired me himself for the Passion of Christ. I would speak to the people. Upon whose words, I coming into the Pulpit, I had like to have been slain with a Dagger which was hurled at him, I think, for it touched my sleeve. He then prayed me I would not leave him, and I promised, that as long as I lived I would take hurt before him that day: And so went I out of the Pulpit, and intreated with the people, and at length brought him my self into an houle. Besides this, in the afternoon I preached in *Bow Church*, and there going up into the Pulpit, one willed me not to reprove the people; For, quoth hee you shall never come down alive if you do it. And yet in that Sermon I did reprove their Fact, and called it Sedition at least twenty times. For all which my doing I have received this recompence, Prison for a year and half, and more, and Death now, which you (my Lord of *Bath* among the rest) go about. Let all men bee judge where Conscience is. Thus Master *Bradford*, like another *David* in his own defence.

Verf. 5. Let the enemy persecute my Soul, and take it] Thus he clearth himself by an holy imprecation. (The *Spanish* Bible hath for *Shiggaion Davidis* in the Title, *Purgatio Davidis*, as the same Hebrew word *שגיא* signifieth both *Sin*, and *Purification from sin*, *Psal. 51.*) taking God to witness of his innocency and good Conscience, and wishing evil to himself, if it were otherwise. This he did from a good cause, in a good manner, and for a good end. And not as many prophane ones do now adays, who taxed, though never so truly, with some evil they have done, seek to justify themselves by appealing to God; and calling for his Curse upon them, if guilty, who therefore striketh such inapudant imprecators immediately, as *Anne Awerier* and others. See Mr. *Clarke* Murrour.

And tread down my life] Heb. *My liver*; so usually called, saith an Interpreter, for

Acts and
Mon. fol. 146.

for the many faculties and operations that are in life, the many years, degrees, & states thereof.

And lay mine honour in the dust. Selah] Let him brand me for a most treacherous ignominious wretch, and let me lye buried in a bog of indeble infamy.

Verf. 6. Arise O Lord in thine anger] Here David repeateth, and re-inforceth his Suit, filling his mouth with Arguments for that purpose, such as he well knew would be of avail.

Lift up thy self, &c.] Wherein they deal proudly be thou above them, to controule and over-top them.

And awake for me] Sometimes God seemeth to be asleep, we must awake him; to forget, we must in-mind him; to have lost his mercy, we must finde it for him. *Where is thy zeal, and thy strength? &c.* lsa. 63.

To the Judgement that thou hast commanded] That is, promised, viz. that thou wilt command deliverances out of Zion. Or, which thou hast commanded to men in case of wrong done, to relieve the oppressed, and wilt not thou for me, great Judge, much more do it?

Verf. 7. So shall the Congregation of the people compass thee about;] As people love to flock to Assizes, or such places of Judicature where Sentence is passed upon Great ones that have offended. Or thus, then shall the publick sincere Service of God be set up, and people shall fly to it, as the Doves do to their windows.

For their sakes therefore return thou on high] Seat thy self upon thy Tribunal, and do justice; q. d. Thou hast seemed to come down from the Bench, as it were, and to have no care of Judgement; but go up once again, and declare thy power. *Reverte id est offende manum tuam esse altam*, return, that is, shew that thou hast an high hand, saith R. Solomon.

Verf. 8. The Lord shall judge the people] The *Ethiopian* Judges leave the chief Seat ever empty, as acknowledging that God is the chief Judge.

According to my righteousness] viz. In this particular Crime, whereof I am accused; great is the confidence of a good Conscience toward God. Such only can abide by the everlasting burnings.

Verf. 9. O let the wickedness, &c.] Put a stop to their rage and rancour.

But establish the just] The overthrow of the one will be a strengthening to the other; as it was betwixt the House of *Saul* and *David*, 2 Sam. 3. 1. But who are just?

The righteous God trieth the hearts and reins] i. e. The thoughts and affections or lusts of people, and accordingly esteemeth of them: for *Mens cujusq; in est quisq;* and God judgeth of a man according to the hidden man of his heart.

Verf. 10. My defence is of God] Heb. *My Buckler is upon God*. See the Note on Psal. 3. 3.

Which saveth the upright in heart] Of which number I know my self to be one; and do therefore look for his Salvation.

Verf. 11. God is angry with the wicked every day] Or, all day long, they are under the arrest of his wrath, and liable to the wrath to come. *Children* they are of wrath, because of disobedience. One rendreth it, *God troubleth them*; scil. by laying continually some Judgement or other upon them; and yet there is no cause to fear (as the Heathen did of his *Jupiter*) that he should bee exhausted. *Si quoties peccent homines, &c.*

Verf. 12. If he turn not] scil. *Iniquus ab impietate sua* saith R. Solomon. If the wicked turn not from his wickedness, by true and timely repentance.

He will whet his sword, he hath bent his bow] i. e. God will, God hath; and mark that he whets before he strikes, and is bending his Bow, setting his Arrows; preparing his Instruments of death; all which must needs take up some time, and to give fair warning to these foul Sinners, if they have grace to make use of it. See the like *Deut. 32. 41, 42*. God first whets his Sword, before he devours flesh, and first takes hold on Judgement, before his Judgement take hold of men. But if this bee not observed and improved, *Poenitentia Delictis discurrit, et est minutor*; and what shall wicked men plead for themselves, when God shall say to them as *Reuben* once did to his Brethren, *Gen. 49. 22*: *Did not I warn you, saying, Sin not?*

Verf.

Verf. 13. He hath also prepared, &c.] The punishment of ungodly persons is here elegantly set forth by Three Similitudes.

1 From Warfare.

2 From Child-birth, *vers. 14.*

3 From Hunting, *vers. 15, 16*. Well might the Lord say, *I have used Similitudes by the Ministry of the Prophets*, Hof. 12. 10. See the Note there.

He ordaineth his Arrows against the Persecutors] Heb. *The hot burning Persecutors*, that are set on work by the great red Dragon. Such were *Felix of Wartemberg*, who swore that ere he dyed he would ride up to the Spurs; and *Fornesius*, who vowed that he would ride up to the Saddle-skirts in the blood of the *Lutherans*. The Arch-bishop of *Toures* made lute for the erection of a Court called *Chambre Ardente*, wherein to condemn the *French* Protestants to the fire. But ere he dyed he had fire enough, for he was stricken with a Difease called *The Fire of God*; which began at his feet, and so ascended upward, that he caused one Member after another to be cut off, and so he dyed miserably. This was Gods burning Arrow against a hot burning Persecutor. The like may be said of *Dioclesian* that bloody Tyrant, who had his house burnt over his head with fire from Heaven; where-with he was so affrighted that he dyed soon after. The above-mentioned Count *Felix of Wartemberg* was, the same night that he had so vowed and vaunted, choaked in his own blood. So he rode not, but bathed himself, not up to the Spurs but Throat, not in the *Lutherans* blood, but in his own, before he dyed. And the like we read of *Charles* the ninth of *France*.

Verf. 14. Behold he travelleth with iniquity] Heb. *He shall travel, or bee continually traveller*; he taketh as great pains to go to Hell, as a travelling woman doth to be delivered.

And hath conceived mischief] See *Job 15. 35*. with the Note.

And brought forth falsehood] Or, a Lye, that is, a disappointment. See *Isa. 26. 18*, R. Solomon: The Jews have a Proverb, *Quicquid genuit mendacium, dispellit maledictio*.

Verf. 15. He made a Pit, and digged it, &c.] This Simile shews, that the wicked shall not only be frustrated, but undone by their own doing; as was *Abraham*, *Haman*, our Powder-Papists, Pope *Alexander* the Sixth, and his Son *Cesar Borgia*, who, by a mistake of the attendants at Table, drank up the impoysoned Wine which they had prepared, and set ready for some Princes of Italy whom they had invited, and for whose Dominions they thirsted. *Hic aut Cesar aut nullus*, saith *Pontanus*, who relateth the History.

Verf. 16. His mischief shall return upon his own head] As the *Thracians* Arrows did, which they in a rage (because it rained upon them unreasonably) shot up against Heaven.

And his violent dealing upon his own pate] i. e. abundantly, and apparently. Divers instances might be given hereof. *Henry* the Third of *France* was stabbed in the same Chamber, where he had helped to contrive the *French* Massacre. His Brother *Charles* the Ninth, had blood given him to drink, for he was worthy:

*Quem sitit vivens scelerata mente cruentum,
Perfidum hunc moriens Carolus ore vomit.*

John Martin of Briqueras in *France*, vaunted every where, that he would sit the Ministers Nose of *Angoume*; But he was shortly after assaulted by a Woolf, which bit off his Nose, so that he dyed thereof mad. Dispatch the Knave, have done, (saith *Sir Ralph Ellerken* Governour of *Callice*, to the Executioner of *Adam Davilip* Martyr) for I will not wait till I see the Traytors Heart out. But shortly after, the said *Sir Ralph* in a Skirmish betwixt the *French* and us at *Bullon*, was among others slain, and had his Heart ripe out by the enemy. That was a very remarkable one of *Dr. Story*, who escaping out of Prison in *Queen Elizabeths* days, got to *Antwerp*, and there thinking himself out of the reach of Gods Rod, he got Commission under Duke *D'Alva*, to search all Ships coming thither for *English* Books. But one *Parker* an *English* Merchant trading to *Antwerp*, laid his Snare fair, (saith our Chronicler) to catch this foul Bird, causing secret notice to be given to *Story*, that in his Ship were store of Heretical Books, with other intelligences that might stand him in stead. The Canonist conceiving that all was cock-lure, hasted to the

Dodd

Shipt

Ardentis,
Importing the
hast to persecu-
mischief.

A. & Mon.
1911.

Ensch. l. 5.

Myric.

R. Solom.
1911.

Buchelcov.

Pontan. de
prod.
Herodot.

A. & Mon.
fol. 871.

Ibid. 1130.

Specul. 1170.

Ship, where with looks very bigge upon the poor Mariners, each Cabin, Chelt, and corner above-board were leached, and some things found to draw him further on; so that the Hatches must be opened, which seemed to be unwillingly done, and great signs of fear was shewed by their faces. This drew on the Doctor to descend into the Hold, where now in the Trap the Moule might well gnaw, but could not get out; for the Hatches were down, and the Sails hoisted up, which with a metty gale were blown into England, where ere long he was arraigned, and Condemned of High Treason, and accordingly executed at Tiburn, as he had well deserved.

Verf. 17. *I will praise the Lord according to his righteousness* i. e. His faithfulness in keeping promise with his people, and with my self in particular. I will say to his honour, as *Dens. 32. 4. A God of truth, and without iniquity, just and right is he. And will sing praise to the name, &c.* Where the Psalmist mentioneth the overthrow of the wicked. *Latus praeceps & sequitur* (saith R. *Johna Ben Levi* here) as in this place, and Psalm 9.

PSAL. VIII.

TO the chief Musician upon Gittith] Upon the Cittern, or Gittern brought from Gath, saith the Chaldee Paraphrast; or that was used by the Sons of Obed-Edom the Gittites, 2 Sam. 6. 10. or, that was sung at the Wine-presses, as the Greek hath it, for a thanksgiving in time of Vintage. This last *Aben-Ezra* liketh, though I see no reason why he should.

Verf. 1. *O Lord, our Lord &c.* The scope of this whole Psalm is, to set us a wondering at and magnifying the Majesty and Magnificence of the Almighty; together with his inexpressible goodness to Mankind;

1 In our Creation in Adam.

2 In our Restauration by Christ: which last is the true end of this Psalm, as appeareth *Mat. 21. 15. 1 Cor. 15. 27. and Heb. 2. 8.*

How excellent is thy Name] This, *David* speaketh as one swallowed up with admiration at that *Nomen illud Magnificum & Majestaticum*, that Glory, Honour, Power, Wildom, Goodness, &c. that being invetted in God, and manifested in the Creature (Gods Handy-work) should make us both wonder and inquire into Gods excellencies, according to that of *Aristotle*, to admire, and learn at once is a pleasant thing: and sure that which is admirable, stirreth up desire to see further into it. *Admiratio peperit Philosophiam*, saith another, Admiration brought forth Philosophy; let it breed devotion in us, and a desire to praise God, who hath therefore displayed his excellencies in his Works, that we might give him his due glory. The Angels shouted at the Creation, *Job 38. 4, 5, 6.* and shall we be dull, and dumb? God tells *Job* of his own great Works, (the Elephant, and Whale especially) and thereby brings him to a right temper. The Elephant is in Chaldee called *Pih*, of a word that signifieth *Wonderful*; because the Wonders of Gods glory do so marvelously appear in him. See *Job 40. 15, 16, &c.* with the Notes. The Philosophers make *Fris*, or the *Rainbow*, the Daughter of *Thaumma*, or *Admiration*; but because that when they knew God, scil. *Per species Creaturarum*, they glorified him not as God, neither were thankful, but became vain in their imaginations: therefore were they given up to a reprobate sense, *Rom. 1. 21. 28.*

In all the earth] Where a man cannot look beside a Miracle, so full of God are all places.

Who hath set thy glory above the Heavens] *Nam in eis robur Dei maxime apparet*; for in the Heavens (how much more above them) doth the glory of God chiefly appear: the Earth is a small point in comparison of the Heavens, and is governed by them, as R. *David* here noteth.

Verf. 2. *Out of the mouth of Babes and sucklings*] For whom, God hath filled two Bottles of Milk against they come into the World: and in whose birth, sustenance, and wonderful protection (for *Puerilis est periculorum pelagus*) but especially in their holy and religious education, much of Gods Providence, Power, and Goodness is clearly seen and set forth to the conviction of the vilest Atheists. So that, beside the Earth and the Heavens, we have very Infants Preachers of Gods praises, and more

more effectual Oratours than ever were *Isocrates, Demosthenes, Pericles, &c.* so our Saviour understands it, *Mat. 21. 16.* where the Children sang *Hosanna* when the Pharisees were silent. It is sometimes seen, that

Spia Deoblandis fundant cunabula flores.
John Baptist sprang in the Wombe for joy of Jesus. *Hierom* writeth of *Paula*, that noble Matron, that she rejoiced in nothing more than this, That she heard her Niece *Paula* sing *Hallelujah* in her Cradle. *Bellarmino* tells us out of *Theodoret*, that the Children of *Samosatena* playing at Tennis-ball in the midst of the Market, did solemnly cast it into the fire, because it had but toucht the foot of the Ass, whereon *Lucius* the Heretical Bishop rode. The Children of *Merindal* so posed, and answered one another, in matters of Religion, before the persecuting Bishop of *Cavaillon*, that a religious man that stood by said unto the Bishop, I must needs confess that I have often been at the Disputation of the Doctors in *Sorbon*, but yet I never learned so much as I have done by hearing these young children. When Mr. *Bleeker* the Bishops Chaplain told Mr. *Wifehart* the Scotch Martyr, that he had a Devil in him, and the spirit of Error; a Child that stood by answered him, saying, A Devil cannot speak such words as yonder man speaketh. At the burning of *John Laurence* at Colchester, as he was sitting in the fire (for stand he could not, he had been so hardly used in the Prison) the young Children came about the fire, and cried, *Lord, strengthen thy Servant, and keep thy promise.* Here was strength out of the mouths of little ones, taught betime to speak the language of *Canan*. *Sed ve va parentibus illis* (saith *Polanus* on the Text) But wo wo to those Parents who make their Children (whom God would have to be witnesses of his Majesty) witnesses of their impiety, pride, and vanity.

That thou mightest still the enemy and the avenger i. e. Silence Atheists and Persecutors.

Verf. 3. *When I consider thy Heavens*] And that men should be much in this consideration, both the bolt-upright figure of their bodies may monish them, and also that fifth Muscle which God hath set in Mans eye (whereas other Creatures have but four) to draw it upward, *Ne ejus auxilio calum insuerimus*, saith the Anatomist, that by the help thereof we might consider the Heavens. This, those Christians that do not, shall have those Heathens rising up in Judgement against them. *Anaxagoras Clazomenius*, who used to say, that he was therefore born that he might contemplate the Heavens. And *Ennius*, who blameth *Epicurus* for that *Dum palato quid sit optimum indicaret, celi palatium non suspexerat*, he did so purvey for his Palate, that he looked not up to Heavens Palace. Certain it is, that many men have so much to do upon Earth, that they cannot have while to cast an eye towards Heaven, as the Duke of *Alva* told a great Prince, who asked him if he had taken notice of the last Ecips. That wonderful Globe of Silver sent by King *Ferdinand* to *Solyman* the great Turk, lively expressing the wonderful motions, and conversions of the Celestial frame, the hourly passing of the Time, the Change and Full of the Moon, &c. was much more beheld and admired, than Heaven it self is by most people. True it is, that that Globe was a most curious and strange Piece of Work, devised and perfected by the most cunning Astronomers, for *Maximilian* the Emperour, whose noble minde never spared for any cost to obtain things of rare and strange device. But what was all this to the Heavens? That

Work of Gods finger] That is, most elaborate and accurate; a Metaphor from Embroiderers, or from them that make Tapestry. *Aben-Ezra*'s Note here is, *Digiti sunt decem, & sphaerae sunt decem*, As there are ten Fingers; so there are ten Spheres, &c.

The Moon and the Stars] No mention of the Sun, because included in this word *Heaven*; wherein by Day the Sun is most conspicuous, as by Night, the Moon and Stars.

VVhich thou hast ordained] That was a witty speech of *Cyril*. They were *Adol* xatē vuktōs Atheists by Night, who worshipped the Sun and Atheists by Day, who worshipped the Moon and Stars.

Verf. 4. *What is man that thou art mindful of him?*] *Serpy, sickly man*, a Mass of Mortalities, a Map of Miseries, a mixture or compound of Dirt and Sin? And yet

Vani homines
exponunt de
terculari.
Ab. Ezra.

τὸ θαυμάσιον
ἐπιδιδόντων.
Arist. Rhet.
lib. 1. cap. 11

Plato.

In canis ba
burienti lin
Hallelujah
Cantue. H

Aet & Mor
fol. 365.
Ibid. 1156.

Ibid. 1403.

Columb. de
re Anatom.
l. 5. c. 9.

Turk. Hist. 71

yet God is mindful of him; he not only takes care of him in an ordinary way, as he doth other Creatures, but singularly attendeth, and affecteth him, as a Father doth his dearest Child. He is, *Divini ingenii cura*, saith one; he is the end of all in a semi-circle, saith another Philosopher; meaning, that all things in the World were made for man, and man made for God: Neither is there so much of the glory of God in all his Works of Wonder, as in one gracious performance of a godly person. But if we understand the Text (as the Apostle doth, *Heb. 2. 6.*) of the *Man Christ Jesus*, *Hic homo & filius hominis qualis & quantus est, Deus bone!* saith Junius.

And the Son of Man Heb. Of earthly men; for what is the greatest Potentate, but *πῶς οὐκ ἔστιν ὁ πεποιημένος*, a peece of Clay neatly made up?

That thou visitest him? That thou mindest him more than other Creatures, and makest him Lord of all; thy visitation preserveth his spirit, *Job 10. 12.*

Verf. 5. For thou hast made him a little lower than the Angels Compare here with *Heb. 2. 6, 7.* and it will appear that whatsoever is spoken here of man, is applied to Christ, and so is proper to the Saints, by virtue of their union with Christ; in which respect they are more glorious, saith one, than Heaven, Angels, or any Creature. This is their dignity: and for their duty they must therefore give the more earnest heed to the Doctrine of the Gospels, lest at any time they should leak, or let slip the same, but retain and obey it. This is the Apostles own inference, *Heb. 2. 5, 6, 7.* for thus he argueth: Unto the Angels God hath not put in subjection the World to come, whereof we speak; But to man (for whose sake the Son of God came in the flesh, for whose sake the Gospel was preached, for whose sake wee speak of that World to come) he hath; therefore it behooveth man to observe, and obey the Gospel.

And hast crowned him with glory and honour Some refer this to the reasonable Soul, whereby he not only differeth from Beasts, but draweth nigh to the heavenly Nature. As *Rome* was an *Epitome of the World*; as *Athens* was the *Greece of Greece*; and as one said to his Friend who desired to see *Athens*, *Viso Solone vidisti omnia*, when thou hast seen *Solon* thou hast seen all *Athens*: So man is a little World, and is therefore called every Creature, *Mark 16. 15.* and the Saints (in whom Gods Image is repaired) are called *All things*, *Colof. 1. 20.* Christ being unto them *All*, and in all.

Verf. 6. Thou madest him to have dominion, &c. He had so at first, *Gen. 1. 26.* and shall have again, *Zeck. 8. 12.* *Rev. 21. 7.* mean while (though *Rebellis facta est Creatura homini, quia homo numini*, the Creature rebelleth against man, because man doth against God; yet) we cannot but see some foot-steps remaining of that ancient Sovereignty, which the very Heathens also acknowledged, and there-hence fetched excellent Arguments for a Providence. Lions hate Apes, but fear men; though *Simia quam similis, turpissima bestia, nobis*: Hereof no probable reason can be given but this, That God hath put all things under mans feet, inasmuch as that the most timorous men dare kick and beat the hugest Elephants. Indeed by reason of Sin, as was said, we see not all things subdued, *Heb. 12. 8.* But why hath Nature denied to Horses, Asses, Camels, Elephants, Deer, &c. a Gall, which it hath given to Lions, Wolves, and other fierce Creatures? Surely herein appeareth the wonderful Wisdom and goodness of God; who hath done this, that those so serviceable Creatures might be the better tamed, and subdued by man. Let man consider (saith one well) what excellency he hath lost through *Adams* fall, and bewail his misery. Let him also on the other side well weigh the grace bestowed on him in Christ, and be joyful and thankful or mercy; knowing this, that if the Creatures be not now subjected unto us, it is by reason of the Body and relics of Sin, that yet remain in us; and that therefore if we would have a conquest over the Creatures, we must begin first to get a victory upon sin; or else we shall never profit that way.

Thou hast put all things under his feet The Earth hath its name from treading upon it; teaching us, 1. To trample upon earthly things, as base and bootless; not to dote upon them with our hearts, nor grasp them over greedily with our hands: as that covetous Cardinal *Sylberperger*, who took so great felicity in Money, that when he was grievously tormented with the Gout, his only remedy to ease his

pain

pain was, to have a Bason full of Gold set before him, into which he would put his lame hands, turning the Gold upside down. But if Silver and Gold be a mans happiness, then it is in the earth, and so (which is strange) nearer Hell than Heaven, and so nearer the Devil than God. The ancient Romans had for a difference in their Nobility, a little ornament in the form of a Moon, to shew that all worldly things were mutable; and they wore it upon their shoes, to shew that they trod all under their feet. 2. By this posture of all things under mans feet, God would teach him to use them as a Sturp, for the raising of his heart to those things above. A sanctified fancy can make every Creature a Ladder to Heaven, and lay with that Father, *Si tanti vitrem, quanti verum margaritam?* If this trash be so highly esteemed of, how much more the true Treasure?

Verf. 7. All Sheep and Oxen, &c. There are Beasts *ad esum et ad usum*, saith one. Some are profitable dead, not alive, as the Hogge; some alive, not dead, as the Dogge, Horse, &c. some both, as the Oxe; yet none so profitable as the Sheep, who hath Wool for Raiment, Skin for Parchment, Flesh for Meat, Guts for Musick, and was therefore in Sacrifice so frequently offered.

Verf. 8. The Fowl of the air These *Moses* seemeth to have forgot, in that discontented speech of his, *Numb. 11. 22.* but God sent those murmurers such a drift of Quails (meat of Kings, with their bread of Angels) as he could not have imagined, or hoped for.

And the Fish of the Sea *Piscis of Pesto*. Many Islands are maintained, and people fed by Fish. In Hebrew the same word signifieth a Pond, or Fish-pool, and a Blessing. And surely it is a blessing to any Country that they have plenty, and dainty, of these good Creatures.

And whatsoever passeth, &c. As Whales, and other great Fishes, which make a smooth path in a calm Sea, as a Ship or Boat doth, *Job 41. 23.* &c. See the Note there.

Verf. 9. O Lord, our Lord, &c. *Præter incipit Propheta mirari quam loqui, & desinit loqui non mirari.* The Psalmist endeth as he began, transported with an extasie of admiration. So he begins, and ends many of his Psalms with *Hallelujah*. Betwixt God and us the distance is infinite; and if it were possible our love and thankfulness should fill up that distance, and extend it self to infiniteness, saith a grave Divine.

PSAL. IX.

Vpon Muth-Labbon This was the name of a certain Instrument, say some; the beginning of a Song, say others, to the tune whereof this Psalm was to be sung. *Montanus*, and many more hold it to be an *Anagrammatism*, and render it, *For the death of Nabal*, viz. by a covert intimation, and inversion of the Letters, So in the Title of *Psal. 7. Cushi Benjimini*, for *Kish the Benjamite*. This is,

Parcere nominibus, dicere de vitiis.

Verf. 1. I will praise thee, O Lord, with my whole heart This is a gratulatory Psalm, wherein David shews his thankfulness, which a very Heathen calleth *Maximam in eo matrem omnium virtutum reliquarum*, the Mother of all the rest of the Vertues. True thankfulness, as one well observeth, is here and in the next verse described,

- 1 By the matter of it.
- 2 By the manner.
- First, for matter, the Psalmist delivereth it in Four parcels;
 - 1 The acknowledging of God in all.
 - 2 A Ciphering, and summing up of special Mercies.
 - 3 An expression of Spiritual joy in God, as well as in his Gifts.
 - 4 A dedication of our Songs and selves to his Name.
- Secondly, For the manner, he presseth
 - 1 Integrity for the subject, and object, *vers. 1.*
 - 2 Sincerity for affection, and end, *vers. 2.*

I will be glad and rejoice in thee Spiritual cheerfulness is the Mother of Thankfulness.

Of 980 seems to come Cipher.

Cic,

fulness

Arrian in Epictet.

Tully. Plutarcho. Enchiridion.

Boetius. Theat. Nat. p. 405.

Terre à terre.

fulness: *Jam. 5. 13.* Birds when got in the air, or on the top of trees, and have taken up a stand to their mind, sing most sweetly.

O thou most High] God was so first called by *Melchisedech*, upon a like occasion, as here by *David*, *Gen. 14. 19. 20.* The Greeks might have their *ἱερός*, for the Sun which they worshipped, from this Hebrew *Elion* most High.

Verf. 3. When mine enemies] This, *Tremellius* maketh to be the form of praise which the Psalmist professeth, that he will sing to God, and rendereth it thus, *Thas mine enemies returning back are fallen, &c.*

And perish at thy presence] The victory is of God, and to him alone to be ascribed. The *Romans* in their Triumphs presented a Palm to *Jupiter*. The *Gracians* also thankfully ascribed to *Jupiter* their deliverance from the *Persians*, wrought by *Themistocles*, and there-hence called him *ἑλευθεριος*, that is, *Deliverer*.

Verf. 4. For thou hast maintained my right] Heb. *Thou hast done me judgement.* *Locus hic insignis est*, saith *Polanus*: this is an excellent place, and maketh much to the comfort of Gods poor people that are oppressed by the World: the righteous Judge will not fail to right them. See *Luke 18. 7. 8.*

Verf. 5. Thou hast rebuked the Heathen, &c.] God first chideth the Churches Enemies by lighter Judgements; if these be not improved, he destroyeth them, *Psal. 119. 21.* and because they sought to obscure and extirpate his name from amongst men, therefore he puts out their name, that is, their fame and reputation for ever and yet, or for ever and a day, as we use to say: -- *In gloria vita recedit*, they go out in a snuff, as did the Primitive and Modern Persecutors, of abhorred memory.

Verf. 6. O thou enemy] The same whom he called *Wicked one* in the former verse; where the word *Wicked* is of the singular number, *g. d.* O thou implacable Wretch, that wouldst never be reconciled till thou wast ruined; which now thou art, &c. Some read it interrogatively, and withall ironically, O enemy, are destructions come to an end? and Cities so wasted that they can never be repaired? *g. d.* So indeed thou hast designed it, but art fairly disappointed. And the like befall *Antiochus*, *Nero*, *Dioclesian*, *Philip the Second of Spain*, *Charls the Ninth of France*, and other bloody Persecutors, with their devilish thoughts and threats; which they could never effect and accomplish.

Their memorial is perished with them] Heb. *Of them, of them* (twice) for more vehemency. The vulgar (after the Greek) hath it *cum sonitu*, with an humming noyle, to that the sound thereof ringeth all the World over. *R. David* rendereth it, *Memoria eorum perit; suntne illi?* Their memorial is perished; have they yet a being any where?

Verf. 7. But the Lord shall endure for ever] *Vivit Christus regnat; aliqui totum desiderassent*, said that good Dutch Divine, upon the view of the Churches enemies, i.e. Christ liveth and reigneth for ever, setting one foot on the earth, and the other on the sea, as Lord of both; otherwise I should have been altogether hopeless. Blessed be God that he is God, was a learned Divines motto.

Verf. 8. And he shall judge the world, &c.] See on *vers. 4.*

Verf. 9. The Lord also will be a refuge, &c.] Heb. *An high tower, edita arx*, wherein men are secured, and escape the impressions of an enemy. The very Lame and Blinde, those most thiftle Creatures, when they had gotten the strong Hold of Zion over their heads, thought that then they might securely scorn *David* and his Host *2 Sam. 5. 6. 7.* yet their Hold failed them: So did the Tower of *Shechem* those that ran into it. Not so the Almighty, his poor oppressed. Universal experience sealeth to this truth; neither can one instance be given of the contrary; *Higgaion, Selah*. It is reported of the *Egyptians*, that living in the Fens, and being vexed with Gnats, they use to sleep in high Towers, whereby, those Creatures not being able to soar so high, they are delivered from the biting of them: So would it be with us when bitten with cares and fears, did we but run to God for refuge, and rest confident of his help.

Verf. 10. And they that know thy name will put their trust in thee] They can do no otherwise that savingly know Gods sweet Attributes, and noble Acts for his people. We never trust a man till we know him, and bad men are better known than trusted. Not so the Lord, for where his name is poured out as an ointment, there the *Virgins love him*, fear him, rejoyce in him, repose upon him. *Them*

Them that seek thee] So they do it seriously, seasonably, constantly.

Verf. 11. Sing praises to the Lord, &c.] This is the guile of godly people, to provoke others to praise God, as being unsatisfiable in their desires of doing him that service, and as deeming that others see him as they do *totum totum desiderabilem*, worthy to be praised, *Psal. 18. 3.* highly to be admired, *vers. 1.* of this Psalm.

Verf. 12. When he maketh inquisition for blood] for innocent blood unjustly spilled: as he did for the blood of *Abel*, *Gen. 4. 10.* of *Nabush* (*1 King. 9. 26.* surely I have seen yesterday the blood of *Nabush*; Murther ever bleeds fresh in the eyes of God) of *Zechariah* the Son of *Barachiah*, *2 Chron. 24. 22.* those ungrateful Guests, who flew those that came to call them; And when the King heard it (for Blood cries aloud) he was wroth, and destroyed those Murtherers, *Matth. 22. 6. 7.* These shall have blood to drink; for they are worthy, *Revel. 16. 6.* God draws Articles of enquiry in this case as strict, and as critical, as ever the Inquisition of Spain doth; the proceedings whereof are with greatest secrecy, and severity.

He forgetteth not the cry of the Humble] Heb. *of the poor, lowly, meek, afflicted.* Humility and Meekness are *Collatance*, twin-sisters, as *Bernard* hath it.

Verf. 13. Have mercy upon me, O Lord, &c.] These are the words (say some) of those humble ones whom God forgetteth not; they were Gods remembrancers. See *Isa. 62. 6.* or, it is a prayer of *David* for further deliverances, according to that, *I will call upon the Lord, who is worthy to be praised*, *Psal. 18. 3.* Betwixt praying and praying he divided his time, and drove an holy trade between Heaven and Earth.

Thou hast lifed me up from the gates of death] i.e. *Ex presentissimo & certissimo interitu*, from desperate and deadly dangers such as threaten present destruction; and shew a man the Grave even gaping for him. *David* was oft at this pass; and God delivered *Paul* from so great a death, *2 Cor. 1. 10.* he commonly releeveth his hand for a dead list, and rescueth those who were even talking of their Graves.

Verf. 14. That I may shew forth all thy praises] i.e. All that I can compass or attain unto: *Aliter omnes laudes Dei dici non possunt, quia plures ignorat homo quam novit*, saith *R. David* here: for all the praises of God cannot be shewn forth; such those wee know not are more than those we know.

In the gates of the daughter of Zion.] These are opposed to the Gates of Death, as *Aben-Ezra* here noteth; and betoken the most publick places; and best frequented.

Verf. 15. The Heathen are sunk down, &c.] *Hoc est initium cantici Sanctorum*, saith *Aben-Ezra*. This is the beginning of the Saints Song, knit to the former verse thus: saying, *The Heathen, &c.*

In the Net which they hid, &c.] To Hunters, they are compared for cruelty, and to Fowlers for craft. But see their success, they are sunk down in their own pit, caught in their own Net. Thus it befell *Pharaoh*, *Exod. 15. 9. 10.* *Jabin*, and *Sicora*, *Judg. 4. Sennacherib*, *2 Chron. 32.* *Antiochus Epiphanes*, *Maxentius* the Tyrant, *Euseb. lib. 9. cap. 9.* (who fell into the river *Tiber*, from his own false Bridge laid for *Constantine*) The Spanish *Armado*, our Powder-Papists, &c. See the Note on, *Psal. 7. 15.*

Verf. 16. The Lord is known by thy judgement, &c.] The Heathen Historian observed, that the ruine of *Troy* served to reach men, that God punisheth great sinners with heavey plagues. Go up to *Shiloh*, &c.

The wicked is snared in the work of his own hands] Heb. *Palms, hollows*, noting the close conveyance of his wicked plots and practises, but for his own mischief.

Higgaion, Selah] *Ainsworth* rendereth it *Meditation Selah*; meaning that this is a matter of deep meditation, worthy to be well-minded, and spoken, or sung with earnest consideration always. The word is found only here, and *Psal. 92. 3.* where also the wonderful works of God are discouraged. *R. Solomons* Note here is, *Mirum in judicium debet esse continua meditatio*. The last Judgement should be continually thought upon.

Verf. 17. The wicked shall be turned into Hell] Heb. *intainsu Hell* (twice) that is into the neethermost Hell, the lowest Dungeon of Hell. The word *Lushbush* hath a vehement inforcement from *17 locall*, as Grammaticians call it, and importeth, that they

Herod.

August.

they shall be cast into outer darkness, *In tenebras ex tenebris infelicitèr exclusi, infelicitus excludendi.* R. Solomon's Note here is, They shall be carried away from Hell to Judgement, and from Judgement they shall be returned to the deepest Pit of Hell. This if men did but believe, they durst not do as they do, as once *Cato* said to *Caesar*.

And all the Nations] The wicked be they never so many of them, they may not think to escape for their multitudes, as amongst Mutineers in an Army, the tenth man sometimes is punished, the rest go free.

Verl. 18. For the needy shall not always be forgotten] Because he that shall come will come, and will not tarry. The Lord is at hand to help those that are forsaken of their hopes. *Julian Lining* was apprehended by *Dale* the Promoter (in *Queen Maries* days) who said unto him, *You hope, and hope, but your hope shall be all gone.* For though the Queen fail, yet that you hope for shall never come at it; for there is my Lord Cardinals Grace, and many others between her and it, &c. But the Cardinal dyed soon after the Queen, and (according to *Father Latimers* prayer) *Elizabeth* was crowned, and *England* yet once more looked upon.

Verl. 19. Arise O Lord, let not man prevail] Prayers are the Churches Weapons, her Bombards & instrumenta bellica, whereby she is terrible, as an Army with Banners; she prays down her enemies.

Verl. 20. Put them in fear O Lord] Strike them with a panick terror, as once the *Canaanites*, *Philistines*, 2 Sam. 5. *Syrians*, 2 King. 7. *Germans*, in the War against the *Hussites*, &c. Some read it, *Put a Law upon them*, bridle them, bound them as thou hast done the Sea, Job 38. 11. The Greek and Syriack favour this reading.

That the Nations may know themselves to be but men] And not gods, as that proud Prince of *Tyrus*, Ezek. 27. and *Antiochus*, who would needs be stiled *gods*, to such an height of pride will Persecutors grow, if they prosper, and be not taken a link lower, as we say. *Homo, id est fractus*, saith R. *Obad*, on this Text, *Moen*, that is, broken crack-creatures, *Morbis mortis; obnoxii*, woful weights, sorry and sickly Creatures. This to know savingly, is the beginning of true Humility, saith *Augustine* here.

PSAL. X.

Verl. 1. Why standest thou afar off, O Lord?] As if thou hadst forgotten what thou hadst promised thy people in the former Psalm; which the Greek and Latine Versions make to be one and the same with this, as having no title, and tending almost to the same purpose: Hence the difference in Numbers, which holdeth almost to the end of the Psalm, viz. to Psal. 148.

Why hidest thou thyself in time of trouble?] So God seemeth to do, when he helpeth not presently; neither doth any thing more trouble the Saints in affliction, than the want of Gods gracious presence. This maketh them thus to expostulate and lament after the Lord; not quarrel as those Hypocrites did, Isa. 58. 3. or revile, as *Caligula* did his *Jupiter*, taking up that Verse in *Homer*, *Zeù patèr stis oio oioù dloùteq; àλλq;*, or with him (little better) in the holy History, who said, *Behold this evil is of the Lord, and what should I wait for the Lord any longer?* 2 King. 6. 33. The good Soul knows that God waiteth to be gracious; and as he seldom cometh at our time, so at his own (which is ever the best) time, he never faileth.

Verl. 2. The wicked in his pride doth persecute, &c.] Heb. *hach pursueth*, and that out of his pride, the true cause of Persecution; whatever else is pretended. And this is fitly here alledged, and urged as an Argument to move God to make haste. See *Dani*. 32. 27. The Saints fare the better for the insolencies and outrages of their enemies, whose ruine is thereby accelerated, and somewhat God will do the sooner for his people, lest the enemy exalt himself, Psal. 140. 8. and say, *Our hand is high, the Lord hath not done this.*

Let them be taken in the devices, &c.] As all Persecutors are sure to be, in which regard *Tertullian* well adviseth *Scapula*, *Si nobis non parci, tibi parci; si non tibi, Carthagini.* If thou wilt not spare us Christians, yet spare thyself; or if not thyself, yet thy City *Carthage*, which else will smart and smoke for thy cruelty.

Verl. 3.

Verl. 3. For the wicked boasteth of his hearts desire] Though the Soul of the wicked desire evil, Prov. 21. 10. yet he gloriet in it, as did that *Thraconical Lamech*, Gen. 4. and that *Pyrgopolynices Nebuchadnezzar*, Isa. 10. 9, 10, 11, 12. This the just and jealous God cannot bear, as neither that which followeth.

He blasphemeth the Coverers] *Us sapientem & providum*, as a wise man and good Husband. So they in *Malachy*, who said, And now we count the proud happy, &c. *Felix scilicet virtus vocatur.*

Whom the Lord abhorreth] smiting his hands with indignation at his dishonest gain, Ezek. 22. 13. like as *Balaam* did at *Balaam*, with whom he was deeply displeased, Num. 24. 10.

Verl. 4. The wicked through the pride of his countenance] That is, of his heart, appearing in his countenance; as a master-pock in his fore-head. For *Pride* budaeth, Ezek. 7. 10. the pride of *Israel* testified to his face, Hof. 5. 5. the thoughts are oft seen in the countenance; and the heart is printed upon the face, Isa. 3. 9. 'Tis a hard thing, saith one, to have a brazen face, and a broken heart.

Will not seek] He thinks it not necessary, or worth the while; and his practice is agreeable, that is, nought all over. Pride in the Soul is like a great swelling in the body, which (besides that it is a dangerous Symptom) unfits it for any good service; and is apt to putrify and to break, and to run with loathsome and foul matter: So doth Pride disable the Soul from doing duty, and at last breaketh forth into odious deeds, abominable to God and men. It is observed, that the ground whereon the Peacock useth to sit, is by that occasion made exceeding barren: so where pride rooteth and reigneth, no good groweth.

God is not in all his thoughts] God is neither in his head, as here, nor in his heart, Psal. 14. 1. nor in his words, Psal. 12. 4. nor in his ways, Tir. 1. 16. he is wholly without God in the world, Ephes. 2. he studies Atheism, and all his thoughts are, *There is no God* (so this Text may be read) he would fain so persuade himself.

Verl. 5. His ways are always grievous] As he Placeth not God, so he is contrary and vexatious to men, *Via ejus semper torrens*, so *Aben-Ezra*. The Psalmist here noteth him, for such an one as the *Cyclops* are set forth to have been by the Poets.

Thy Judgements are far above out of his sight] He looketh not so high, but reckoneth that *que supra nos nihil ad nos*. If he read them at any time, he regardeth them as little as he doth the story of *forain Wars*, wherein he is not concerned.

As for all his enemies, he puffeth at them] He holdeth himself man good enough to make his party good with them, and that he can overthrow them all with a puff. He despiseth them, and domineereth over them, as the Greek renders it.

Verl. 6. He hath said in his heart, I shall not be moved] So said a better man once, Psal. 30. 6. but he was quickly confuted. If a beleever conclude by the force of his faith, that he shall never be moved from that good estate in which Christ hath set him, this is the triumph of trust, and not the vain vaunt of presumption.

For I shall never be in adversity] The Chaldee hath it, *Quoniam non sum in malo*; and understandeth it of the evil of sin, as *Exod*. 32. 22. and then the sense is, because the wicked man suffereth not the punishment of sin, therefore he conceiteth that he is innocent, and without sin. See Hof. 12. 8. with the Note.

Verl. 7. His mouth is full of cursing and deceit] Such cursing men are cursed men; and for such slippery and deceitful persons, the Lord is the avenger of all such; 1 Thess. 4. 8.

Under his tongue is mischief] that is, in his heart, which is by Nature placed beneath the Tongue, making its use of it, for much mischief, *Matth*. 12. 34. *Jam*. 3. 8. The word *Tach* here rendred fraud, significth properly the middle of any thing, *Quoniam frons in medio cordis est*, saith R. *David*, because fraud is in the middle of the heart, and there-hence sent into the mouth.

Verl. 8. He sitteth in the lurking-places, &c.] A description of an High-way-robber, saith *Diodore*, under which name are meant all violent and fraudulent men, and their actions.

Verl. 9. He lieth in wait secretly as a Lion in his den] See Job 38. 40. with the Note.

Eccc

See Psal. 5
Psal. 19.

Sence

νοτακινειν
δερ.
ικαυοζ.
Chryso.A. & Mon.
1871.

Luther.

Ευαγγελισται
Chryso.

When hee draweth him into his Net] that is, into his bonds, debts, mortgages, faith *Chrysostome*. When a poor man is once gotten into these Nets, wicked Oppressors do not only rob but ravish them; coyning their money upon poor mens skins, and wringing the sponges of poor people into their own purses. *David* compareth them to Canibals, *Psal.* 14. 4. to greedy Lions here; another faith they are like the fish *Polypus* that lying in wait for other fishes upon the Rock, assimulateth to the Rock and taketh them in his Net, which hee hath naturally behind his head, and can spread at his pleasure, before they find themselves in danger.

Verf. 10. He croucheth (or croucheth) and humbleth himself] Lyon-like, *Job.* 38. 40. He can sew the Foxes skin to the Lions hide for a need, and to compass his design. As proud as he is, yet in subtlety he can abase himself; and with glavering speeches, and fawning behaviour, indirectly endeavor the overthrow of the innocent and distressed. To which purpose he can put himself to pain, feign himself sick, and in a dying condition (as those do that stand for the Popedom) counterfeit and pretend humility, but all is Hypocrisie.

That the poor may fall by his strong ones] whether teeth or pawes, per impia decreta, faith *R. Obadiah*, by his wicked decrees, by the hands of his Privado's, desperate Assassins, faith another Expositor.

Verf. 11. Hee hath said in his heart God hath forgotten] that is, he knoweth it not, regardeth it not. To learn is nothing else but to remember, said *Socrates*; and what a man hath utterly forgotten, it is all one, as if he had never known it, 2 *Pet.* 1. 9. hee hath forgotten that hee was purged from his old sins, that is, hee was never purged. See verf. 4.

Verf. 12. Arise O Lord, surge, age, summe Pater, said *Mantuan* to the Pope, stirring him up against the Turks; may wee better say to the Almighty God, against his peoples enemies. O God lift up thine hand] lift it up on high, that it may fall down the more heavily. In the first verse of this Psalm, the Prophet complained that God stood a farre off, and hid himself in time of trouble. Here hee is intreated to arise, to come neerer, to put forth his hand for his peoples help. &c.

Verf. 13. Wherefore doth the Wicked contemn God? &c. It is time for thee, Lord, to arise and bestir thy self; for otherwife what will become of thy great name? The Saints cannot endure that God should be slighted.

Hee hath said in his heart] Verf. 3. 4. This sticks in *David's* stomach, and draws this prayer from him, who was now blessedly blown up with an holy zeal for God; as was also good *Zuinglius*, when hee said, *In aliu mansuetus ero, in Blasphemia in Christum, non ita*. In other matters I can be mild and patient, but not so in case of Blasphemy against Christ.

Verf. 14. Thou hast seen it] For thou art All-eye, whatever the wicked conceiteth to the contrary, making thee a God of clouds, as they say, or an Heathen-I-doll, which is nothing in the World.

To requite it with thine hand] *reponendo in manu tua*, by taking it in thy hand (so some render it) *sc. ut propius intuearis, certius consideres, disjudices & vindices*; that thou mayest take a more neer and narrow view of it, and duly punish it.

The poor committeth himself unto thee] *Heb. leaveth, relinquit seipsum, & currit ad te*, he relinqueth himself, and runneth unto thee. Now whosoever committeth himself, and his affaires to God, shall be sure to find him a faithfull *Depositarius*.

Thou art the helper of the fatherlesse] The Worlds Refuge, as the Grand Signiour is called; The poor mans King, as *James* 5. 4. Scotland. In God the Fatherlesse findeth mercy, *Hos.* 14. 3. And these Arguments *David* useth in his prayer, not to move God to hear and help, but to work upon his own heart thereby, and to perswade himself to more Faith, Love, Obedience, Humility, Thankfulness, whereby wee are the better fitted for mercy. When a man in a Ship plucks a Rock, it seemeth as if he pluckt the Rock nearer the ship; when as indeed the ship is pluckt nearer the Rock. So is it in this case; wee seem to perswade God by our Arguments, when as indeed the change is not wrought in him, but only in our selves; our Arguments are *curarum nostrarum levamenta, & fiducia impetrandi argumenta*; the cure of our cares, and props to our faith of obtaining.

Verf. 15. Break thou the arme of the Wicked] that arme that hath been lifted up against the godly, see *Psal.* 3. 8. & 58. 7.

Serk

Seek out his wickednesse, that thou finde none] *ad alios vel insuendos, vel infestandos*, *Ezech.* 23. 48. Or, leave no sin of his unpunished. The *Franciscans*, to prove that *Francis* the founder of their order was without sin, foolishly alledge this Text, *Quaremur peccatum illius & non invenimus*; wherein (according to the sense of the Psalmist) what do they else but wish that God would trace him quire thorough the course and trade of his iniquities, even to the uttermost end of them, and punish him accordingly; which is done, no doubt, long since.

Verf. 16. The Lord is King for ever and ever] Therefore he will doubtlesse do whatsoever hath been before desired, and much more than wee can ask or think. Many Kings have been long-lived, as was *Alexander Mnemon*, who reigned 62. years; *Augustus Caesar* 56, *Elizabet* 44, &c. but died at length, to the great grief of their subjects and servants, who are ready to wish (as once the *Romans* did concerning *Augustus*) that either they had never been, or never dyed. But God is the King immortall, invincible, &c.

The Heathen are perished out of his Land] the enemies, whether Jews or Gentiles are rid out of his Church; for that is Gods Land by a speciality, his peculiar Portion.

Verf. 17. Lord thou hast heard the desire of the humble] The whole life of a good Christian is an holy desire, faith *Austin*. And the desires of the Righteous shall be satisfied, *Prov.* 10. 24. because they are framed by the Holy Spirit, according to the will of God, *Rom.* 8. 27. and they have the mind of Christ, 1 *Cor.* 2. 16. who knoweth the mind of the Spirit, *Rom.* 8. 27. though their desires be not uttered, v. 26.

Thou wilt prepare their heart] In removendis ab illa mundi negotiis, said *R. David*, and by putting them into a praying frame, and so fitting them for mercy. Where God giveth a praying heart, 'tis sure that hee will shew a pitying heart. If hee prepare the heart, hee will also bend his ear; like as when wee bid our Children ask us for this or that, wee mean to give it them; and as when wee open a purse as wide as wee can pull it, 'tis a sign wee intend to fill it top-full.

Thou wilt cause thine ear to hear] even whilst they are preparing, and before they can speak many times, *Isa.* 65. 24. or whilst they are praying, as *Dan.* 9. 20. *Alt.* 4. 31. or not long after; they shall be sure to have out their prayers, either in money, or in monies-worth, as they say.

Verf. 18. To judge the fatherlesse, &c.] *Jude vulgar* hath it, to judge for the fatherlesse, and for the oppressed. It is one thing (saith *Austin*) to judge the fatherlesse, and another thing to judge for him; this later is, to pass sentence on his side; which God the righteous Judge will be sure to do without witching or warping, for hee hath all that is required of a Judge originally, and eminently, viz. Wildome, Justice, Courage, Constancy, and Power.

That the man of the earth may no more oppress] or terrifie, damnit with terror, as *Phil.* 1. 28. See the Note there. Why should one man be terrible to another, sith wee are all mortales à terra, worms of the earth, clods of clay, and shall shortly return to the dust whence wee were taken? unde *superbis homo*? I even I am hee that comforteth you; who art thou that thou shouldst be afraid of a man that shall die, and of the Son of man that shall bee made as grasse? And forgettest the Lord thy Maker--and hast feared continually every day, because of the fury of the Oppressor, as if hee were ready to destroy? and where is the fury of the Oppressor? *Isa.* 51. 13. 13. Some observe that the close of this Psalm is much like that of the former. How they have been taken (by the Greek Fathers especially) for one entire Psalm, See the Note on Verf. 1.

PSAL. XI.

Verf. 1. In the Lord put I my trust] This was that which *David* had and held; wherewith to answer him that reproached him (and it was an excellent good one) that hee trusted in Gods Word, *Psal.* 119. 42. When it was that he gave this answer, in the Lord put I my trust (whether when *Saul's* courtiers, under pretence of friendship, counselled him to quit the Court for fear of *Saul*, which hee was very loth to do; or else when he was with *Sammel* at *Naib*, 1 *Sam.* 19. 18. &c, where his carnall friends might advise him, as *Peter* did his Master, *Mat.* 16. 22, with a

Ecce 2

Page,

See the like
Neh. 6. 10.
Luk. 13. 32.Sir Richard
Berkley his
Sum, Bon. 2. 1Seipsum
grum, & au-
rum Angit R.
David.Aben-Ezra
Relinquit in te
onus suum.
R. Solomon.

Fuge, fuge, David, cito, citius, citissime) is uncertain. But this is certain, that all the troops of ungodliness aime and act vigorously to cast down the castle of confidence we have in God. This therefore we must be sure to secure, as the Serpent doth his Head, the Souldier his Shield, *Ephes. 6. 16.* This is the victory whereby we overcome the World (with its *Allurements*, or *Affrightments*) even our faith, *1 Job. 5. 4.* The beleever walketh about as a Conquerour; and he alone is the man whom the Heathen Poet elegantly describeth,

*Iustum & tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatuor solida, &c.
Si fractus illabatur orbis,
Impavidum serient ruinae.*

The Poet instanteth in *Hercules* and *Bacchus*, but had he known of *David*, *Moses*, *Micaiah*, *Nehemiah*, *Daniel* and his three friends, &c. he would rather have pitched upon them, or some others of those Worthies, of whom the world was not worthy, *Heb. 11.*

Flee as a Bird to your mountain] Get you gone, you and your followers (the Hebrew word *Flee* is plural) or flee to your mountain, O bird; see you not the Fowlers snare? and will you not away with all speed? Thus they sought to fright him (as Birds are fearful, *Isa. 16. 2.* and to make him flee from his place, as a Bird fleeth from her Nest, *Prov. 27. 8.* But he was never without his Cordial, the same that releeveth him at the sack of *Ziglag*, where, in the fail of all other comforts, he encouraged himself in the Lord his God, *1 Sam. 30. 6.* he knew that as birds fly, so will the Lord of Hosts defend his people; defending also, he will deliver them, and passing over he will preserve them, *Isa. 31. 5.* This, though it were not written in *David's* days, yet he had the good assurance of it in his soul.

Verf. 2. For loe, the wicked bend their bow] *scil.* to shoot at you a silly Bird; you were best therefore to be packing, and not to stay till you come tumbling down as a Bird fetcht off with a bolt. This hath ever been the guile of the Churches enemies, and is still, to terrifie her (if they could) and affright her out of her faith, and true religion. *Nebuchadnezzar* for instance, *Amiochus* that little Antichrist, the primitive Persecutors, and still the Papiists with their cruel Inquisition, and other-wile. But what saith the Apostle, *In nothing be terrified by your adversaries*, *Phil. 1. 28.* Be not afraid with any amazement, *1 Pet. 3. 6.* *Nos quidem neq; expavesumus neq; pertimescimus ea quae ab ignorantibus patiuntur*, saith *Tertullian*; We fear not what any of you can do to us, do your worst. *Contemptus est à me Romanus & furor & furor*, said *Luther*, I care not for *Romes* frowns, or fair hooks. This the blinde World counteth, and calleth *illness*, or *stubbornness*, but they know not the force of faith, nor the privie armour of proof, that the Saints have about their hearts. *They make ready the Arrow upon the string* (not in the quiver as the Vulgar reads it.)

That they may privily shoot] *Heb.* to shoot in the darkness: so that although the Saints hide themselves in Caves, and dark corners, yet they are ferreted out thence by their Persecutors, as *David* was by *Saul* often. And this some hold to bee the meaning of that place, *Psal. 74. 20.* The dark places of the earth are full of the habitations of cruelty; that is, we can hide our selves no where, but the Persecutors find us out.

Verf. 3. If the foundations be destroyed] If all things be turned topsie turvie in the State, and no regard had to right or wrong, *Sed vis geritur res, ut in regno Cyclopo*; If *Saul*, notwithstanding mine alliance to him, and innocency toward him, his many fair promises to me, and those hazards and hardships I have suffered for his sake, will needs go on to hunt me up and down, as a Partridge in the mountains, and to seek mine utter undoing, what can I do to help it? how can it bee but the most righteous must have his share of sufferings? See *Psal. 82. 5.*

What can the righteous do?] More than glorifie God, by suffering his Will, and patiently wait for better times, comforting himself (as in the next verse) in this confidence, that *God is in Heaven, &c.* Some render it, *What hath the righteous done?* The wicked will say, that he hath undone all, and that *David* with his

complices

complices are the causes of all the publick calamities and confusions. So the Primitive Persecutors charged the Christians, and Papiists do still the Protestants, to be the troublers of the State, the Seeds-men of sedition, the disturbers of the Churches peace, &c. when as indeed themselves are *flagella Reip. flabella seditionis*, the only traitors and troublers of *Israel*; with *Achaliah* they cry out *Treason, Treason*, when themselves are the greatest Traitors and Incendiaries of Christendom. We may confidently say with the Psalmist, *The foundations are destroyed, but what hath the righteous done?* Some render the words thus, *But those purposes or counsels* (of *Saul* and his flatterers, *vers. 2.*) *shall be destroyed.* (*Saul* shall be frustrated of his hope, therefore I will not flee into the mountains) *But what hath the righteous done?* That is, I have done nothing unrighteously against *Saul*, therefore I will not fly, &c.

Verf. 4. The Lord is in his holy Temple] i. e. in Heaven, and there-hence hee both can and will do much for the releef of his poor oppressed, though the righteous can do little for themselves: he also knows, and will clear their innocency; for he sits between the Cherubims, whence he is wont to send help, *Psal. 20. 3.* and hath his Throne in Heaven, whence he is wont to strike terror into the enemies, *Psal. 18. 8.* &c.

The Lords Throne is in Heaven] This is the same with the former, serving to set forth Gods Sufficiency, as the following words do his Efficiency, those props of *David's* faith, answerable to *Jachin* and *Boaz*, those two brazen Pillars in *Salomons* Temple.

His eyes behold, his eye-lids try the children of men] The eye of God is taken in Scripture (saith one) either for his knowledge, or for his judgement; his eye in this Text pointeth out his knowledge, his eye-lids his critical defcant. It is a manner of speech, saith another, taken from those mens actions who being desirous to look upon a thing more intently do wink with their eyes, or close up one of them, that they may see the better with the other.

Verf. 5. The Lord trieth the righteous] or approveth, as *Jam. 1. 12.* he justifieth and accepteth him as appeareth by the opposition here. The vulgar readeth it thus; *Deus interrogat iustum & impium*, i. e. *quis per interrogatoria veritas dignoscitur.* The Lord interrogateth the just and the wicked *scil.* that so he may sift out the truth of things. But neither doth the Hebrew word so signifie, nor doth God need any such help.

His soul hateth] i. e. he can in no wise away with; and this is spoken of God after the manner of men, for fury, hatred, and the like affections are not in him. If it could be said of *Trajan* the Emperour, that hee neither feared nor hated any man, how much more of God? And if of the Tribunal at *Zant*, much better of Gods Throne.

*Hic locus odit, amat, punit, conservat, benorat,
Nequitiam, pacem, crimina, iura, bonos.*

Verf. 6. Upon the wicked he shall rain snares] His soul hateth them; and, as revenge is the next effect of hatred, he will exercise horrible Judgements upon them. Go on they may in their wicked ways for a time, and haply think to out-run Wrath, but it shall easily overtake them, and inevitably; for the first thing that God shall rain upon them is *Snares*, to catch and hold them fast, that they may surely suffer the rest that follow. *Take him, and lead him away safely*, saith *Judas* concerning *Jesus* to the Souldiers, *Mark 14. 44.* And the same in effect saith God to his Judgements concerning the wicked, on whom for that purpose he raineth *Snares*, i. e. he suddenly surpriseth them: as by unexpected foul weather.

Fire and Brimstone] Hell from Heaven, as once upon *Sodom* and her Sisters, figuring the vengeance of eternal fire, *Jude 7. Rev. 20. 10.* where the Sacrifice is salted with fire, *Mark 9. 49.* that is, burneth, but consumeth not; Fire being of a burning, but Salt of a preserving nature. *Tophet* is of a most tormenting temper, the fuel thereof is fire and much wood: the breath of the Lord like a stream of fire doth kindle it, *Isa. 30. 33.* *Utinam ubiq; de Gehenna differretur*, saith a Father; O that men would think, and talk much of Hell! O that they would take a turn in it; and taking a view of that formidable fire fed with a river of Brimstone, and blown

Christianos ad
leones.
Tertul.

Ubi desit
auxilium hu-
manum incipit
divinum.
Phila.

Dei solium est
nostrum
asylum.

Perde sed non
disperde, &c.
eruciat, &c. ut
nunquam pe-
rimus.
Camera.

Horat. Cam.
lib. 3. Od. 7

Nam ecce in-
quirit impij
apposuerunt
pedem arcu.
Beza.

Ad Scapulam,

blown by the breath of the Almighty, they would hasten out of their Natural condition, as Lot did out of Sodome; with there is the linell of the fire and brimstone already upon them!

And an horrible tempest] *Ventus procellosissimus*, a most terrible blasting Whirlwind, such as the Greeks call *Prefter*; wherof see *Plin. Lib. 2. c. 48.* and the Evangelist calleth *Euroclydon*, *Act. 27. 14.* The mariners mischief.

This shall be the portion of their cup] *Vel, portio pars eorum, id est, ipsissima eorum portio; duplicatur idem sensus duobus verbis*, saith R. David. He seemeth to allude to the custom at Feasts, where each had his Cup, his *demonium*, or measure of meat and drink. Wicked ones shall drink up the cup of Gods Wrath (worse than that cup of boyling Lead powred down the drunken Turks throat by the command of the *Bashaw*) though it be brim-full, and have eternity to the bottom, *Psal. 75. 8.*

Verf. 7. For the righteous Lord loveth righteous[ness] Sc. as a reflection of himself, as a peece of his own image. This is better than eyes opened, limbs rectored, *Psal. 146. 8.*

His countenance] Heb. *Comtenances*, or *their faces*, in mystery of the Holy Trinity.

Doth behold the upright] With singular delight and complacency.

PSA L. XII.

Verf. 1. Help Lord] 'Twas high time to call to Heaven for help, when *Saul* cried, *God will me up the Priests of Jehovah* (the occasion as it is thought of making this Psalm) and therein committed the Sin against the Holy Ghost, as some grave Divines are of opinion, *1 Sam. 22. 17.* David after many sad thoughts about that slaughter, and the occasion of it, *Doeg's* malicious information; together with the paucity of his fast Friends, and the multitude of his sworn Enemies at Court, breaks forth abruptly into these words, *Help Lord*, help at a dead lift. The Arabick version hath it, *Deliver me by main force, as with Weapons of War*, for the Lord is a Man of War, *Exod. 15. 3.*

For the godly man casteth] Heb. *The merciful man*, who having obtained mercy from thee, would shew mercy, and defend mine innocency; such as these are banished the Court, which is now polluted by Parasites and Sycophants.

For the faithful fail] *Veraces*, the true and trusty ones, such as a man may safely confide in; these are rare Birds. See *Mic. 7. 1, 2, 3.* See with the Notes there. When the Son of Man cometh, shall he finde faith (in this sense also) in the earth? *Luke 18.* Hard and scarce. When *Varrus* was slain *Augustus* complained that now he had none left, that would deal plainly and faithfully with him; *Lewis* the Eleventh of France would say, that he had plenty of all things but of one. And being asked of what? Of Truth, quoth he. *Aurelian* the Emperour was bought and sold by his Counsellours, for he might know nothing, but as they informed him. *David* complaineth of *Saul*, that he was too too apt to hearken to every claw-back tell-tale, *1 Sam. 24. 9. & 26. 19.* so that he could have no fair dealing.

Verf. 2. They speak vanity every one with his neighbour] They speak falsely and fraudulently, and therein have an Art, as *Jer. 9. 4, 5.* such as the Devil hath taught them.

With flattering lips] *Blandientibus, vel dividendis*. The Syriack version hath it, with dividing lips, such as separate very friends.

With a double heart do they speak] Heb. *With an heart and a heart*. So *Horace* saith of *Ulysses*.

Cursus duplicis per mare Ulysses.

The Prophet here meaneth that they had one heart in their body, and another in their mouth, being desperate dissemblers, such as the French are said to be. Those men of *Zebulon* were none such, *1 Chro. 12. 33.*

Verf. 3. The Lord shall cut off all flattering lips] as a rotten member is cut off from the body -- *Ne pars incerta trahatur*, or as a barren tree is stocked up, that it cumber not the ground. There is a wonderful sympathy between Princes and Parasites,

parasites, whose song is, *Mhi placet, quicquid Regi placet*; and whose practice isto speak *suavia verba quam sana*, sweet, rather than sound things. But God will cut off such lips (taking notice of the offending member) as hee dealt by *Doeg*, *Ahitophel*, *Shebna*, *Shemaiah* the *Nebelamite*, *Jer. 29. 32.* and as it were to be wished that Christian Princes would do; serving them all as the *Thessalians* did that City in Greece called *Koludonia*, or *flattery*, which they destroyed and pulled down to the ground.

And the Tongue that speaketh proud things] *M. 12. 34.* bubbles of words, blustering speeches, breathing out nothing but arrogance, and contempt of God and his people. These *grandiloqui* must one day answer for their hard speeches with flames about their ears, whatever they meet with in the mean while, as did *Neserim*, *Tho. Arundel*, *Stephen Gardiner*, and others, plagued here in their tongues; those little Members that had boasted so great things, *Jam. 3.*

Verf. 4. Who have said, with our tongues will wee prevail] *Diffidant enim*, this was a common word with them; And surely the tongue is a desperate weapon, made in the form a flaming sword, elsewhere by *David* compared to a *Tuck* or *Rapier*, *Psal. 42.* to a *rail* also doing deceit, *Psal. 52.* The Chalde Paraphrast hath this Text thus, *Because wee can swear and lie, therefore wee shall prevail.*

Our lips are our own] Heb. *are with us*, that is, wee have the command of our tongues, and have words at will; wee can speak perswasively, and therefore wee doubt not to perswade *Saul* to any thing against *David*. *Socrates* in his *Apology*, My Lords, said he to the Judges; I know not how you have been affected with mine adversaries eloquence, while you heard them speak; for mine own part, I assure you, that I, whom it toucheth most, was almost drawn to beleve that all they said, though against my self, was true; when they scarcely uttered one word of truth. *Caius Curius* the *Roman* was ingeniose nequam, wittily wicked; and the Duke of *Backingham* in his speech to the Londoners, for *Rich. 3.* gained this (though slender) commendation, that no man could deliver so much bad matter in so good words, and quaint phrases.

Who is Lord over us?] Sc. to hinder us from speaking what and when we list with fineness and eloquence; though to the slaying of three at once, the tale-bearer, the tale-hearer, and the party traduced. R. *Samuel Ben. Jacob* hath this note upon the Text; A slanderous tongue is called *Lashon Tavisbat*, because it slayeth three; but here it flew four, viz. *Doeg*, *Saul*, *Nob* the City of the Priests, and *Abner*, who suffered it so to be, *1 Sam. 22.*

Verf. 5. For the oppression of the poor] whose very oppression (though they complain not) hath a voice and God will hear it, for he is gracious, *Exod. 22. 27.* Hee heard *Hagar's* affliction, though she said nothing, *Gen. 16. 11.* hee heareth the young Ravens that cry unto him by implication only.

For the sighing of the needy] If it bee but their *breathing*, *Lem. 3. 56.* God can feel it, but the sighs of his people are effectual orators, *Exod. 2. 23, 24, 25.* & *3. 7.* and their tears he puts in a bottle, *Psal. 56. 9.*

Now will I arise] Sc. in the nick of time, when all seems to be lost. Mans extremity is Gods opportunity. *Cum duplicarentur lateres, venit Moses*, see *Isa. 33. 10.* Now, Now, Now.

Saith the Lord] *Dixit mihi per Prophetiam*, *Isa. 22. 14.*

From him that puffeth at him] That defyeth him, and thinks hee can blow him away at a blast; but if God arise onely, his enemies shall bee scattered; as *Thistle-down* is by a puff of wind, *Psa. 68. 1.* Some render the Text, *Hee will puff at him*, that is, the oppressed will now dare to speak freely, who before durst not move.

Verf. 6. The words of the Lord are pure words] free from all insincerity or falshood; and not like those of *Saul's* flatterers, vile and vitious. All Gods promises are infallible, and such as a man may write upon, as they say; They are *you and Amos*, *2. Cor. 1. 20.* that is, Truth and assurance. God hath hitherto kept promise with nights and dayes, that they shall one succeed another, *Jerem. 33. 20, 25.* therefore much more will he keep promise with his people.

As silver tried in a Furnace] In a sublimatory or crucible. The Greeks call it *Doctum*, St. *Peters* word, *1 Ep. 1. 7.*

Purified

Purified seven times] that is, sufficiently. *Alchimis*-gold as it will not passe the seventh fire, so it doth not comfort the heart, as true gold will.

Vers. 7. Thou shalt keep them] that is, *Verba praeclata*, the forementioned words or promises, saith *Aben-Ezra*. Or, *keep thou them* (prayerwise,) and so *David* puts Gods promises in suit. A certain good man having all taken from him, and his Wife desiring to know how hee and his Family should live? He answered, hee would now put his Bond in suite; that is, he would urge God with his Promises.

Thou shalt preserve them] Heb. *Him*, that is, every one of them, viz. the poor and needy, amongst whom *David* reckons himself, which shews his humility.

From this Generation] So they are called for their multitude, in opposition to those few faithful ones, *vers. 1.* An evil and adulterous Generation they were, a *Basardly* brood, as *Mat. 12. 39.* *Omne tempus feret Clodius, Catones non omne feret*, saith *Seneca*.

Vers. 8. The wicked walk on every side] In *circumitu*, saith the *Vulgar*; the circular Motion is most subtle, the Devil walketh the round to do mischief; but better render it *circumquay*; on every side, to shew their numbers and their insolencies; all places are full of them, such dust-heaps are found in every corner; when as the godly are as the *salt of the earth*, sprinkled here and there (as *Salt* useth to be) to keep the rest from putrifying.

When the vilest men are exalted] Heb. *Vilities*, the abstract for the concrete, *quifquilia*, *ἀριδωροι*. Oft, empty Vessels swim aloft, rotten Posts are gilt with adulterate Gold, the worst weeds spring up bravest. Chaff will get to the top of the Fan; when good Corn, as it lieth at the bottom of the heap, so it falls low at the feet of the Fanner. The reason why wicked men walk on every side, are so brisk, so buisie, and who but they? is given in to be this, because *Lofsels* and *Rioters* were exalted. See *Prov. 28. 12, 18.* & *29. 2.* As *Rhewms* and *Catarthes* fall from the Head to the Lungs, and caule a Consumption of the whole body; so it is in the Body Politick. As a Fish putrifies first in the head, and then in all the parts: So here. Some render the Text thus, *when they* (that is the wicked) *are exalted*, it is a *shame for the Sons of men*, that other men, who better deserve preferment, are not only slighted, but vilely handled by such witleis Ambitionists; who yet the higher they climbe, as Apes, the more they discover their deformities.

PSAL. XIII.

Vers. 1. How long wilt thou forget me, O Lord, for ever?] It appeareth that when *David* penned this Psalm (which some think was about the end of *Sauls* Persecution, when he was forced to fly into the Land of the *Philistines*. 1 *Sam. 27. 1.*) he was under a dreadful desertion, and that for a long while together; Hence his many *How-long*s, and *for ever*? *Christ* (saith *Greenham*) was forsaken for a few hours, *David* for a few months, and *Job* for a few years. *Luther* confesseth of himself, that after his conversion he lay three days in desperation; and the like is reported of *Mr. Roberts Bolton*, who felt himself for the time in the Suburbs of Hell, as it were. So did *Heman*, *Psal. 88. 5.* so did *David* here, and elsewhere. The final absence of God is Hell it self; *Departs from me ye cursed*, is worse than *into everlasting fire*. To be punished from the presence of the Lord is the Hell of Hells, 2 *Thess. 1. 9.* God seemeth to forget his dearest Children sometimes for a season, to the end that they may remember themselves, and become every way better; as the Lion leaves her Whelps till they have almost killed themselves with roaring, that they may become the more courageous. But to speak properly, God cannot forget his people, *Isa. 44. 16.* & *49. 14, 15, 16.* *Non deseris Deum, etiam si deserere videretur; non deseris etiam si deserat*, saith *Austin*: If he leave us for a time, yet he forsaketh us not at all. If he hide his face (as in the next words) which is a further trial, and a greater misery (for it importeth indignation, contempt, and hatred) yet it is but for a moment, though it should be during life, and he therefore taketh liberty to do it, saith one, because he hath an eternity of time, to reveal his kindness in; time enough for kisses and embraces: mean while, as when the Sun is eclipsed, though the earth wants the light thereof, yet not the influence thereof; so Gods support

supporting Grace is ever with his deserted.

Vers. 2. How long shall I take counsel in my soul?] i.e. conceal my grief, saith *Aben-Ezra*, which is no small aggravation of it; or, how long shall I toils and tumble in my mind, sundry counsels, and purposes, but alto no purpose? This is no small affliction, when we try all courses to get out of durance, and nothing will do. Such must needs have much sorrow in their hearts.

Having sorrow in my heart daily] Heb. *by day*, i.e. when others are full of business and forget their sorrows, saith *R. David*. But the Greek rendreth it, *day and night*. *David* was a cheerefull man, and a great Musician; but at this time heavynesse had posselt his heart, and his harp would not relieve him. Sadnesse of Spirit had dried up his bones, *Prov. 17. 22.* and made him a very bag of bones, a bottle in the smoak shrinking away to nothing almost. See *Prov. 12. 25.* & *15. 13.* and the Notes.

Vers. 3. Consider and hear me O Lord my God] Hee turns him to God in this peck of troubles (for they seldome come single) and pleads the Covenant, *My God*; beseeching him to see and hear both at once, how it fared with him, and to send him seasonable and suitable succour. It were wide with the faithfull, if they had not their God to repair unto in distresse, pouring out their souls into his blessed bosome. This they must do most earnestly, when under a cloud of desertion; as our Saviour being in an agony prayed more fervently, *Luk. 22. 44.* and as *Micah* having lost his Gods, set up his Note, *Judg. 18.*

Lighen mine eyes lest I sleep death] i.e. Comfort my conscience, clear up my condition, and chear up my drooping spirit, lest I faint away as a dying man, whose eyes through weaknesse wax dimme; lest I fall into that *somnus ferreus*, as the Poets call death, that longest sleep;

*Surge, ne longus tibi somnus unde
Non times, deus.*

Vers. 4. Lest mine enemy say, I have prevailed against him] This *David* frequently deprecate, as a great evill, because Gods honour was concerned in it, and would suffer by it. As unskillfull hunters shooting at wild Beasts, do sometimes kill a man; so Persecutors shooting at Saints, hit *Christ*, reproach him; and this the Saints are very sensible of.

And these that trouble me rejoyce when I am moved] Compose Comedies out of my Tragedies, & *iram Dei ad calumniam rapiant*. The wicked are vindictive and implacable, sick of the Devills disease *ἐπιτοξενωσιν*, rejoycing at other mens harms, revelling in other mens ruins; But this is to irrage God, and hasten wrath, *Prov. 24. 17, 18.*

Vers. 5. But I have trusted in thy mercy] Notwithstanding all the endeavours of Earth and of Hell to cast down this castle of my confidence, I will not quit it; but be still as a green Olive tree in the house of God; *Ile trust in the mercy of God for ever and ever*, *Psal. 52. 8.*

Vers. 6. I will sing unto the Lord] How farre different is the end of this Psalm, from the beginning? See the like, *Psalms 6. 1.* with the Note there.

Because hee hath dealt bountifully with mee] *Qui retribuit mihi*, so Popish merit-mongers read it, and would there-hence collect something in favour of their absurd Tenent. But their own *Vulgar* Translation hath it, *bona tribuit*, hath given mee good things; And it is well observed, that though the Hebrew word be sometimes taken for rewarding evill for good, *Psal. 7. 9.* or evill for evill, *Psal. 137. 8.* yet from God to his people it commonly signifieth a bountifull rewarding of good things instead of evill, which wee rather do deserve, So *Psal. 116. 7.* & *110. 17.* & *142. 8.*

PSAL. XIV.

Vers. 1. The fool] That *saplesse* fellow, that carcase of a man, that walking sepulchre of himself, in whom all Religion and right Reason is withered and wasted, dried up and decayed. That Apostate, in whom naturall Principles are extinct, and from whom God is departed; as when the Prince is removing, hang-

Nabal, a fool as a churle. Nabal a calig, Levi. 14.

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ings are taken down. That mee *Animal* that hath no more than a reasonable soul, and for little other purpose than as salt, to keep his body from putrefying. That wicked man hereafter described, that studieth Atheism,

Hath said in his heart] As David proves afterward by his practice; for there are practically Atheists as well as Dogmaticall. See a like passage. *Psal. 36. 1. the transgression of the wicked saith, within my heart* (that is, my mind gives mee, and I am strongly persuaded) *that there is no fear of God before his eyes.* This is the charge, but what proof is there? proof good enough, *vers. 2, 3, 4.* For hee flattereth himself, &c. So here, Hee is a flat Atheist; for *corrupt hee is, and become abominable, &c.* That which *Cicero* saith of *Epictetus*, that left hee should offend the *Athenians*, *verbis reliquit deos, re sustulit*, in words hee affirmed there were Gods, but in deed hee denied a deity, is found true in many even at this day; for all places are full of them, and so is Hell too. *Lucian* is their old Testament, and *Machiavel* their New. Worse they are than *Agrippa*, who was almost a Christian; worse than *Protagoras* with his *De diis mirum fuit, non animum affirmare*. For in their hearts and lives there is heard this hellish language,

There is no God] Oh horrible! Not that Atheism can ever find a perfect and continuall assent in mans heart: For there is no Nation under Heaven so barbarous; but yeelds that there is a God. When man fell from God, this Truth stood; as when Cities and great buildings are overthrowen by war, some Towers, some Pinnacles survive the violence. They lye, saith *Seneca*, who say that they hold there is no God; for though to the they say so by day, yet to themselves and by night they doubt of it, at least. And when they come to dye, they sometimes cry out they are damned; as did *Thomas Blavernus* chief Counsellor sometimes to the King of *Scots*; and one *Arthur Miller* a protest Atheist, and before them both, a certain desperate Dean of *Pauls*.

Corrupt are they and become abominable] Or *loathsome*; how should they bee better, that have laid hands upon all the principles in their heads, and made a clean riddance of them; that they may run riot in sin without restraint or controule? which while others see, they also are ready to say with that Poet,

Sollicitor nullos esse putare Deos.

I have read of a Woman who living in professed doubt of the God-head, after better illumination and repentance, did often protest, that the vicious life of a great Scholar in that Town did conjure up those damnable doubtings in her soul.

There is none that doeth good] i. e. None to speak of, no considerable number, *Apparent rariantes in gurgite vasto.*

Verf. 2. The Lord looked down from Heaven upon the Children of men] As opposed to the *Children of God*; so some take it, as *Gen. 4. 26. & 6. 2.* As a Judge he looketh down, he vieweth, he taketh cognizance, ere hee proceedeth to sentence: Thus he dealt with the old World, with *Sodom*, with *Egypt*, &c. to teach us not to bee over hasty. No more hasty than good speed, saith one. The celestiall Spheres, the higher they are in situation, the slower in their proper motion; and the supreme Judge of all useth much forbearance.

Any that did understand and seek God] These only are they, whom God looketh after; not the rich, but the righteous. And because Knowledge is the ground of all goodnesse, as folly is of wickednesse, *vers. 1.* therefore is it here said, *any that did understand and seek God*. Lo, these are those precious ones whom God regardeth; such as are full of goodnesse, filled with all knowledge, *Rom. 15. 14.* The Father seeketh such to worship him, *Joh. 4. 23.*

Verf. 3. They are all gone aside, &c.] This is Gods own report of the matter, fully answering to that before given in by *David*, *vers. 1.* Good men have the mind of Christ, *1 Cor. 2. 16.* and do fully concur with him in Judgement and affection. *David* was a man after Gods own heart, and the heart of *Paul* is the heart of Christ, saith *Chrysostome*. But why then doth not *David* except himself out of this *universum declinatum*, community of straglers that are gone aside? and why doth *St. Paul* argue from this Text, that all, both *Jews* and *Gentiles*, are stark naught? *Rom. 3. 10, 11, 12.* I answer, because by nature there is never a better of us; but

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κακοί μὲν ὅλεις κακοί ὅλεις καὶ ἰνὸς, as the Greek Proverb hath it. *All we like steepe have gone astray*, saith the whole Church, *Isa. 53.* *Homo est inversus decalogus*, we naturally all stand acrois to all goodness. The word here rendered *gone aside*, signifieth to give back sturdily, as a stubborn Heifer, that refuseth to receive the yoke.

They are altogether become filthy] Heb. *stinking*, yeelding a worse smell than Carion doth, or than the filthy Fox doth, of whom *Oppianus* reporteth (and experience sheweth it to be true) that when he is beset on all sides by the Doggs that hunt him, he bewrayeth his tail with urine, and dung, of a most loathsome smell, and beimearing therewith the Doggs Noses, driveth them away therewith many times. But all this is nothing to the filth and stench of sin, which made their very *Incense* an abomination, *Ila. 1. 13.* and rendreth them most like the Devil, that foul Spirit, that ever goeth out with a stench, as they say of him. The Hebrews have the same word for *sin*, and a dead Carcase; and again, the same word for *sin*, and *stench*. Gods Vine-yard brought forth *stinking Grapes*, *Ila. 5.* and the wicked utter rotten Language, *Ephel. 4.* Hence *Longinquum est Jehovah ab impiis*. The Lord stands aloof from the wicked, *Prov. 15. 29.* *Psal. 5. 5.* that is, from all for whom Christ hath not given himself an Offering, and a Sacrifice to God for a sweet smelling savour, *Ephel. 5. 2.* The Apostle rendreth it, *They are useless*; or, as he elsewhere phraseth it, *to every good work reprobate*. *Tit. 1. ult.*

There is none that doeth good] Spiritually good, and unto divine acceptation. There is many times *Malum opus in bona materia*. How can you that are evil do good works? Good they may be materially, but not formally and eventually; such were the good parts and practices of *Socrates*, *Aristides*, *Scipio*, *Atticus*, *Cato*, and other honest Heathens; they were no better than *splendida peccata*, glittering sins, because they failed.

1. Quod somni, they did not out of the good treasure of their hearts bring forth those good things: they were strangers to the Life of God, to the new Nature.

2. Quod finem, they brought forth fruit to themselves, *Hos. 10. 1.* they had not good aims in their good actions. Now, *Bonum non fit nisi ex integra causa*; *malum ex quolibet defectu*, say the Schools.

No not one] *2. 1. 1. c. ad Christum*, saith *Austin*, not considering the force of the Hebrew phrase, which importeth an utter denial of any meer man, that of himself doeth good.

Verf. 4. Have all the workers of iniquity no knowledge?] No, not so much as *Pilates* Wife had in a Dream; for else they would take heed of having any thing to do with those just men. But they are workers of iniquity, habituated and hardened in cruelty, steeled in blood; and having an hoof upon their hearts, so that they are Masters of their Consciences, and have taken a course with them. In this question here asked, the Psalmist doth not so much *querere*, as *queri*, ask, as chide, and complain.

Who eat up my people as they eat bread] That is, *quotidie*, daily, saith *Austin*; as duly as they eat bread, or with the same eagerness and voracity. These man-eaters, these *καοβόροι*, cruel Cannibals, make no more conscience to undo a poor man, than to eat a good meal when they are hungry. Like Pickerels in a Pond, or Sharks in the Sea, they devour the poorer, as those do the lesser Fishes; and that many times with a plausible invisible consumption; as the Usurer, who like the Ostrea can digest any metal; but especially money.

They call not upon the Lord] viz. for a blessing upon that their bread, as some sense it; how should they, sin God abhorreth them? *Psal. 10. 3.* But better take it for neglect of the duty of Prayer; they rob God of his inward and outward Worship, and so deal worse with him than Idolaters do with their Dunghill-deities, whom they cease not to call upon. These will commit no Solecism in Gods Service; and be sure that their prayer (like that of *Hamans*, *Esth. 7. 7.*) shall never be turned into sin. If they pray in extremity (as then a Jew will lay hold on the Horns of the Altar) it is but as blind Beggars are forced to ask, though they know not of whom.

Verf. 5. There were they in great fear] *There and they and in great fear* where

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and who? and what kind of fear was it they were in? For answer; *There, that is, in the generation of the righteous*, in the assemblies of the Saints, according to that, *Psal. 76. 3. There brake he the arrows of the Bow, the Shield, and the Sword, and the Battel.* *Selah.* *There, that is, in Salem*, where is Gods Tabernacle; and in *Sion*, where is his dwelling place, *vers. 2.* in the Congregation where the Saints were praying. Or, *There, that is, in the very place where they oppressed and devoured the poor*, they were surprised with a sudden horror, even there where they had said, *peace and safety &c.* and where no fear was, *Psal. 53. 5.* no apparent cause of such an amazement, *Isa. 13. 8.* A panick terrour fell upon them; they feared a fear, as the Hebrew hath it, but could not tell why: The Horner within stings them, and they have many a secret twinge that the World is never aware of. *Saul* was afraid of *David*, and *Catiline* trembled upon the least noyse made.

For God is in the generation of the righteous. And natural Conscience cannot but do homage to the Image of God, stamped upon the natures and works of the godly. See it in the carriage of *Nebuchadnezzar* and *Darius* toward *Daniel*, sticking stoutly to his Principles. The piety, patience, mercy, goodness, exprest by the righteous when oppressed, makes the hearts of wicked men ache within them; and they are sore afraid of the Name of God called upon by them, *Deut. 38. 10.* Or, God is in the generation of the righteous, scilicet, *Adjuvandum eum*, saith *Aben-Ezra*, to support and succour them; and that strangely many times, the enemies themselves being Judges, to their great astonishment.

Verf. 6. You have shamed the counsel of the poor. And thought to mock him out of his confidence, as *Sennacherib* did by *Hezekiah*, and the Jews by our Saviour. Religion was long since grown, as it is also at this day among many, not more a matter of form, than of *form*. In our wretched days, as the *Turks* count all fools to be Saints, so many with us account all Saints to be fools. He is a fool, we say, that would be laughed out of his Coat; but he were a double fool that would bee laughed out of his skin, that would hazard his Souly, because loath to bee laughed at.

Because the Lord is his refuge. *Sed Jehovah Protector ejus*, because he runs to God by prayer, and commits himself wholly to him for direction and success in all his enterprises. *Prodefacitis, id est, facies ut videatur pavidum*, you'ceer, and hold it an egregious silliness. You reject his confidence, and relye on the arm of flesh; which yet was never true to those that trusted unto it.

Verf. 7. O that the Salvation of Israel, &c. This is the second part of the Psalm, wherein *David* prayeth to God to deliver his Israel out of the hands of those Atheists, and Oppressors. The whole Church must be remembered in our prayers, and that ancient people of God the Jews not forgotten. Many of their Rabbins make this whole Psalm a Prophecie of their dispersion among the Gentiles their Oppressors; and this, a prayer for their restitution. For our sins, say they, which are many, the coming of the Messiah (that *Salvation of Israel*) is deterred; the time of his coming is sealed up, *Dan. 12. 4. Verum enimvero Deus nos dignabitur clarissima visione cum redimet Zionem, tunc intelligemus res ipsas prout sunt*, saith *Jacobides* on that Text: but God shall give us a clear sight of all things, when he shall bring back *Zion*, &c. This is truth, and we must batten that time by our heartiest wishes for that obdurate people, that a Redeemer would come to them out of *Zion*, *Rom. 11. 26.* that the covering cast over that people might be destroyed, *Isa. 25. 7.* and a general joy conceived throughout all the Churches for their happy re-admission.

Out of Zion. i. e. Out of the Church, whence all good cometh; and such blessings as are better than all else that Heaven or Earth affordeth, *Psal. 134. 3.*

PSAL. XV.

Verf. 1. Lord, who shall abide in thy Tabernacle? Heb. *Who shall sojourn?* for that is our condition whiles here, in a forein Country, and not at home. The Church Militant also is *Transportation*, as well as the Tabernacle; and not fixed to one place. Never was the Ark settled, till set in *Solomons Temple*; neither shall we till we come to Heaven. *David* having described an Atheist in *Psal. 14.* and

finding but too many such in the bosome of the Church, Politicians, prophane Persons, Hypocrites, who profess that they know God, but in works they deny him, *Tit. 1. 16.* (He that dethroneth a King, doth as bad as he that denieth him) He therefore begs of God to determinate, and put a difference between the righteous and the wicked, by certain infallible distinctive Notes and Characters, wherein men may surely rest, without danger of being deceived; such his testimony is beyond all exception, and he is *autotimis*. Self-credible. Here then that grand and grave Question is propounded by *David* as a Prophet of God, consulting with him, and answered by God himself, for more authority sake; who is the true Citizen of *Zion*, the free Denizon of the New *Jerusalem*, who is a right member of the Church Militant, and shall be at length of the Church Triumphant? A reverend Divine said once to a poor Souly, that told him he was troubled about his Salvation, I tell thee, said he, it is able to trouble the whole World. Let a man but approve himself the party here described, in desire at least, and endeavour, being humbled for his daily failings, and he may be confident.

Who shall dwell in thine holy hill? Heaven is aptly compared to a Hill, Hell to a Hole. Now who shall ascend into this holy Mount? None but those whom this Mount comes down unto, that have sweet communion with God in this life present, whose conversation is in Heaven, though their commoration be for a while upon earth, who do here *eat and drink, and sleep eternal life.*

Verf. 2. He that walketh uprightly. This is Gods answer, for men are unsound, and unfit to judge, saith *Calvin*. They judge according to opinion, and appearance many times, and send those to Heaven that can never come there; as the Pope doth his Canonized Saints; *Mahomet* those that dye in defence of Turcisme; and Parasitical Preachers, their irreligious benefactors. But God only admitteth such as are righteously religious, and religiously righteous; such, as through whose whole lives godliness runneth, as the Woot doth through the Warp. Hee then that shall be an inhabitant of Heaven, must first *walk uprightly*, or *evenly*. Christians, saith *Tertullian*, are *funambules*, as those that walk on ropes, if they tread but one step awry they are utterly gone; they must be *Sine terrena & profunda fraude* (as *R. David* here glosseth) without guile, and unacquainted with the depths of the Devil. *Prov. 11. 22.* the upright in their way are opposed to the froward in heart. And such only shall dwell with devouring fire, that is, with God, *Isa. 33. 14. 15.* The Arabick version for *uprightly* here, hath, *without a cloud of vices.*

And workerb righteousness. This is wrought by faith, *Heb. 11. 33.* and such a man is acceptable to God, *Ab. 10. 35.* But the whole life of unbelievers is sin, saith *Austin*, neither is there any thing good, without the chiefest good. It was well said of *Luther*. Walk in the heaven of the Promise, but in the earth of the Law; that in respect of beleeving this of obeying.

And speaketh the truth in his heart. His *λογος ενωιδετος & προφορος* are all one, he speaks as he thinks; his speech is the lively image of his inward affection. That was no commendation to that Pope and his Nephew, of whom it was said, that the one never spoke as hee thought, the other never performed what he spoke.

Verf. 3. Hee that backbiteth not with his tongue. that irrateth not up and down for the purpose, as the word signifieth; that walketh not about as a Pedlar with his pack, as the word is *Levit. 19. 16.* this is a bloody sin, *ibid.* confer, *Ezek. 22. 9.* Many wayes a man may backbite with his tongue, that unruly member.

Impoens, auzens, m'aisfians, in mala v'rens, Qui negat, aut minuit, tacuit, laudatque remisse.

One observeth from this Text, that there is also a slander of the heart, that never cometh into the tongue, scilicet hard conceits, and evill surmises. Some say, that the word here signifieth to speak truth, but with a mischievous mind, to hurt another; as *Doeg* dealt by *David*, and is therefore accused, *Psal. 52.* and called a lyer for his labour, *Psal. 120.* The smutting of another mans good-name in any kind behind his back, is backbiting; it is an irreparable wrong; take heed of it. The eye, and the good-name can bear no jells, as the Proverb hath it.

N

Nor doth evil to his Neighbour] Neither by disparaging, nor disprofiting him. There is an elegancy in the original, that cannot be Englished.

Nor taketh up a reproach against his Neighbour] Or receiveth, Or endureth. The tale-bearer carrieth the Devill in his tongue; the tale-bearer in his ear. *Plautus* witnesseth that the one may be hanged by his tongue; and the other by his ear; the receiver wee say is as bad as the *keeper*. Not only he that maketh a lye, but he that loveth it is excluded Heaven, *Rev. 22. 15*. It is evil to sow reports and slanders; but worse to harrow them in. The Heathen could say, Hee that easily beleeveeth slanders, *aut improbus, aut puerilibus est moribus*, is either a knave, or a fool.

Josephus.

Vers. 4. In whose eyes a vile person is contemned] An abject, a Reprobate, as one rendreth it; be he as high as *Haman*, See *Esther's* Character of him, chap. 7. 6. and *Mordchai's* slighting of him, chap. 3. 2. Bee he as great as *Antiochus* Epiphanes, to whom the *Samaritans* excusing themselves that they were no *Jews*, wrote thus. To *Antiochus* the great God; *Daniel* counted and called him a vile person, chap. 11. 21. So *Elisba* despised *Jehoram* the King, 2 *King. 3. 14*. we also must despise the wicked; yet non *viri*, sed *vitiu*, & *salvo cuiq; loco sui honore*; giving honour, besetting their places; to whom honour is due, *Rom. 13*. but shunning that partiality taxed by *St. James*, chap. 2. 3. 4. The Burgess of the new *Jerusalem*, *reprobos reprobos, & probos probos*, hee cannot flatter any man, nor fancy such as in whom hee findeth not aliquid *Christi*, something of the image of God. A golden Colosse stuffed with rubbish hee cannot stoop to.

But hee honoureth them that fear the Lord] As the only earthly Angells, though never so mean, and despicable in the Worlds eye. Mr. *Fox* being asked whether hee remembered not such a poor servant of God, who had received succour from him in time of trouble; answered, *I remember him well, I tell you I forget Lords and Ladies to remember such*. In an ancient King of *Draves* and *Veneds* let his Pagan Nobles (at a feast) in his Hall below, and a company of poor Christians with himself in his presence Chamber, entertaining them with the royallest cheer, and kindest attendance that might be. At which when his Nobles wondered, he told them, this he did not as he was King of the *Draves*, but as he was King of another World; wherein they should be his companions, and fellow-Princes.

He hath sweareth to his own hurt, and chargeth not] Covetousnesse he so hateth, that first hee will rather suffer losse than be worse than his oath, or honest word; secondly, he lendeth, looking for nothing again; thirdly, hee taketh no reward against the innocent, either as a Judge, or as a Pleader. Of many swearers it may be said, that they can play with oaths as Children do with Nuts; or as Monks do with their collars, which they can slip off at their pleasure. And of many promisers, that they are like the Peacock, all in changable colours; as often changed as moved: But this is not the guise of Gods people. The *Jews* at this day keep no oath, unless they swear upon their own *Torah*, or Law, brought out of their Synagogues. The *Turks* keep no oath further than may stand with their own convenience; The *Papists* hold, that faith is not to be kept with Hereticks; and they practice accordingly. But the old *Romans* had a great care alwaies to perform their word, whatever it cost them; in so much that the first Temple built in *Rome* was dedicated to the Goddess *Fidelity*. In after times indeed, *Romanis promittere promptum erat, promissis autem, quamquam iuramento firmatis, minime stare*. The *Romans* were forward to promise and swear, but careless to perform, if *Mirrhanes* the *Persia* Generall may be beleaved. But an oath was ever held amongst all Nations a sacred bond, and obligatory, unless it were *contra bonos mores*; as the *Lawyers* speak. *Josuah* and the Elders kept their oath to the *Gibeonites*, though to their inconvenience. *Zedekiah* was punished for not keeping touch with the King of *Babylon*. And one of the laws of the Knights of the Band in *Spain* was, that if any of them broke his promise, hee went alone by himself, and no body spake to him, nor he to any.

Vers. 5. He that putteth not out his money to usury] To biting usury, so some distinguish it from *Turbith*, the toothlesse usury. But both these are condemned, *Ezek. 18. 8. 13.* and no man of note in all Antiquity (*Jews* and *Manichees* excepted) for one thousand five hundred years after *Christ*, hath ever undertaken the defence thereof. Here and *Neh. 5*, it is plainly cryed down; neither is there any ground

ground in Scripture for that distinction of usury into biting and toothlesse. The Beever biteth so sore, as that he never looseth his teeth, untill he have broke the bones.

Nor taketh reward against the innocent] *Olim didici quid sint munera*, said one. A good man as he despiseth the gain of oppressions, so he shaketh his hands from holding of bribes, *Isa. 33. 15*. lest the touching thereof should infect and benumme him; as *Pliny* writeth of the fish *Torpedo*, and as *Histories* report of *Demosthenes* that great Lawyer, tempted and prevailed with against right, by poisoning *Harpalus* his goblet.

Hee that doth these things] For not the hearers of the law, but the doers shall be justified, *Rom. 2. 13*. And to them who by patient continuance in well-doing seek for glory, and honour, and immortality, shall bee eternal life, *Vers. 7*.

Shall never be moved] *Potest in momentum moveri, sed non in eternum resurget animi*, saith *R. Solomon* here; Moved he may be for a time, but not removed for ever. His soul is bound up in the bundle of life, near unto the throne of glory, when the souls of the Wicked are restless as a stone in the midst of a sling, saith the *Targum* in *1 Sam. 25*.

PSAL. XVI.

*M*ichiam of David] i.e. Davids precious Jewel, or Psalm of Gold, *propter mirificam ejus excellentiam*, better worth than its weight in gold, both for the matter thereof, and the meeter. *Aureum flumen orationis*, said *Cicero* concerning *Aristotles* Politics; there is in that Book a golden flood of discourse; and *Liber iste aurea contra non carus*, said Another, concerning the Lives of the Philosophers written by *Diogenes Laertius*. No gold is comparable to that gallant piece. How much more may the same be said of this notable Psalm? as that which, beside many other remarkable matters, lively setteth forth the myserie of *Christ* his passion and resurrection, with the fruit of both; this hee doth more like an Evangelist than a Prophet, and may therefore be called (as likewise *Isaiah* is) the Evangelicall Prophet. And whereas saith learned *Beza*, hee calleth the *Messiah Chafid*, *vers. 10*. (that is, as I interpret it, that Man, upon whom the Father hath most plentifully powred out all his grace and bounty, which also we all draw from him alone by faith) *David* seemeth in this one word to have summed up the whole Doctrine of the Gospel.

Vers. 1. Preserve mee O God] Keep mee safe unto the Kingdome both temporall and eternall, which thou hast promised mee; and now that I am flying to the Philistines for shelter, *1 Sam. 27. 1*. (for that is held to be the time when he composed this golden Psalm) guard mee, guide mee, keep mee by thy power through faith unto salvation. This prayer of his, *David* was well assured should be granted, and therefore hee giveth thanks, *Vers. 7*.

For in thee do I put my trust] This was a most powerfull plea, for to trust God, is the highest honour wee can do him; it is to set the Crown upon his head, See *Judge 9. 15*. And if such shall be forsaken, God will be a great loser in his glory; whereof hee is very tender.

Vers. 2. O my soul thou hast said unto the Lord] Or I have said unto the Lord; and so I had rather read it, with *Hierome* and the *Septuagint*; because the letter *Jo* may be wanting in *Amari*. See the like *Job 41. 2*, *Ezek. 16. 59*. *David* was here extra se abruptus, carried beyond himself, and so might easily (peak short, and say, *Amari*; for *Amari*; like as *Moses* in a passion said to God, *At for Aita, Num. 11. 15*, as not able to speak out. *Amor Dei est estaticus*, &c.

Thou art my Lord] Heb. *Thou my Lord*; so the next words, *My good not unto thee*; all concise and abrupt, out of deepest affection; broken language from a broken spirit, spending and exhaling it (self into Gods blessed bosome.

My goodness extendeth not to thee] But if it did, I could wish all my heart between it thee, even the very best of my best: but what can I give thee save only *Te*, or *ty*, *tyv oty*, such all is thine own? *1 Chron. 29. 14. 16*. *Psal. 24. 1*. thou needest no sacrifices *Psal. 50. 8*, neither art thou delighted therein, *Psal. 51. 18. 15. 1. 11*. All that thou requirest is mercy. *Heb. 6. 6. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Vers. 3. But to the Saints] The family of which were, by a speciality, the objects

Insignis O Davids Treas-
unos xguos
præ corona
stimatur hic
Psalms.
R. Solomon

R. Solomon

R. Solomon

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of *Dauids* bounty. *Socrates* seeing a certain man giving alms to all hee met, were they good or bad, said, *male perou qui ex Grauis cum sint Virgines, facias scorta. David*, the better to periward with God to preserve him late to the Kingdome, promisseth two things; first, that he will cherish and countenance the godly party; secondly, that he will calther and cast out all kind of Idolatry, and maintain to his utmost the sincere service of God. *vers. 4.*

And to the excellent:] Or, Noble, glorious, wonderfull, magnificent: The Saints are Princes in all lands, *Psal.* 45. 16. of an excellent Spirit, *Prov.* 17. 27. More excellent than their Neighbours, dwell they wheresoever, *Prov.* 12. 26. They are filled the glory, *Isa.* 4. 5. a Crown of glory: *Isa.* 62. 3. a royall Diadem *ibid.* a Kingdome of Priests, *Exod.* 19. 6. higher than the Kings of the earth, *Psal.* 89. 27. greater than the four famous Monarchies, *Dan.* 7. 18. worthies of whom the World is not worthy, *Heb.* 11. 38. fitter to be set as stars in Heaven, And surely as stars though lene sometimes in a puddle, or stinking ditch, though they reflect there, yet have they their situation in Heaven: So the Saints, though here in a low condition, yet are they fixed in the Region of happineffe.

In whom is all my delight] Heb. *Chepefiban*; So the Church is called Gods *Chepefiban*, [Isa. 62. 5. Next to communion with God, the communion of Saints is most delectable. It is the very being bound up in the bundle of life, which was the blessing of Abigail upon David. *Ipsè aspectu viri boni delectat*, saith Seneca, the very sight of a good man (morally good) delighteth; what then of a Saint, *Ezra. 10. 3*? This the Hearthen Persecutors knew, and therefore banished and confined the Christians to Isles and Mines, where they could not one come at another, as *Cyprian* observeth.

Veri. 4. *Their sorrows shall be multiplied*] Many sorrows shall be to those wicked Idolaters, [Psal. 32. 10. some, of their own Creating by their superstitions and will-worships; others, from a jealous and just God; others, from the Devil] who asteth and agitateth them, beatech and whippeeth them (as at this day he doth the poor *Indians*, who worship Devils in most terrible figure; beleeving that they are permitted of God to punish or spare them at their pleasure.) And some they shall be sure of from mee, whenever I come to the Kingdome. Some, after the *Chaldees*, read it, *their Idols are multiplied*. The old Heathens had thirty thousand in *Hefods* dayes; In *China* there are said to be at this day no fewer than an hundred thousand Idols; which they use to whip if they come not at a call to help them; Before a sick man they put the Devils picture, that hee may learn to know him in another World, and take him for his friend.

This hasten after another God (Or, *that endow another God*. Superstition is not only painful, but chargeable. Idolaters lavish out of the bag, and spare for no cost; witness the Papists vowed presents and memories as they call them hanged up in honour of their he-Saints, and she-Saints, the Lady of *Loretto* especially. But it was the Serpents grammar that first taught men to decline God in the plural number, *Erre sicnt Dei*, as *Damianus* observeth from *Gen. 3. 5*, and hence that innumerable rabble. The Jesuites boast of their *Ignatii Apostolici*; and Cardinal *Bembo* is not ashamed to say of his St. *Francis*, *quod in decorum numerum ab Ecclesia Romana sit relatum*. Is not this abominable Idolatry? 1 Pet. 4. 3.

Their drink offerings of blood. Many Heathens sacrificed to their Idols (that is, to Devils) with mans blood, against all laws of humanity and piety. Thus they sacrificed to *Belshazzar* the Sister of *Mars*; as also with blood let out of their own arms. The Priests of *Baal* (who perhaps was *Mars*) cut and lanced themselves; *King* 18. So do the *Mohometan* Priests at this day; as the *Papists* whip themselves; *Sec.* the old Idolaters offered their Children in sacrifice to *Molech*, or *Saturn*. *David* abhorred the thought of such inhumanities, *Neg;* deos illegitimos, nec illegitimis colam, faith he. I'll have no such doings.

*Now take up their names into my lips.] But spit them out of my mouth with utmost detestation, according to the law, Exod. 23. 13. It repented Austin that ever hee had used the word *Fortune*, that Heathen-Goddesse. And *Abis us de ore Christiano Jones Jupiter omnipotens, &c.* saith *Hierome*, Let no Christian mouth say, *Jupiter omnipotens, or I wear Adabecula, Macephor*. The Primitive Christians would not call their dayes of the week, *dies Martini, Mercurii, &c.* as *Trifungus* had named*

med them; but the first, second, third, &c. day of the week. All occasions or resemblances of Idolatry should be shunned; it is not safe being at Satans Mistle, though our spoon bee never to long, saith One. See *Hof.* 3. 16, 17. *Zach.* 13. 2. *Dent.* 12. 2.

Verſ. 5. *The Lord is the Portion of mine inheritance*] Therefore I have neither need nor mind to run a madding after dumb Idols, for hee is Good original, univerſall, all-ſufficient and ſatisfactory, proportionable, and fitting to my ſoul; ſo that having *Him*, I am abundantly provided for.

And of my cup.] A phrase taken from those flakes that every one had affigned unto him at feasts, *Gen. 43. 34. 1 Sam. 1. 4. Ps. 23. q. d.* Thou art my meat and my drink Lord, and I am very well content with my condition, bee it better or worse. That which gives quiet in any portion, is first, The favour and presence of God; secondly, that tis from the hand of a Father; thirdly, that it comes to us in the covenant of grace; fourthly, that tis the purchase of Christs blood; fifthly, that tis an answer of prayers; and a blessing from above on honest endeavours.

Thou must not askeif my loe. Upholdest mee in a good condition, who should otherwise soon lofe and forgoe it, were it in mine own keeping. And here the Psalmist useth four severall words, all to thesame sense, *ad corroborandum* saith R. David.

Verf. 6. *The lines are fallen*] In allusion to those lines wherewith they measured Land, when they parted it. See *Deut. 32. 9. Psal. 105. 11. & 78. 55. Act. 26. 18. Eph. 1. 11. David*, having God for his portion, could say with *Joseph*, I have all things, *Gen. 43. 11. Paul* also faith the same, *Phil. 4. 18.* and further telleth us, that *having nothing, he yet possessed all things*; for why he had got the divine art of contemplation, *vers. 12.* and lo could be either on the top of *Jacob's Ladder*, or at the bottom; hee could fing either *Placentia* or *Lachryme*, abound, or be abased, &c. *Sine Deo omnis gloria est effusa.*

In pleasant places.] From the delectable Orchard of the *Leonine Prison*, said that *Italian Martyr*, dating his Letter. *Tua presentia, Domine, Laurentio ipsam craticulam dulcem fecit*, said that Ancient; Thy presence, Lord, made *Laurence* his gridiron pleasant to him.

Tea, I have a goodly heritage] I have as much (in content at least) as hee who hath moft. The Bee is as well pleafed with feeding on the dew, or fucking from a flower, as *Echemoth* that grazeth on the Mountains. The Lark when aloft, feeth further with a little eye, than the Oxe, on the ground with a greater.

Atque suum tiritiritiritiritire cantat.

Vet. 7. *I will bless the Lord who hath given mee counsel* [David frequently comforted with God by *Abiathar* the Priest, whom God, by a sweet providence, sent unto him with an Ephod for a comfort in his banishment, *1 Sam.* 22. 20, *Saul* had slain those that were the Ephod, therefore God answered him not neither by dreams, nor by *Vision*, nor by Prophets, *1 Sam.* 28. 6, as hee did his Servant *David*; who therefore blest him, when the other runneth from him to the Witch for counsel, and from her to the sword point.

My reines also instruct mee | God hath not only illuminated mee, whereby I shall be the better able to endure a great fight of affliction, *Heb. 10. 32.* but hee hath also sanctified mee, and honoured mee with holy inspirations, and feeling of the Spirit of Adoption, whereby mine internal thoughts and secret motions do dilate and suggest unto mee what I ought to do and undertake. Methinks I hear a sweet still voice within mee, saying, *This is the way, walk in it;* and this in the *night-season*, when I am rapt in rest and silence; or, *night after night*, the Spirit is a continual spring of counsel and comfort within mee, prompting mee to make God my portion, and to chuse this good part that shall never be taken away from mee.

In the night-seasons When commonly we are prone to vill (*Nox & Amor, &c.* *Illu pudore vacat, &c.*) and which is the wicked mans fittest opportunity, *Job 24. 13, 15, 16, &c.* It muſt not content us that God by his word hath *given us ourſelves* but we muſt labour to be inwardly taught of God. A man may read the figures upon the Diall, but hee cannot tell how the day goes, unleſſe the Sun ſhine upon the Diall.

Vide Plutarchi
περὶ δεισι-
δαιμόνιος.

It is storied of
one King of
England that
he bestowed as
much upon a
Crosse as the
revenues of his
Kingdome
came to in a
year.

Hist. Venez.

Busch.de prap.
Evangil.

Sept. 2nd 1944

Bern.
Quis in Deo e
portio mea, e
quasi in loco
mano.
R. David:

Ovid

Diall; Wee may read the Bible over, and hear it opened and applied, but can learn nothing till the Spirit shine into our hearts, 2 Cor. 4. and so our *reines instruit me*, &c.

Verf. 8. *I have set the Lord alwaies before mee* Heb. I have equally set, or proposed. The Apostle translateth it, *I foresee the Lord alwaies before my face*, *Act. 2. 25.* I set the eye of my faith full upon him, and suffer it not to take to other things; I look him in the face, *ocul. irreverte*, as the Eagle looketh upon the Sun; and *oculo adamantino*, with an eye of Adamant, which turns only to one point: so here, I have equally set the Lord before mee, without irregular affections and passions. And this was one of those lessons that his reines had taught him, that the holy Spirit had dictated unto him.

Because he is at my right hand] To help mee that I fall not, saith R. David, or as a thing that I cannot but remember, as being of continuall use to mee. It is as necessary to remember God, as to draw breath, saith *Chrysostome*.

I shall not be moved] i. e. not greatly moved, as *Psal. 62. 2.* though Satan stand at the right hand of a godly man, to resist and annoy him, *Zech. 3. 1.* yet so long as God is at his right hand to assist and comfort him, and hee at Gods right hand, *Psal. 45. 9.* (which is a place of honour and safety) hee cannot bee moved. The gates of Hell shall never prevail, Christ, our *Sampson*, hath slung them off their hinges.

Verf. 9. *Therefore my heart is glad, &c.*] That is, I am all over in very good plight; as well as heart can with, or need require; I do over-abound exceedingly with joy; God forgive mee mine unthankfullnesse and unworthinesse of so great glory, (as that *Mary* said) In all the dayes of my life I was never so merry, as now I am in this dark dungeon, &c. Wicked men rejoyce in appearance, and not in heart. 2 Cor. 5. 12. their joy is but *skin-deep*, their mirth frothy and flashy, (such as wetted the mouth, but warmeth not the heart. But David is *totum totum, quantum quantum exultabundus*, his heart, glory, flesh, (answerable, as some think to that of the Apostle, 1 *Thes. 5. 23.* Spirit, Soul, and Body) were all over-joyed.

My flesh also shall rest (or confidently dwell) in hope] Namely in this World, as in a wayfaring lodging; then, in the grave as a place of safeguard and repose; and at last, in heaven, as in its true and eternal mansion.

Verf. 10. *For thou wilt not leave my soul in Hell*] that is, my body in the grave, (*-animamq; sepulchro condimus-*) or in the State of the dead, *Gen. 37. 35.* That Soul is sometimes put for a carcass or dead corps, See *Job 14. 22.* *Levi. 19. 28.* & 21. 1. 11. *Numb. 5. 2.* & 6. 6. & 19. 13, which place is expounded, *Ezek. 44. 25.* David can confidently write upon his grave *Resurgam*, I shall rise against. This, many Heathens had no hope of 1 *Thes. 4. 13.*

*Cum semel occideris,
Non Torquate, tuum genus, aut facundia, non te
Resistnet pietas, &c.*

Yet some Heathens beleaved both the immortality of the soul, and therefore durst dye (*-animaque capaces Mortis-*) and the Resurrection of the body, as did *Zoroaster*, *Theopompus*, *Plato*; and as do the Turks at this day.

Neither wilt thou suffer thine holy One, &c.] that is, the Messiah, that is to come out of my loines, and who saith to mee and all his Members (as *Isa. 26. 19.*) in effect, *Thy dead men shall live, together with my dead body shall they arise, awake and sing ye that dwell in the dust, &c.* See the Note on the Title *Michsam*. The former part of this verse seems to be spoken of David, the latter of Christ, like as *Job. 35. 15.* the former part is of God, the latter of Job. See the Margin. Christs resurrection is a cause, pledge and fuerty of the Saints resurrection to glory; for joy whereof Davids heart leapt within him. Christs body, though laid in the corrupting-pit, could not see, that is, feel corruption. It was therefore a pious errour in those good women who brought their sweet odours to embalm his dead body, *Luke 24. 1.*

Verf. 11. *Thou wilt show mee the path of life*] This being applied to Christ, seemeth to shew that as man hee did not yet fully understand that inexplicable glory wherewith the Father would glorifie him after death with himself, *Job. 17. 5.* Sure

Sure it is, that David did not, nor can any man living, 1 Cor. 2. 9. here is as much said, as can be said (but words are too weak to utter it) For quality, there is in Heaven joy, and pleasures. For quantity, a fulness, a torrent, wherewith they drink without let or loathing. For constancy, it is at Gods right hand, who is stronger than all, neither can any take us out of his hand; it is a constant happinesse without intermission. And for perpetuity, it is forevermore. Heavens joyes are without measure, mixture, or end.

PSAL. XVII.

A Prayer of David] Hee was a man of prayer; but this was his appeal to God the supreme Judge, as the word importeth.

Verf. 1. *Hear the right O Lord*] Heb. *Righteousnesse*, which cryeth unto God no lesse than blood doth, *Gen. 4.* Or, *hear the right*, that is, my prayer, saith R. David, rightly made with heart and voice. Or, *Hear O righteous Lord*, as Christ also saith, *O righteous Father*, *Joh. 17.*

Attend unto my cry] Some prophane persons bear well their crosses, because their cause is good; but they cry not when God bindeth them, *Job 36. 13.* Or, if they cry, they cry out of hard fortune, as the Athenians did when their good General *Nicias* was slain, and their army routed in *Cicily*; or against Dame *Vertue*, as if it were no more than a meer name, as *Brutus* did, when beaten out of the field. Or, against Providence, as if there were a mist over the eye of it, as *Pompei* did, when discomfited by *Cesar*, so blaming the Sun, because of the forenesse of his own beare eyes. But David (greatly wronged by *Saul* and his Courtiers) by humble and hearty prayer maketh his request known to God with thanksgiving, *Phil. 4. 6.* And this, like his harp, drove away the Evill spirit of grief and discontent.

Thou goest not out of feigned lips] His devotion was not ludibrious, as is that of Hypocrites, it was not an empty ring, a meet out-side, the labour of the lips, but the travell of the heart, it was sincere and thorough-wrought, as St. James hath it; Wicked men speak God fair, but it is as the Devill did our Saviour, to bee rid of him, or as those, *Psal. 78. 36.* who flattered him with their mouths, and lyed unto him with their tongues.

Verf. 2. *Let my sentence come forth from thy presence*] Let it be both pronounced, and executed forthwith.

Let thine eyes behold, &c.] i. e. Make it appear that thou both seest and likest mine integrity, and that thou winkest not at mens wickednesse.

Verf. 3. *Thou hast proved my heart*] And knowest mee to bee no dissembler and traytor, as they wrongfully charge mee, whilst they muse as they use.

Thou hast visited mee in the night] In which God is wont to stir up, and in mind men of his will, *Job 4. 13, 14.* as being all gathered within themselves; and when the darkness doth unmask them of worldly dissimulation.

Thou hast tryed mee] As Metallaries do their gold and silver.

And shalt find nothing] Heb. *hast not found*, *מאד* deficit, saith *Aben-Ezra*; no blot or blemish, that is, not the spot of Gods Children, *Deut. 32. 5.* no dross or deceit that may not well consist with godlinesse.

I am purposed that my mouth shall not transgress] My generall purpose is such, though I may have my particular failings. I speak my whole heart, so farre as I know it. *Magna est concordia cordis & oris.*

Verf. 4. *Concerning the works of men*] sc. which ought to bee done by them, according to thy Law; Or, which they are wont to do, whether right or wrong, I have not now to say, but this I can safely say by thy mercy, that

By the word of thy lips] Which I have taken for the rule and rudder of my life,

I have kept mee from the paths of the destroyer] *Effraharis*, of the breach-maker; such as is the *Bridge-maker* of *Rome*, at this day. David meaneth that hee had shunned the society of gracelesse persons, *Psal. 26. 4.* *Prov. 24. 21.* *Jer. 15. 17.* and taken heed to his wayes, that hee offended not with his tongue, whilst the wicked was present, *Psalms 39. 1, 2.* lest the Wicked should rejoyce at his Misdemeanors, *Psal. 38. 17.*

Verf. 5. *Hold up my goings in thy paths, &c.*] Keep me within the circle of thy Word, as thou hitherto hast done; make me to walk exactly, and as in a frame. *Ephes. 5. 15.* Grant me thy preventing, concomitant, and subsequent grace; O thou God of all grace, perfect, strengthen, stablish me; *1 Pet. 5. 10.*

That my foot-steps slip not] by the malice of Satan, who seeks to subvert such as are most eminent, to the scandal of the weak, and scorn of the wicked; by the corruption also of mine own heart, *Qua quisq; sibi Satan est*, as one well saith, whereby every man is a Satan to himself; could we but divorce the flesh from the Devil, there would be no such danger: And lastly, by the allurements, or affrightments of this present evil world; the way whereof is like the vale of *Siddim*, slimy, and slippery, full of Lime-pits, and Pit-falls, Springs, and stumbling-blocks.

Verf. 6. *I have called upon thee, for thou wilt hear me*] *q. d.* Thou wilt always wont to hear me, and therefore I presume thou wilt. Experience breeds confidence.

Incline thine ear] See how he re-enforceth his former request; as if he would wring the blessing of our Gods hands by an holy violence, and take no denial.

Verf. 7. *Show thy marvellous loving kindness, &c.*] *Mirificas benignitates tuas*; less than a marvellous mercifulness will not serve *David's* turn, he was so hardly bestead, *ut nisi multatiter feceris, pereos*. We now alive have lived in an age of Miracles; and God hath dealt with our Land, not according to his ordinary course, but according to his *Prerogative*; by a Miracle of his Mercy have we hitherto subsisted, and by a prop of his extraordinary patience.

O thou that savest, &c.] *Servator sperantium*. Choyce must be made in Prayer of fit Titles and Attributes of God; such as may strengthen faith, and quicken affection.

From those that rise up against them] Or, *against thy right hand*. The Saints are at Christ's right hand, *Psal. 45. 9.* as Christ is at the Fathers; and he puts his holy hand betwixt them and harm.

Verf. 8. *Keep me as the apple of the eye*] Heb. *As the black of the apple of the eye*, two words to the same sense, for more vehemency. *q. d.* *Serva me studiosissime*. The apple of the eye, that little man in the eye (as the Hebrew word importeth, the *girl*, as the Greeks for like cause call it) is the tenderest piece of the tenderest part, the eye; which is kept most diligently, and strongly guarded by Nature with tunicles. *David* therefore fitly prayeth to be so kept.

Hide me under the shadow of thy wings] Another excellent similitude taken from Fowls, which either cover their Young with their wings from the scorching heat of the Sun beams, as doth the Eagle; or keep them thereby from the cold, or from the Kite, as Hens do. Gods love to, and care of his poor people is hereby shadowed out; as it was likewise by the out-spread wings of the Cherubins in the Sanctuary. See *Ruth 2. 12. Dent. 32. 10. Zach. 2. 8. Psal. 36. 8. &c. 57. 2. Matth. 23. 37.*

Verf. 9. *From the wicked that oppress me*] Heb. *That waste me*, i. e. that cast me out into banishment, depoyled of all. This hard usage of his enemies drove *David* into Gods blessed Bolom; as Children misused abroad, run home to their Parents.

From my deadly enemies] Heb. *My enemies against the soul*, i. e. the Life at least, if not the soul, which they would gladly destroy. Some malice is so mischievous, that it would ruine Body and Soul together; as that Monster of *Millain*, the enemies of *John Huss*, and *Hierom of Prague*, whose bodies they delivered to the fire, and their Souls to the Devil. *David* elsewhere complaineth of his enemies, that they did *Satanically* hate him. *Psal. 55. 4.* Beware of men, saith our Saviour, *Mat. 10.* for one man is a Devil to another.

Verf. 10. *They are inclosed in their own fat*] See *Job 15. 27.* with the Note. They abound in all delights, and therefore spare not to speak proudly. They have closed up their eyes in their fullome fat, *ut non videant nec timeant* it, saith *R. Solomon*, that they can neither see, nor fear thee.

With their mouth they speak proudly] Heb. in pride, that is, *Palam & plenius buccis*; openly

openly and with full mouth they condemn God and men; they belch out Blasphemies, and do what they please.

Verf. 11. *They have now compassed me in our steps*] i. e. Me and my company; so that we cannot stir any whither but we are in danger of them. In all thy ways acknowledge God, and he shall direct thy paths, *Prov. 3. 6.* Commit thy way unto the Lord, trust also in him, &c. *Psal. 37. 5.* Keep within Gods Precincts, and thou shalt be under his protection. He took order that a Bird should be safe upon her own Nest.

They have set their eyes bowing down to the earth] i. e. *Hoc unum spectant ut ruamus*, They are earnestly bent, and firmly resolved upon our ruine, as one that fixeth his eyes upon another, to mark him, or to know him again; or as Bulls ready to run at one, let their eyes downward.

Verf. 12. *Like as a Lion that is greedy, &c.*] Cruelty and Craft are conjoined in the Churches enemies; as the *Alpe* never wandreth alone, they lay, without his companion. *David* here pointeth out some one special enemy (*Saul* likely) who should have been a Shepherd, but proved a Lion.

As a young Lion lurking] Therefore as we tender our safety, keep close to God, out of whose hands none can take us, no not the roaring Lion of Hell.

Verf. 13. *Arise, O Lord, disappoint him*] *Anticipa faciem eius*, that is, that raging and ravening Lion; step between me and him, and stop his fury, defeat his purpose, and disable his power.

Which is thy Sword] As *Assyria* is called the Rod of his Wrath, *Attila* stiled himself, *Orbis flagellum*, the wrath of God, and the scourge of the World, So *Tamerlan* was commonly called, *The Wrath of God, and Terror of the world*. Some render it, *by thy Sword*, i. e. or thy might and power. See *Job 40. 41.* or by thy Word execute thy judgement.

Verf. 14. *From men which are thy hand*] This, saith one, is *David's* Letany, *From those men, &c.* good Lord deliver me. Gods hand they are called, as before Gods Sword. *Titus*, Son of *Vespasian*, being extolled for destroying *Jerusalem*, said, I have only lent God my hand, but he hath done the work.

From men of the world] Heb. *From Mortals of this transitory world, qui sunt mundani, mundum spirant & sapient, the inhabitants of the earth, and of the sea, as opposed to the Citizens of the New Jerusalem, Rev. 12. 12.* such as having incarnated their souls (as that Father speaketh) are of the earth, (speak of the earth, and the earth heareth them. *Job. 3. 31.* mind earthly things only, as if they were born for no other purpose. *Terrigenae fratres animam habentes terrena, as those Stalled beasts in the Gospel.*

Which have their portion in this life] And they love to have it so; saying with the Prodigal, *Give me the Portion that belongeth to me*. They crave it, and they have it, but with a vengeance. (*Munera magna quidem misit, sed misit in hamo*) As the *Israelites* had Quails to choke them, and afterwards a King to vex them, a table to be a snare to them, &c. By the way observe, that wicked men have a right to earthly things (a man must needs have some right to his portion; what *Ananias* had was his own whilst he had it, *Acts 5.*) and it is a rigour to say, they are *Usurpers*. As when the King gives a Traitor his life, hee gives him meat and drink that may maintain his life; So is it here: neither shall wicked men be called to account at the last day for possessing what they had, but for abusing that possession. As for the Saints who are heirs of the world with faithful *Abraham*, and have a double portion, even all the blessings of Heaven and of Earth conferred upon them, though here they be held to strait allowance, let them live upon reversions, and consider that they have right to all, and shall one day have rule of all, *Rev. 3. Mendicatio pane hic vivamus, annon hoc pulchre facietur? &c.* What though we here were to live upon Alms, saith *Luther*, is there not a good amends made us, in that here we have Christ the bread of life in his Ordinances, and shall hereafter have the full fruition of him in Heaven? The whole *Turkish* Empire is nothing else but a crust cast by our Father to his Dogs; and it is all they are likely to have, let them make them merry with it. Wilt not thou (saith another) be content, unless God let down the vessel to thee, as to *Peter* with all manner of Beasts of the Earth, and Fowls of the Air, *Acts 10. 12.* Must you needs have first

Junius;

Turk. Hist.

A mortuis, i. e. impiis qui sunt mortui in vita eorum.
R. Gen.

Adipem suum
obstant. Trem.
De nat. deor.

and second course? *Difficile est ut presentibus bonis quis fruatur & futuris; ut hic ventrem illic mentem reficiat, ut de deliciis ad delicias transeat, ut in caelo & in terra gloriosus appareat*, saith Hierom. It is a very hard thing to have Earth and Heaven too, *Sec. Gregory* the Great trembled whensoever he read those words of *Abraham* to the rich Glutton (who thought this life to be his laginary or boares-frank) *Son, remember that thou in thy life time receivest thy good things*, Luke 16. *Tee have lived in pleasure upon earth*, Jam. 5. 5. no fit place for such a purpose. God did not turn you out of one Paradise that you should here provide your selves of another; earth is a place of banishment and bondage. Of the wickeds prosperity here, see Job 21. 7, 8. with the Notes.

And whose belly thou fillest with thy hid treasures] That is, with Gold, and other precious things digged out of the earth, saith *Aben-Ezra*; *Opimis rebus*, saith *Junius*; with abundance of outward blessings and benefices, saith another; which are called Gods hidden treasures, not because they are not seen, but because they are not so well perceived and used of the ungodly, as were meet; or because the reason of their present plenty of all things is hidden from them, and yet it appears not but shall bee made manifest that these fattening ware are but fitting for the slaughter.

They are full of Children] which they send forth as a flock, Job 21. 11. See the Note there. Or, *their Children are full carne porcinâ*, saith the Arabick here; or of wordly wealth, and mountaines of money left them by those faithfull drudges, their rich, but wretched Parents and progenitors, whose only care was to heap up hoards of wealth for their posterity.

Verf. 15. *As for mee*] I neither envy, nor covet these mens happinesse, but partly have and partly hope for a farre better.

I will behold thy face in Righteousnesse] which none can do but the pure in heart, Mar. 5. and those that keep close to God in a constant communion, being justified and sanctified persons.

I shall be satisfied] Better than those muck-worms and their Children are.

When I awake] i.e. Out of the dust of death, at the Resurrection.

With thy likeness] With the visible sign of thy glory in Heaven, 1. Job 3. 2.

PSAL. XVIII.

TO the chief Musician] Some render it *Ad triumphandum*; and well they may; for this is old *David's* triumph, or triumphant song after so many victories and deliverances; and it is twice recorded in Scripture, with very little variation (*Sec 2 Sam. 22.*) for the great worth and weightinesse of the matter; that wee may the more observe it, and bee the better versed in it. This here recorded seemeth to bee the Review of it, and thence those small additions and alterations that are found here and there, but not of any great moment.

A Psalm of David] Who having now gotten some breathing while from his troubles, gave not himself to Idlenesse, or worldly pleasures (as the *Romans* used to do after that they had once ridden in triumph) but calling to mind Gods great mercies towards him, composed this sweet Psalmodie to his glory.

The Servant of the Lord] So hee stiled himself before, Psal. 36. when hee first entred upon the Kingdome; and now here again, when being to lay it down together with his life, hee breatheth out his holy soul to God in this divine ditty.

Sic ubi fata vocant, &c.

This hee did after that as a faithfull servant of the Lord hee had done all the wills of God, *Ab. 13. 22.* had served out his full time, *Verse 36.* and dwelt in Gods house to length of dayes, *Psal. 23. 6.*

Who spake unto the Lord the words of this song] God lets out his mercies to us for this rent of our praises; and is content wee have the benefit of them, so hee may have the glory. The Hebrews give this Note here. Every man for whom there is wrought a miracle of mercy, and hee thereupon uttereth a song, hath his sins forgiven him. This is better yet than that of the Papists who promise pardon of sin to those that shall hear two Masses a day. Wee, who have received so many mercies, should compais God about with songs of deliverances, and not only *servire Deo, sed & adulari*, as *Tertullian* hath it.

From

From the hand of all his enemies] Heb. *From the Palms*, of other enemies as less considerable, but from the hand (or clutch-fist) of *Saul*.

And from the hand of Saul] his greatest enemy, and of longest continuance. So Christ is said to save his people from their sins, by a speciality, *Mat. 1. 21.* because these do us the most mischief.

Verf. 1. *I will love thee, O Lord my strength*] Heb. *I will love thee dearly and entirely*, *Ex intimis visceribus*; from the very heart root; from the bottom of my bowels; with like intention of affection, as a tender-hearted Mother doth her dearest Babe, that is her own bowels, *her self* of the second edition. Neither did *David* herein super-croate, for God requireth to be loved with all the heart, mind, soul, strength, as one that is best worthy; good without measure, that hath loved us without measure, and therefore is without measure by us to be beloved. Not that we are bound to love God in quantum est diligibilis, so much as he is lovely, or love-worthy; for so God only can love himself: but, *Nihil supra, aequè, aut contra*. Nothing must we love above God, or so much as God, much less against God: we must be able to say affectionately with *David*, *Psal. 73. 25. 26. Whom have I in heaven but thee? there is none upon earth that I desire besides thee.* And as *Bernard*, *Amo. 5. Domine, plus quam mea, meos, me*, I love thee Lord, more than my goods, my friends, my self. A Christian begins with loving God for himself, but he ends in loving himself, and all other, both persons, and things, in and for God. His friend he loveth in the Lord, his foes for the Lord: but God he loveth absolutely, and for himself, affecting not only an union with him, but even an unity; his heart being turned, as it were, into a very lump of love, as was *Maries*, *Luke 7. 47.* Histories tell of a certain Woman that came to *Vespasian* the Emperour, professing that she was in love with him; he commanded that a liberal reward should be given her for the same; and when his Steward asked him under what *Item* he should put that gift in his Book of Account, *Vespasian* answered, said the Emperour, *Item, To her that loved Vespasian.* God, saith the Apostle, is not unrighteous, to forget your labour of love, *Sec. Heb. 6.* I love them that love me, saith Christ, *Prov. 8.* and his love is not like the Winter Sun, which hath light, but not heat, &c. he is the strength of his people, their Rock, Fortress, &c.

Verf. 2. *The Lord is my Rock, and my Fortress, &c.*] i.e. He is all in all for my preservation. Ten words say the Hebrews, he here heapeth up in reference to Ten signal Victories; or rather because his thankful heart was so enlarged, that hee could never satisfie himself in saying what God had been to him, and done for him: and hence this congeries, or heap of holy expressions; and all to shew that God is a Rock of refuge, a firm Fortress, a receptacle of rest, a sanctuary of safety to all his Saints in time of trouble. *David* had had his share, and had been put to his shifts; glad to hide himself, as he could, in rocks, and strong-holds that sheltered him from the storm. To these he alludeth, when he calls God his Rock, Fortress, &c.

And my deliverer] Rocks, and Strong-holds do not always deliver (witness the *Shechemites*, *Jehusites*, *Arimasphes*), but God always doth.

And the Horn of my Salvation] *Qui veluti cornu petit & conficit hostes meos*, saith *Ysaiah*, who goareth and dispatcheth mine enemies. A Metaphor either from horned Beasts, or else (as some will have it) from the ancient custom of wearing horns of Iron upon their Helmet, for a Crest, or Military ornament: [whereupon the raised Horn was a sign of Victory, and the Horn beaten down a sign of being overcome.

Verf. 3. *I will call upon the Lord who is worthy to be praised*] Or, is the proper object of praises, because he is good, and doth good, *Psal. 119. 68.* *David* vows to praise him,

1 By loving him entirely.

2 By trusting in him stedfastly, *vers. 1.*

3 By calling upon him continually, *here*, and *Psal. 116. 2. 3.* which Psalm is very like to this (in the beginning specially) both for matter and method.

So shall I be saved, &c.] He had often proved the power of Prayer, specially when he came ready prepared to praise God for the return of Prayer; and thence he is bold to promise himself all good.

Verf. 4.

Verf. 4. *The sorrows of death compassed mee*] Or, the pangs, pains, throws as of a travelling woman, these invironed mee, or came thick and threefold upon mee; *perveniebant usq; ad os* even to my face; (as the Rabbins descant upon the word) or flew upon me; desperate and deadly dangers assailed mee. The worst of an evil escaped, is to bee thankfully acknowledged, and highest strains of eloquence therein to bee used, so that pride bee avoided, and the praise of God only aimed at.

And the floods of ungodly men] Heb. of Belial, that is, of Belialists, acted and agitated by the Devill; these came tumbling upon him like many and mighty waters, *Fluit in furorem tradit. Torrentes Belial terrebunt me.*

Verf. 5. *The sorrows*] Or, throws or cords, such as wherewith they bind malefactors led forth to execution.

The snares of death prevented mee] David knew how to make the most of a mercy; hee means, I was almost surprized, and all hope of help seemed to bee prevented; if help should come, it would come too late.

Verf. 6. *In my distresse I called upon the Lord*] This was *David's anchora sacra*; prayer hee knew could never come too late, nor God want a way to deliver his distressed. The time of affliction, is the time of supplication; and mans extremity is Gods opportunity.

And cryed unto my God] Hee grew more and more earnest; wee must pray and not faint, *Luk. 18. 1.* but rise in our futes.

Out of his Temple] i. e. Heaven, whereof the Temple was a type, as being the place of Gods speciall presence, and of transcendent holinesse.

Verf. 7. *Then the earth shook and trembled, &c.*] Upon *David's* prayer all this befell, like as *Act. 4.* the house shook wherein they were praying; and the thundering Legion produced thunder and rain; and so did *Samuel* by his prayers, *1 Sam. 12.* But this terrible tempest here described is to be taken rather allegorically than historically. The Prophet in most lively and lively teames and expressions (farre above the strain of the most sublime either Poets or Orators) describeth Gods powerful presence and concurrence in *David's* conquests.

The foundations also of the hills] That is, so vehement was the Earthquake, that it shook, as it were the roots of the Mountains, which lye deep within the ground, *2 Sam. 22. 8.* these hills are called the foundation of Heaven, as *Job 26. 11.* the pillars of Heaven; because the tops of high Mountains seem to touch the clouds, and the Heavens seem to lean upon them; and because the Earth is in the centre of the World, about the which the Heavens do continually turn.

Because he was wroth] Or, burn did his nose. So

Verf. 8. *There went up a smoke out of his nostrills*] As angry men breath vehemently, and seem to spit fire by their blustering speeches and menaces, so here *avogationis omnia, quae tamen deonem sunt intelligenda.*

Verf. 9. *He bowed the Heavens*] i. e. *velociter venit*, saith *R. David*, hee came speedily to destroy mine enemies.

And darkness was under his feet] Hee came invisible.

Verf. 10. *And he rode upon a Cherub*] Which word hath affinity with *Rechab* a Chariot; Hereby is noted Gods swiftnesse in comming to succour *David*. He waits to bee gracious, and when it is a fit season hee comes leaping and skipping over the Mountains of *Bether* or division, all lets, and impediments; *Gabriel* came to *Daniel* with wearinesse of flight, chap. 9. 21.

Hee did stie upon the wings of the Wind] For, by the Ministry of Angells, God reacheth and stilleth the winds.

Verf. 11. *Hee made darkness his secret place*] As a King, that being angry, withdraweth himself from his subjects, and will not bee seen of them. *Vel quia decret a Dei veniunt invisibiles*, saith *R. David*.

Verf. 12. *At the brightnesse that was before him, &c.*] i. e. at his bright presence, his thick clouds (wherein hee was enveloped) passed, or did cleave as it were in sunder; whence came hailstones mixed with coales of fire, or lightnings out of the cloudes, which God maketh at once aery seas, and aery fumaces; fetching fire out of the midst of water, and hard stones out of the midst of thin vapours.

Verf. 13. *The Lord also thundered in the Heavens*] *Quasi pro claxione*, & *auspicio* *praeibit inno-*

Verf.

Verf. 14. *Thou hast sent out thy arrows, &c.*] *Tandem permiscetur omnia grandine flammis & fulminibus sanguine telis & sagittis Dei adversus hostes pugnantis.* After the vaunt-curriers, *vers. 12.* the great Ordinance, *vers. 13.* the battel begins, and all is on an hurry.

Verf. 15. *Then the Channels of waters were seen*] The force of this terrible Tempest is further set forth by the effect of it, a dreadful concussion of the universe; not without an allusion to the drying up of the red Sea, and of *Jordan* before *Israel*; which deliverances stood for Archetypes, or chief patterns to all Posterity.

Verf. 16. *He sent from above, he took me*] He rescued me as by an hand reacht me from Heaven. *Deus in auxilium*; or, he lent his Angels to secure me.

He drew me out of many waters] As he had once done *Moses*, *Exod. 2. 10.* who there-hence also had his name. *Musaus*, for the same cause, calleth him *ὁ ἀπογύων ὕδατος*.

Verf. 17. *He delivered me from my strong enemy*] *Saul*; this he oft instanteth, rolling it as *Suger* under his tongue, and turning aside often to look upon it, as *Samson* did to see his dead *Lion*; fetching *Hony* out of it.

For they were too strong for me] And then Gods help was most seasonable, when *David* found himself over-matched.

Verf. 18. *They prevented me, &c.*] They took me on the sudden, and unprovided. The Children of this World are wiser, &c.

But the Lord was my stay] Or, my staff, whereon I so leaned as that if he had failed me, I had been all along.

Verf. 19. *He brought me forth also, &c.*] He freed me out of all straights, and staid me in a most happy condition.

He delivered, because he delighted in me] All was of free grace and favour, not of any merit. And this he purposely premitteth as a caution to the ensuing profession of his innocency.

Verf. 20. *The Lord rewarded me according to my righteousness*] viz. The righteousness of my Cause; and my freedom from such crimes of disloyalty, and ambition, where-with mine enemies charged me, as if prickt on by my pride I fought the Kingdom. As also, according to mine honest desire and endeavour in all things else, to keep a good Conscience, voyd of offence toward God, and men. This, though Gods own work, and a debt most due to him, yet he is pleased graciously to reward.

Verf. 21. *For I have kept the ways of the Lord*] For the main, and for the most part, though not without some particular stumblings and startings aside, against my general resolution, and the tendency of mine heart.

And have not wickedly departed from my God] By an utter defection; I have not been transformed into Sins Image, by projecting sin, by falling into it with full consent, and by lying under the power of it. *Non ex superbia sed errore*, saith *R. David* here; not of presumption have I offended, or with an high hand, but of infirmity, and with reluctancy; rising up again by repentance, and renewing my Covenant.

Verf. 22. *For all his Judgements were before mee*] Mine obedience (in desire and endeavour at least) was universall, extending to the compass of the whole Law; and this is a sure sign of sincerity: Hence in the next words,

Verf. 23. *I was also upright before him*] This he had because he kept Gods Commandements, as *vers. 22.* had respect to them all, *Psal. 119. 66.* both to the *Magna*, and *minuta legis*, which he kept as the apple of his eye, *Prov. 7. 2.* even all Gods Wills, *Act. 13. 22.* and was therefore approved in *Christ*, as *Apelles*, *Rom. 16. 10.* and passed for an *Israelite* indeed, in whom was no guile, as *Nathaniel*, *Joh. 1. 47.*

And I kept my self from mine iniquity] i. e. from my peccatum in deliciis, my darling sin, whereto I am either by Nature or Custom most inclined and addicted. From the iniquity of my heart and secret thoughts, which no man can charge me with, saith *Aben-Ezra*; from that sin of disloyalty, which *Saul* and his Courtiers falsely charge me with. Say others.

Verf. 24. *Therefore hath the Lord recompensed me*] See on *vers. 20.* Reward and Mercy

Hhhh

R. David.

Mercy are joyed together in the Second Commandment; and *Psal. 62. 12.* it is a mercy in God to reward a man according to his work.

According to the cleanness of my hands in his eyesight] i.e. which he hath beheld in me; though mine enemies were of another judgement.

Verf. 25. *With the mercifull, &c.*] *Hypothefis hic ad theſin transferriſit* is as if he ſhould ſay, I and mine enemies are a pattern of thy Truth and Juſtice, that thou wilt do good to thoſe that are good, and to them that are upright in their hearts. As for ſuch as turn aſide unto their crooked paths; thou Lord ſhalt lead them forth with the workers of iniquity, *Pſal. 125. 4, 5.*

Verf. 26. *With the pure, &c.*] *Cum candido candide agere ſoles.* The pure ſhall have all that heart can with.

and with the ſroward thou wilt ſhow thy ſelf ſroward] Or, *thou wilt wreſtle*, viz. with ſuch croſs peices, as proudly and perversly ere from thy precepts; as it were on purpoſe to thwart thee, or to try Malteties with thee. Againſt ſuch ſtubborn perſons God threatneth not eight degrees (which are the higheſt Notes in Muſick, and degrees in qualities, as the Philoſopher diſtinguiſheth them) but twenty and eight degrees of wrath, *Levit. 26. 18, 21, 24, 28.* *Exiger ab iis rationem miniſſimorum.* ſaith R. Obad. Gaon upon this Text; he will reckon with them for their leaſt offences, and not bate them an Ace of their due puniſhment. He will pay them home in their own coyn, over-ſhoot them in their own Bow, fill them with their own ways, be as croſs as they are, for the hearts of them; yet ſtill in a way of Juſtice, though he break the necks of them in wreſtlings, and ſend them packing to their place in Hell. *Ainſworth* rendreth it. *With the ſroward thou wilt ſhow thy ſelf my.* It is a Similitude taken from Wraſtlers, and noteth a wreſtling of ones ſelf againſt an adverſary. Compare herewith *Deut. 32. 5.* They are a perverſe and crooked Generation (the ſame two words that are here in this Text) the latter importeth, that they wriggled and writhed after the manner of Wraſtlers that wave up and down, and wind the other way, when one thinks to have them here or there. But all will not ſerve their turn to ſave them from puniſhment. God will be ſure to meet with them, his Word will lay hold on them, and their fin ſhall finde them out.

Verf. 27. *For thou wilt ſave the afflicted people]* Even the ſame whom before he had called *Mercifull*, or godly, upright, pure, here are the *Afflicted*, and ſeen by God to be neglected; but he will ſave them aſſuredly, though he bear long with them, *Luk. 18. 7.*

But wilt bring down high looks] In *Samuel* it is, *Thine eyes are upon the haughty, that thou maiſt bring them down*, 2 *Sam. 22. 28, 4. d.* Gods eyes are upon them all the while that he ſpareth them, to watch for a fit ſeaſon to ruine them.

Verf. 28. *For thou wilt light my Candle]* Or, *Thou haſt lighted my Candle* (that is, thou haſt bettered my condition) which ſeemed to be put out in obſcurity. The wicked man is, *Job 18. 6. & 21. 17. Prov. 13. 9.*

The Lord my God will enlighten my darkneſs] He hath, and yet ſtill will turn my grief into joy, as *Heſt. 8. 19.* and mean while direct and comfort me in mine Afflictions; as a Candle is a great comfort in the dark, though it doth not make Day where it comes, as the Sun doth.

Verf. 29. *For by thee have I run thorow a Troop]* Though but a little man, yet by Gods help he achieved great matters, did great exploits. *Homo tribunalis* (ſaith a Father concerning *Paul*) *Et caelum aſcendit*: ſo here. Some render it, *Currebam ac cinctus*, I ran well appointed; and they interpret it of his Victory over *Goliath*, whom he ran upon and cut off his head, after that he had hurled at him with as good a force; *Perinde ac ſi funde ſua unicuique non lapillum, ſed Deum iſum in uſſer ac implicuiſſet*, ſaith one; as if he had got not a ſtone, but God himſelf into the bought of his ſling.

And by my God have I leapt over a wall] That is, I have ſtormed a walled Town, or Fort, with very little ado; being no leſs valiant and venturesome than *Alexander* the Great was among the Indians; but upon farre better grounds, becauſe in the ſtrength of God, as at the Fort of Zion.

Verf. 30. *As for God, his way is perfect]* All his Diſpenſations toward his Children, his actions, and directions, his providences, and promiſes are moſt truſty and true; having neither vice, vanity, inſincerity, nor deceit in them.

Verf.

The Word of the Lord is tried] This is a famous ſentence, and was much in the mouths of Gods people. See *Prov. 30. 5.* with the Note there.

Verf. 31. *For who is God ſave the Lord]* *Filius Deus & vanas ſpes proſternit*, ſaith *Vatablus*; Here he ſtriketh down to the ground all falſe gods, and all vain hopes. *Contemno minutulos iſtos Deos modo Jovent mihi propitium habeam*, ſaith an Heathen. *David* might much better ſay, I care not for thoſe petty Deities, ſo I may have *Jehovah* to favour me.

Verf. 32. *It is God that girdeth mee with ſtrength]* It is a Metaphor, ſaith *Vatablus*, either from a Souldiers belt which buckleth his armour cloſe to him, and maketh him more ſteddy, or elſe from the reins themſelves, in which the Scripture ſometimes placeth ſtrength and vigour. God did all for *David*; and hath here the glory of all his valour and victories.

And maketh my way perfect] i.e. Compleateth and proſpereth all my deſigns and enterpriſes. For want hereof many attempt much, but effect little or nothing. *Antiochus* King of Syria was called *Magnus* for undertaking much, and performing little, *Guicciardin* ſaith of *Charles* the eighth, in his expedition to *Naples*, that he came into the field like thunder and lightning, but went out like a ſnuffe; more than a man at firſt, and leſſe than a woman at laſt.

Verf. 33. *Hee maketh my feet like Hindes feet]* Heb. *Hee macheth my fiet*, like Hindes feet; that is, not only ſwift, if I have occaſion by flight to provide for my ſelf, or to purſue mine enemies flying before mee; but alſo ſteddy if I come into any dangerous places. *Aſahel* was ſwift of foot as a wild Roe, 2 *Sam. 2. 18.* *Joſephus* ſaith of him, that hee contended with horſes in running. *Saul* and *Jonathan* are ſaid to be ſwifter than Eagles, 2 *Sam. 1. 23.* *Achilles* was ποδὲς ὄχους, ſaith *Homer*, The Hind, when purſued by the wolf, runs moſt ſwiftly; witneſſe the Poet.

*Quem tu, cervus uti vallis in altera
Vitem parte lupum, graminis immemor,
ſublimi fugies molliſ anhelitu.*

And gain, *Vita hinculo me ſimilis*, *Chloe, &c.*

But they that wait upon the Lord have a promiſe that they ſhall not only run as Hindes, but mount up as Eagles; they ſhall run and not bee weary, and they ſhall walk and not faint, *Iſa. 40. 31.*

Hee ſetteth mee upon my high places] Where, having by flight or fight eſcaped, I am ſecured, yea hee hath advanced me, and brought me to this high honour.

Verf. 34. *Hee teacheth mine hands to warre]* *David* ſcribeth all his military ſkill and ſucceſſe to God, ſo did not other great Warriours, *Alexander, Scipio, Fabius, &c.* but ſacrificed to their own nets, and were ready to ſay as *Seſoſtris* King of *Aegypt* did, when hee had conquered any Country, hee was wont to ſet up pillars with theſe words ingraven upon them, *This Country I got by mine own ſtrength and valour.*

So that a bow of ſteel, &c.] Which is more flexible and ſtronger than a bow of Iron; whence is that, *Job 20. 24.*

Verf. 35. *Thou haſt alſo given mee, &c.]* i.e. Thou haſt preſerved and ſetled me. See the Note on *Pſal. 5. 12.*

And thy gentleneſſe haſt made mee great] Or, *Thy meekneſſe haſt multiplied mee*, i.e. Thou haſt ſo far ſtooped to my meannelle, as to advance mee to this height of honour. Or, by thy humbling mee, thou haſt magnified mee, according to 1 *Pet. 5. 6. & Prov. 15. 33.*

Verf. 36. *Thou haſt enlarged my ſteps under mee]* Or, *Thou haſt widened my paſſage*, and made rooom for mee; when the wicked mans ſtrong paſſages are ſtreightened, *Job 18. 7.* his paſe impeded.

And my feet did not ſlip] Heb. Mine ankles, or my heeles, Sep. *my footſteps*.

Verf. 37. *I have purſued mine enemies, and overtaken them, &c.]* Of *David* we may ſay, as one did of *Julius Caesar*, you may perceive him to have been an excellent ſouldier by his very language; for hee wrote with the ſame ſpirit hee fought. *In eo tantum viis, id acumen, ea concitatio*, (ſaith *Quintilian* concerning *Cesar*s Commentaries) *ut illumo eodem animo dixiſſe appareat quo bellavit.*

Verf. 38. *I have wounded them that they were not able to riſe]* Much leſſe to reſiſt. And herein hee was a type of *Chriſt*; all whoſe foes ſhall bee his footſtoot, *Pſal. 110. 1.*

Horat.
lib. 1. Od. 16
lib. 1. Od. 23.

*Securus poſt
quam Evli a
illis. R. David*

τοῦτω τῷ
χάριτι ὁμοίᾳ
τοῖς ἑαυτοῦ
ἐκτιμήσας,
Hærodot. 1.

1. to ad filium

Qua illo ju-
dice præditus
ſum.
Vatab.

Bucholz,

Sam. 3.

Verf. 39. *Thou hast girded mee with strength, &c.* See *verf. 32*. It is God that weakeneth or strengtheneth either party, *Ezek. 30. 24.* and rendreth their weapons vain or prosperous, *Isa. 54. ult.* *Jer. 50. 9.*

Thou hast subdued under me, &c. David ascribeth all to God, and useth wonderful variety of expressions in setting forth his benefits.

Verf. 40. *Thou hast given mee the necks of mine enemies* [*sc.* to chop them off at my pleasure; or to cut the throats.

Verf. 41. *They cryed*] Through grief and impatiency, *clamore incondito*, as beasts when in durance, fill the air with loud out-cries.

Even unto the Lord] As nature prompteth men in an extremity to look up for help; but because it is but the prayer of the flesh for ease, and not of the Spirit for grace, and a good use of calamities, and not but in extreme despaire of help elsewhere, therefore God hears them not. In *Samuel* it is, *They looked, but there was none to save them; q. d.* If they could have made any other shift, God should never have heard of them. Therefore *Sero, inquit Nero.*

Verf. 42. *Then did I beat them as small as the dust*] When God once withdraws his protection and help from a people, it is an easie matter to tread them down and beat them in pieces. Lay hold upon him therefore as the Church did, and hang on. Say as *Jer. 14. 21.* Do not abhorre us for thy names sake; for as *Bodin* said well of obtaining, so for retaining religion and civill rights, *Non dispensationibus, sed rogationibus agendum*, prayer is most prevalent. If once our shadow depart, &c. wee bee unto them when I depart from them.

I did cast them out, &c. *Evacuabim eos*, I dealt by them, as men do by the sweepings of the house, or noysome excrements. God sometimes dungeth his Vineyard with the dead bodies of his enemies.

Verf. 43. *Thou hast delivered mee from the strivings of the people*] viz. In the rebellions under *Abisalom*, and *Sheba* the son of *Bichri*. These, like bubbles which Children blow up into the air, were soon blown out; and fell into the eyes of those who with the blasts of disloyalty and ambition held up the same.

Thou hast made mee head of the Heathen] Philistines, Syrians, Aramonites, &c. This is most true of Christ. Head of his Church, which consisteth of all Nations, and most of these were unknown unto him as man; and by hearing of him, they were brought to submit unto him, when the Apostles came and preached him amongst them. Hence it followeth,

Verf. 44. *As soon as they hear of mee*] Heb. *at the hearing of the ear*; that is, by the preaching of the Gospel they shall bee brought to yeeld the obedience of faith.

The strangers shall submit] Heb. *Falsly deny* or dissemble with mee; their submission is forced and feigned, they dare do no lesse; they receive my yoke, but their hearts I have not. Christ hath many such false-hearted subjects, fawning and fawning profligate professors, carnal Gospellers, &c.

Verf. 45. *The strangers shall fade away*] As do the dry leaves of Trees; their vigour and confidence shall perishe in a moment.

And bee afraid out of their close places] Whence they shall come creeping to mee their conqueror, to seek favour. And this may very fitly also be applied to Christ and his subjects, who must bee driven unto him out of their close places, or starting holes of self-confidences, self-conceitdnesse, &c. by the spirit of bondage, before they will unteignedly submit to Christs Government.

Verf. 46. *The Lord liveth*] Or, *Vivat Dominus, Let the Lord live*. It is spoken, saith *Calvin*, after the manner of men, who use such kind of acclamations to the Kings, whom they love and honour. The Wicked could with God extinct, that so they might never come to an account before him; but the Saints cry out, *Let the Lord live*, let Christ reign, &c. *Blessed bee God that Hee is God*, was a learned mans motto. *Luthers* was, *Vivis, sc. Christus. Si non viveret, vellem me non unam horam vivere, &c.* Christ is alive, otherwise I would not wish to live an hour. Another good man saith, Christ liveth and reigneth, *alioquin totus totus desperassem*, otherwise I should bee utterly out of hope.

Let the God of my salvation bee exalted] *Triumphanti stogio ab omnibus celebratur*, let him bee set up in all hearts and houses.

Verf. 47. *It is God that avengeth mee*] Heb. *that growth vengeance for mee*, whence

whence also hee is called the God of vengeance, *Psal. 94. 1.* and the God of recompences, *Jer. 51. 56.*

And subduneth the people under me] It is the great work of God, to perswade the hearts of so many millions to obey one man.

Verf. 48. *He delivereth me from mine enemies*] This *David* hath never done with, but goeth over it again and again, as desirous to do the Lord all the right that might be.

From the violent man] That is, from *Saul*, saith *R. David*, and him he mentioneth last, *Quia erat principium omnis Davidicae gloriae*, because the fall of his house was the rise of all *David*s glory. The Chaldee hath it, *From Gog, and his Armies.*

Verf. 49. *Therefore I will give thanks, &c.*] See how the Psalmist in these three last Verses endeth as he began.

Among the Heathen] This the Apostle applieth to Christ and his people, as a Prophecy of his Kingdom, and of the calling of the Gentiles, *Rom. 15. 9. 10.* that is, Christ, (but yet in the person of his faithful, and especially his Ministers) will praise thee, or confess unto thee, &c.

And sing praises unto thy name] Which to have done *absurdum fuisset apud sardon*, would have been absurd, had not those Heathens had their ears opened.

Verf. 50. *Great deliverance giveth unto his King*] In *Samuel* it is, *He is the tower of Salvation for his King*] This Tower is *Messias*, say the Jew-Doctors, *Qui est turris salutis*. O that those poor Creatures would once run to that strong tower and be safe.

To David and to his seed for evermore] That is, to Christ (who was made of the Seed of *David*, according to the flesh, *Rom. 1. 3. Act. 13. 23.*) and to all faithful Christians who are called Christs Seed, *Isa. 53. 10.* and *Psal. 72. 17.* *Filiabitur nomine ejus*, the Name of Christ shall endure for ever, it shall be begotten as one Generation is begotten of another, there shall be a succession of it to the Worlds end.

PSAL. XIX.

The Heavens declare the glory of God] The World, saith *Clement Alexandrinus* is *Dei Scriptura*, the first Bible that God made for the institution of man. The Heavens (here intanced as a chief part of that *mundi totius machina*) are compared to a Scroll that is written, *Rev. 6. 14.* As in a Horn-book, which little ones carry, there be Letters in a paper within, which appear through the same; so under the blew saphire of the Firmament, is spread a sheet of royal Paper written all over with the Wildom and Power of God. This Book was imprinted (saith one) at the *New Jerusalem*, by the Finger of *Jehovah*, and is not to be sold, but to be seen; at the sign of Glory, of every one that lifts up his eyes to Heaven; where he may plainly perceive, *Deum esse mentem, Architecturicem, intelligentem, sapientem, potentem, &c.* This lesson is fairly lined out unto us in the brows of the Firmament, which therefore we are bidden to behold and discern; sith therein God hath made himself visible, yea legible, even his eternal Power and God-head; so that men are left without excuse, *Rom. 1. 20.* But because this Book of Nature (with its three great Leaves, Heaven, Earth, and Sea) though never so diligently read over, cannot bring a man to the saving knowledge of God in Christ, nor make him perfect; thoroughly furnished unto all good works; behold another and better Book, even that of the Holy Scriptures, set forth, *vers. 7. 8. &c.* of this Psalm, that like as where the Philosopher endeth, the Physician beginneth, so where Nature faileth us, Scripture may inform and comfort us. In this excellent Psalm then we have the sum of all true Divinity, saith Reverend *Beza*, the end whereof is to give us that knowledge of God, and of his holy Worship, whereby we may be made partakers of eternal life. Here then in the six first Verses the Prophet sheweth, that God manifesteth his glory to Mankind by his Works; and first by the Work of Creation, *vers. 1.* Next, of Government, *vers. 2, 3. &c.* and that, 1. In the revolution of the starry Sky, which revolution, first causeth a perpetual vicissitude of Days, and Nights, and so declareth the glory of God. 2. It bepeaketh all people at ones as a Catholique Preacher of Gods glo-

ry, *vers. 4, 5.* Secondly, In the constant course of the Sun (that common Servant as his Name importeth) *vers. 4.* who with his motion, *vers. 5.* enlightneth all things with his Light, and pierceth all things with his Heat, *vers. 6.* Thus the Heavens declare the glory of God; that is, they yeeld matter and occasion of glorifying him according to that *Psal. 145. 10. All thy Works praise thee, O Lord, but thy Saints bleſs thee.* Some Philosophers, and with them some Rabbins, have deemed, or rather doted, that the Heaven was a living Creature, and did actually praise and serve God. But this conceit is exploded by the wiser sort; and that Axiom maintained, *Formica calos dignitate superat*, a Pismire (because a living Creature) is more excellent than the whole visible Heavens. As for the Saints and Servants of God, it is truly affirmed by Divines, that there is not so much of the glory of God in all his Works of Creation, and Providence, as in one gracious action that they perform.

And the Firmament sheweth his handy-work] The Expanse or out-spread Firmament. It is taken both for the Air, *Gen. 1. 6.* and for the Sky, *Gen. 1. 14.* the whole Cope of Heaven, which sheweth, *Quam eleganter & ad amussim operetur Deus mundum* [i.e. how neatly and exactly God worketh with his hands, which are attributed to him for our weakness sake.

Verſ. 2. Day unto day uttereth speech] Some read it, one day succeeding another uttereth (or welleteth out, as a Fountain, continually, and plentifully) speech, yet without found; by a dumb kind of eloquence, *eruitant*; by a continual revolution and success of days men are instructed concerning the Power and Providence of God, as also concerning his truth and faithfulness; for if God hath hitherto kept promise with Nights and Days, that one shall succeed the other; will he not much more keep promise with his people? *Jer. 33. 20, 25.*

And Night unto Night sheweth knowledge] Days and Nights by their perpetual course and order, *Dei potentiam & sapientiam concelebant*; there being no less necessity of the Night in its kind, than of the Day. The knowledge it sheweth us, is, that man in himself is weak, and cannot long hold out hard labour; that he is permitted to sleep a while, and take his rest; that he must abridge himself of some part of his rest to commune with his own heart on his bed, and be still; that if he bestir not himself, and do up his work quickly, the Night of Death cometh, when no man can work, &c.

Verſ. 3. There is no speech, nor language, where their voice] And yet few hear these Catholic Preachers, these Regii Professores, these real Possibles of the Divinity, as one stilleth them, who do preach to all people at once, *Non solum diserte sed & exerce, at surdis plerumq; fabulam*, they are by the most as little respected as is the Cuckoe in June.

Verſ. 4. Their line is gone out through all the earth] Or, their rule, or direction, or delineation, or Scripture (confer *Iſa. 28. 13.*) *Quod in calis tanquam in volumine omnibus conspicuo descripta sit Dei gloria*, because that in the Heavens, as in an open Book, is written down the glory of the Creator. The like is done also in other less considerable Creatures: every of which do after a sort write as well as speak, and have a Pen as well as a Tongue. The Chaldee word for a *Min* signifieth also a Book of Histories, because in that one Herb large stories of Gods Wisdom, Might, and Love are described unto us. The same word also that signifieth an ear of Corn, signifieth a word, because every Field of Corn is a Book of Gods praise, every Land a Leaf, every Sheaf a Verse, every Ear a word, every Corn of Wheat a Letter, to express the glory of God by. *Presentem narrat qualiter herba Deum. An-rony* the Eremit being asked by a certain Philosopher how he could contemplate high things, having no help of Books? answered, That the whole World was to him instead of a well-furnished Library, this he had ready by him at all times and in all places, and in this he could read when he pleased the great things of God. *Bernard* also saith, that the time was when he had no other Masters nisi *queremus & sagos*, but the Oaks and Beech-trees.

In them hath he set a Tabernacle for the Sun] That Prince of Planets, but servant to the Saints of the most High, as his name importeth; so sweet a Creature he is, that *Endemus* the Philosopher professed, that he would be content to be burnt up by the heat of it, so he might be admitted to come so near it as to learn the nature of

of it. A Tabernacle, or sitting-tent it is here said to have in the Heavens because it never stayeth in one place, but courseth about with incredible swiftness.

Verſ. 5. Which is as a Bridegroom coming out of his Chamber] i.e. after long expectation, with a great deal of pomp and gayety; such is the Sun-rising, when hee first sheweth himself above our Horizon. *Kimchi* addeth, that as the Bridegroom when he is abroad hasteneth home to his Bride, so doth the Sun to his descent, *ante ad occasum*, *Ecclef. 1. 5.*

And rejoiceth as a strong man (or Champion) to run a race] readily running, and effectually affecting all things with his heat. The Persian *Angari* or Poits, the Ostrich, the wild Aste, the Bustard, the Dromedary, the Eagle is nothing so swift as the Sun. *Bellarmino* saith, that he runneth in the eighth part of an hour seven thousand miles. This dumb Creature gives check to our dulness; as *Balaams* Ass also did to that Prophets madnels.

Verſ. 6. He going forth is from the end of the heaven] i.e. from the East unto the West, in which course notwithstanding, while he compasseth the circle of Heaven and Earth, he visiteth the South and the North, and is unweariable.

And there is nothing hid from the heat thereof] i.e. from the benefit of the Suns heat, who is ut cor incorpore, as the heart in the body, saith *Aben-Ezra*: all things feel the quickning heat of the Sun; not only the roots of Trees, Plants, &c. but Metals, and Minerals in the bowels of the earth.

Verſ. 7. The Law of the Lord is perfect] Or, *Doctrin*: the whole Word of God, commonly distinguished into Law and Gospel, is perfect immaculate, sincere, entire, compleat. If *Tully* durst say, that the Law of the twelve Tables in Rome did exceed all the Libraries of Philosophers, both in weight of authority, and fruitfulness of matter, how much rather is this true of Gods Law, saith a Learned Writer? Nothing may be added to it without marring of it, *Prov. 30. 6.* Note this against Jewish, Popish, and Turkish Traditions, and additions; as also against Antiscripturists, and Anabaptists, who at first rejected all Books but the Bible; and after that grew to wise as to be religious enough without that also. And last of all, they came to blasphemous that blessed Book, as a dead Letter, and a beggerly Element, &c. when as the Apostle telleth us, that all Scripture is pure, precious, and profitable for Doctrin, for reproof, &c. that the Man of God may be perfect, &c. *2 Tim. 3. 16, 17.* Here in this, and the two following Verses, it is easie to observe; 1. That every of them are in the Hebrew written with ten words. 2. That there is a Six-fold commendation of Gods holy Word. 1. By the several names thereunto given, Law, Testimony, Statutes, &c. 2. By the Nature, perfect, sure, right, &c. 3. By the effects, converting the soul, making wise the simple, &c.

Converting the soul] This no Doctrin besides can do. *Plato* went thence to Sicily to convert *Dionysius* the Tyrant, but could not. *Ambrose* saith well of *Polemo*, who of a Drunkard, by hearing *Xenocrates*, became a Philosopher, *Si resipuit a vino, fuit semper tamen remulcentius sacrilegio*, if he gave over his Drunkenness, yet he continued still drunk with superstition. *Seneca* the Philosopher wrote a Book (now lost) against superstitions, but yet lived and died in them; *Colebat quod reprehendebat, agebat quod arguebat, quod culpabat adorabat*, saith *Austin* of him, he exercised what he condemned, and would not leave what he did so utterly dislike. But the Word works a transmutation, an entire change of the mind, and manners, a new Creation, *2 Cor. 5. 17.*

The testimony of the Lord is sure] These words are faithful and true, *Rev. 22. 6.* they are all in righteousness, neither is there in them any thing perverse or forward, *Prov. 8. 8.* Testimonies they are called, 1. Because they testify (as a Record) to all Ages what the will of the Lord is, *Job. 5. 39.* 2. They were given with great contestation, and pressing of all men to keep them. 3. They will be a witness against all such as do not. The Gospel also is called a Testimony, *1 Cor. 2. 1.* *2 Thes. 1. 10.* *Iſa. 18. 20.*

Making wise the simple] That is, the humble, teachable, and such as are not puffed up with a conceit of their own wisdom, *1 Cor. 7. 18.* the very entrance into Gods word giveth light, it giveth understanding to the simple, or to the persuadable, *Psal. 119. 130.* It is reasonable milk, *1 Pet. 2. 2.*

Verſ. 8. The statutes of the Lord are right] As being the issue of the most righteous

Foord.

Maimonides

Varabius;

Sicut fons
scaturiens.
R. Menahem:

כְּנֶסֶת

מִלִּין

Aug. de doct.
Christ. 1. 1.
Niceph. 12. 8.
ci. 401.
In vita Bern:De ascen-
sionis in
Deum, grad.Integra est
Doctrina, ac
proinde animo
redintegrat.
Jun.
De Elia je-
junio cap. 12

ous will of God, Of humane lawes *Demosthenes* saith, that they are *ἐννομα τῶν οὐρῶν*; the invention of the Gods. Much better may wee say the like of this law here commended: *Right* it is, because it teacheth men the right way to life, *non flexuosum quale docet caro & cautio humana*; Right also, because it speaketh right to every mans case and condition; *de quolibet in re sua*, affording a salve for every sore, a medicine for every malady; so that it may better bee called than was that famous library at *Alexandria*, *ἡ τῶν λυγῶν βιβλιοθήκη* *Physick for the soul*, food and Physick both, and of the best sort, the best of the best.

Rejoycing the heart] This is the proper work of the Gospel; the sweet promises whereof hid in the heart, and there mingled with faith, make it to over-abound exceedingly with joy, and to conceive strong consolation; the Martyrs of all ages for instance. And although it bee the Doctrine of the Crosse, yet *Leontios habet in malis*, it hath cordials of comfort, such as the World can neither give, nor take away: the Gospel is a precious book, every leaf drops myrrhe and mercy. We should therefore prize it much more than *Cæsar* did his Commentaries; *Major fuit cura Cæsari libellorum quam purpure*; for swimming through the waters to escape his enemies, hee carried his books in his hand above the waters, but lost his robe. Now what were his books to Gods?

The Commandement of the Lord is pure] And so differeth from humane lawes, which establish wickedness sometimes; as those of *Lycurgus* did some kind of theft, adultery, &c. Humane Doctrines also are mixt with many errors. *Irenæus* justly taxeth *Plato* for this that hee did *lacte gypsum miscere*, mingle lime with milk, stain the pure stream of divine truth with fabulous narrations and fopperies. But every word of God is pure, *Psalms 12. 7. & 18. 32.* See the Notes.

Lightening the eyes] Giving both light and sight, *Act. 26. 18.* the saving knowledge of God and his will, of our selves, and of our duties; and bringing us out of darkness into his marvellous light, *1 Pet. 2. 9.* When Christ came preaching, the people which sat in darkness saw a great light, *Mat. 4. 16.* And wee have a more sure light of prophetic, whereunto wee must take heed as unto a light that shineth in a dark place, *2 Pet. 1. 19.* Whilst the Moon looketh directly upon the Sun, she is bright and beautiful; but if shee once turn aside, and be leit to her self, she loseth all Her glory, and enjoyeth but only a shadow of light, which is her own: So whilst men with humility and teachableness turn their faces toward Christ revealed in the Gospel, and those stars in his right hand, the faithfull Ministers, to receive illumination and instruction; God doth graciously vouchsafe unto them the glorious light of saving knowledge. But when they turn their backs upon him and his Oracles, and will needs walk by the light of their own tinder-boxes, kindling a fire, and compassing themselves with sparks, *Isa. 50. 11.* they are sure to be bewildered, and to lie down in sorrow.

Verf. 9. The fear of the Lord is clean] That is. The Doctrine which teacheth the true fear of God, is such as cleanseth the conscience, terreteth out corruption, sanctifieth the whole man, *Joh. 17. 17. & 15. 3. Act. 20. 32. & 26. 18.*

Enduring for ever] For ever, O Lord thy word is established in Heaven, *Psal. 119. 89.* Heaven and Earth shall pass, but not one jot or tittle of the law; not one hair of that sacred head shall fall to the ground, *Mat. 5. 18.* should all the powers on earth make warre against the very paper of the Scriptures, they cannot possibly destroy it. *What God hath written, hee hath written*, and it shall stand inviolable to the Worlds end. *Antiochus Epiphanes*, *Discelesian*, and other Tyrants have attempted to burn up all Bibles: but could never effect it. Other lawes, and Religions are antiquated and altered, as all Histories testifie; not so this.

The Judgements of the Lord are true] Heb. *Truth*, as coming from a God of Truth, and without iniquity, just, and righteous is hee, *Deut. 32. 4.* All his sayings are faithfull, and therefore worthy of all acceptation. *1 Tim. 1. 15.* The Eternity of *Israel* cannot lye, *1 Sam. 15. 29.* Hee will not suffer his faithfullness to fail; nor alter the thing that is gone out of his mouth, *Psal. 89. 33.* *μόνημον ἢ ἀλλοίωται* saith *Plato*; Truth is lasting; and *γλυκύς ἢ ἀλγύς*, Truth is sweet, saith *Mercurius* Priests when they are their figs. Divine Truths should bee so to us, in a speciall manner. And as *Cyprian*, in any great doubt or difficultie would call to *Paulus Concordiensis* (who was his potary) for *Tertullians* works saying, *Da Magistrum*. Reach hither my Master;

Master; so should wee call for the Bible, and there-hence fetch satisfaction, and settlement, as holding it intallible.

And righteous altogether] Not one of them to be found fault with; but all of them every way compleat and absolute. *Iustificati sunt simul*, so some render it, they are altogether justified. What an high esteem the Jews at this day have of the Law, hath been elsewhere noted; whilst they carry it usually about their Synagogues at the end of their service in procession, with many ornaments of Crowns and Scepters; the Children kissing it, as it passeth by them. To their Disciples they prescribe, not to write any letter of the law without a copy, no line of it without a rule, no parchment but made of the skin of a clean beast, no word must be written in a different colour. No man might carry it behind him, but lay it next to his heart in his travell; nor read it, but in a clean place; nor sell it, though the copy were moth-eaten, and himself half famished. The last day of the feast of Tabernacles they call *Shimchah Torah*, the rejoycing at the Law. They have chosen also then, two, that are called *Sponsi legis*; one of which is to read the end of it called *Chathan Torah*, the Bridegroom of the Law ended; the other *Chathan Bereith*, because hee presently beginneth it again; there are to expresse joy.

Verf. 10. More to bee desired are they than gold] Old people are all for profit, young for pleasure; here's gold for the one, yea the finest gold (gold of *Fes*) in great quantity; here's hony for the other, yea live-hony dropping from the comb, liquer of the hony-comb. As *Manna* had all sorts of sweet tastes in it; so hath the word, to those that have spirituall senses exercised to discern good and evill. Great is the sweetness of humane learning to those that have got a taste of it, as it was to *Pythagoras* and *Plato*, who travelled farre for it; to *Julian* the Apollate, who preferred the study of it, before all pastimes whatsoever; to *M. Aurelius* the Emperour, who said, hee would not leave the knowledge hee might learn in one hour, for all the gold that hee possessed; to *Alphonus* King of *Arragon*, who preferred his skill in the Mathematicks, before the Empire of *Germany* when it was offered unto him; he professed, that hee had rather lose his Jewels than his books; and all his Kingdomes rather than that little learning hee had attained unto. How then should we prize divine learning, which is infinitely more precious, profitable, and pleasant? *David* had much of it, and yet hee cries to God ever and anon, *Teach mee thy statutes*. *Moses* was but newly come down from the Mount, and hee presently prays as one inflamed, *Lord shew mee thy glory*. The Angels themselves know not so much of the mystery of Christ, but they would faine know more, *1 Pet. 1. 12. Eph. 3. 10. &c.*

Verf. 11. Moreover by them is thy servant warned] Clearly admonished, or furnished and brightned, *Dan. 12. 3.* made circumspect. Gods Testimonies were *David's* counsellors, *Psal. 119. 24.* better than ever was *Polybius* to *Scipio*, *Agrippa* to *Augustus*, *Seneca* to *Nero*, *Anaxagoras* to *Themistocles*, *Plato* to *Dio*, *Alexander* to *Aristotle*, or *Nigidius* to *Cicero*; Princes of old had their *magistros Monitores*, Remembrancers. *David* desired no better than Gods statutes for his learned counsell, and by them hee resolved to be ruled; for so it followeth,

And in keeping of them] *Zenophon* writeth that in *Lycurgus* his lawes this was much to be admired; that whereas all men commended them, yet no other City besides that of *Sparta*, would ever observe them. Men do rather praise right things than practise them; as it was said of *Demosthenes*. But *David* was of another strain; hee, after a large encomium of Gods Commandements, is set upon the keeping of them; and the rather, because

In keeping of them there is great reward] Not only for keeping, but in keeping of them. As every Flower hath its sweet smell; so every good action hath its sweet reflection upon the soul: and as *Cardan* saith, that every precious Stone hath some egregious vertue; so here, Righteousness is its own reward, though few men think so, and as accordingly:

*Hand facile invenies multum à millibus aurum;
Virtutem pretium qui putet esse sui.*

Howbeit, the chief reward is not till the last cast, till we come to Heaven. The word here rendred *reward*, signifieth *the beet*, and by a Metaphor, the end of a work, and the reward of it, which is not till the end. *Sicut opus non est usq; ad mortem*

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temperatum, sic nec merces, saith R. David here; As the work is not done till death; so neither is full wages till then to be had.

Verf. 12. *Who can understand his error?* This David speaketh doubtless out of a deep sense of his own imperfections, and defects in what the Law (so much by him commended) requireth; and to prevent mistakes, lest any man hearing him speak of great reward, should think that Heaven may be merited, and Salvation attained by a mans own righteousness. No such matter, believe it, saith holy David, I have neither done the Law, nor deserved the reward, but do fly to God by prayer; and three things I have to beg of him; First, that he would graciously pardon my secret sins and errors, unknown to my self, or at least to others. Secondly, That he would keep me from proud and presumptuous sins, *vers. 13.* Thirdly, That he would bridle my tongue and minde from speaking, or but thinking ought that may be offensive to his Majesty, *vers. 14.* For the First of these, *Humannm est errare & ignorare errorem suum*; It is incident to every man to erre, and then to be ignorant of his errors. Certain it is, that our lives are fuller of sins, than the Firmament is of Stars, or the Furnace of Sparks. And if the best mans faults were written in his fore-head, it would make him pull his hat over his eyes, as the Proverb hath it. David here seeth such volumes of corruptions in his heart, and so many foul *Errata* in his life, that he cannot but cry out, *Who can understand, &c. O cleanse, &c.* The most perfect Saints are the most sensible of their imperfections; as the more delicate the Senses are, the more sharply are they affected with what offends them, *Rom. 7. 14. 1 Cor. 15. 9. 10.* Alas for us! (saith one good man) *Ipsa lachryma sunt lachrymabiles*; we had need to weep over our tears, sigh over our sobs, mourn over our griefs, &c. Look how when we have swept a room never so clean (saith *Spinew*) if the Sun do but come into it at the windows, we soon espy abundance of filthy motes, mingled with the beams thereof: so is it with our hearts, when once illighted. What a blinde buzzard then was he that said, *Non habeo Domine quod mihi ignoscas*, Lord, I have nothing for thee to pardon? And no wiser was *Bellarmino* that great Scholar, but ill read in his own heart, if that be true that is reported of him, *viz.* that when the Priest came to absolve him, he could not remember any particular sin to confess, till he went back in his thoughts as far as his youth. Of *Philip the Third King of Spain*; it is said, that he lived so strictly, that he never committed any gross Crime, or wilful wickedness; yet coming to dye, he cried out, O that I had never repined! O that I had lived a private life in the Wilderness, that I might not have now to answer for not doing the good, or hindering the evil that I might have done in my government!

Cleanse thou me from secret faults] Secret from my self, many of them (sins of ignorance and of inadvertency) secret from the world, more of them, heart sins, but not secret from the Lord, *Psal. 90. 8. Heb. 4. 13.* These are of daily and hourly incursion, involuntary and unavoidable infirmities, yet are they sins properly so called; and we must be cleansed from them by the Merit and Spirit of Christ: they must be repented of in general at least; and then there is a pardon of course for them, and they do not usually distract and plunge the Conscience.

Verf. 13. *Keep back thy servant also from presumptuous sins*] *Heb. With-draw, inhibit*, for we are naturally prone to the worst of sins, even the best of us, and to lye buried with the World in a bog of wickedness, adding rebellion to sin, and doing wickedly with both hands earnestly, unless God reign in us, and restrain us from such enormities. Pray we therefore as here, *Etsiam a superbis contine servum tuum*, *David's* Murthering *Uriah* was a sin of this sort. The Rabbins here observe how the Prophet riseth in his request, first for pardon of lesser sins, and then for power against greater; like as a Begger, say they, first craves a little water, and then a Morfel of bread. We should do so.

Let them not have dominion over me] Sin will rebel, but it must not reign in our mortal bodies, it must not play *Rex*, and bear sway in the soul. Pray hard against that in chief, *Ne iniquitas victrix dominetur*, that our lusts be not our Lords, that vice vanquish us not.

Then shall I be upright] Then, when I have gotten both pardoning and prevailing-grace, to be cleansed from infirmities, and kept from presumptions and arrogance

rogancies, which *cum temerario ausu & fastu sunt commaciter*, I shall be upright in Gods account, and entire in his obedience.

And I shall be innocent from the great transgression] That sin unto death, 1 John 5. 16. that wickedness with a witness, for which there remaineth no more sacrifice, *Heb. 10. 26.* and unto which a way is payed by sins of presumption with an high hand committed against knowledge and conscience.

Verf. 14. *Let the words of my mouth, and the meditations, &c.*] *Sint ad beneplacitum verba, &c.* Let both my words and thoughts, as well as my life and actions, be to favourable acceptations; let them be such as may suit with thy law and will.

O Lord my strength] *Heb. My Rock. In Mare, velin Marah, velin hoc mundo* say the Rabbins; In the Sea of sorrow, and all along the Wilderness of this World.

And my Redeemer] Or, My near-kinsman, who is Jesus Christ, in whom we may look for all good from God, by virtue of the Covenant. This David well understood, and therefore hee layeth all the weight on this, O Lord my strength and my Redeemer.

PSAL. XX.

A Psalm of David] Or, Concerning David; so Kimchi. Or for and on the behalf of David; so *Aben-Ezra*. David, as a Prophet, dictated this form of prayer to be made by the people for himself, their King; when hee went forth to fight their battels, probably, against the Ammonites and Syrians; or when hee fled from *Abesolom*, and was to help them from the City, by his prayers, 2 Sam. 18. 3. as *Aben-Ezra* thinketh.

Verf. 1. *The Lord hear thee in the day of trouble*] Great men, though gracious, as David, have their distresses, and must pray for themselves then; not trusting to the prayers of others for them; as did that prophane Earl of *Westmorland*, who said, that hee had no need to pray, sith hee had Tenants enough to pray for him.

The name of the God of Jacob defend thee] *Heb. set thee in an high place*, such as Gods name is, *Prov. 18. 10.* the righteous run thereto and are safe, as in a Tower of brass, or Town of war. By the name of God is meant, *Deus nominatissimus*, the most renowned God. saith *Junius*, and worthy to be praised, as *Psal. 18. 3.* And hee is called the God of Jacob here, saith Another; fitt, because Jacob was once in the like distress, *Gen. 32. 6. 7.* secondly, because hee prayed to the like purpose, *Gen. 35. 3.* thirdly, because hee prevailed with God as a Prince; and there God spake with us, *Hos. 12. 5.* fourthly, because God of Jacob is the same with God of Israel; and so the Covenant is pleaded.

Verf. 2. *Send thee help from the Sanctuary*] Or, From his holy heaven, saith *Tremellius*; without which vain is the help of man. God is all the Doer in battels; and whencesoever the sword comes, it is bathed in Heaven, *Isa. 34. 5.* whatsoever *Ajax*, *Timotheus*, *Atheniensis*, and other Atheists think to the contrary. God will send from Heaven and save mee saith holy David.

And strengthen thee out of Sion] i. e. Out of the Assemblies of the Saints, where they are praying hard for thy well-fare, See *Psal. 76. 2. 3.* with the Note.

Verf. 3. *Remember all thine offerings*] Before they went to war, they were wont to offer sacrifices, as did *Saul*; though by his over-haste therein hee lost his Kingdom, 1 Sam. 13. 9. From the people of God, the Heathens also had learned this course and custome. *Io Paanis* is in force *Jehovah Peneb*, that is, Lord look upon us. The Devil (Godsape) had taught the Athenians, when they began the battel, to use these words, and thereby to hearten one another. The Romans also did the like, and would not desist till they had an auspicious answer; hence also they called a sacrifice *hostiam*, because, when they went against their enemies, they offered it.

And accept thy burnt sacrifice] Or, turn it to ashes (and so seal up his acceptance) or, make it fat, i. e. take delight in it, as men do in fat things full of marrow, saith R. Solomon.

Selah] This is added, to shew, saith *Cardanus*, with how great fervency the people ought to pray for their King.

Verf. 4. *Grant thee according to thine own heart*] David's heart was according to Gods heart (otherwise this had not been a warrantable Petition) and therefore might say (and the people on his behalf) as once *Luther* did, *Fiat voluntas mea; mea Domine quia tua*, Let my will be done; mine I say, Lord, because the same with thine.

Aug. Confess.
li. 5. c. 8.

And fulfill all thy counsel] Answer thee, *ad cardinem desiderii*, as a Father expresseth it; Let it be unto thee even as thou wilt. Sometimes God doth not only grant a mans prayer, but fulfilleth his counsel; that is, in that very way, by that very means, which his judgement pitcheth upon in his thoughts.

Verf. 5. *We will rejoyce in thy salvation*] i. e. We are well assured that God will save us by thee, O King; and that shall produce a general joy amongst us. This confidence Prayer had begotten in them: for it is a sure grain; and if men would sow more of it in Gods bosome, they should not fail to reap the fruit and comfort of it in their greatest need. *Pray*, that your joy may be full.

And in the name of our God will we set up our Banners] Our Flaggs of defiance to the enemy; or our tokens of triumph to Gods glory, who hath given us the Victory. The *Romans* when they had conquered an enemy, rode in triumph to the Capitol, where in all humility they presented a Palm, or Laurel-bush, to *Jupiter*.

Verf. 6. *Now know I that, &c.*] This is *Vox populi*, I, that is *All we*; but they speak as if they had been all one, and had uttered it all with one mouth; such was their unity, and consent in prayer. Or, it is *sermo uniuscuiusq;* in *Israele*, as *Kimchi* will have it, the triumph of their trust.

He will hear him from his holy heaven, &c.] He will hear him: he will do for him; *Hec duo sunt documenta*, saith *Junius*: by the set two ways (besides the Word) the Church comes to know the grace and good will of her God.

Verf. 7. *Some trust in Chariots, &c.*] i. e. in their National accommodations and military provisions; but these were never true to those that trusted them. All is but an arm of flesh.

But we will remember, &c.] i. e. in the remembrance of his excellent Attributes, whereof we have had such proof, we will take courage.

Verf. 8. *They are brought down, &c.*] They lye flat by the fall they have taken, being confuted in their confidences, as *Benhadad* was of old: as a late, the *French* at the Battle of *Agincourt*: *Sigismund* the young King of *Hungary*; and many others.

But we are risen] Who before seemed to lye along, *Et tanquam sidera humi serpere*. God helpeth his when forsaken of their hopes almost.

Verf. 9. *Save Lord*] A short but pithy prayer: *Quam multa quam paucis*.

Let the King hear us] They beg of God that the King may hear them, so, as to govern and defend them in equity and tranquillity; or, *Respondent Rex* (so *Aben-Ezra* readeth it) Let the King say, Amen, to our prayers to thee, and our requests to him.

PSAL. XXI.

Verf. 1. *The King shall joy in thy strength*] This Psalm dependeth upon the former; and is therefore fitly set next unto it. Some call it *David's* Triumphant Song of praise, for victory gotten over the *Ammonites* and *Syrians*. For that Victory it was certainly, which he and the people had begged so fervently, *Psal. 20.* and promised solemnly to rejoyce in Gods Salvation, &c. verf. 5. as here is done accordingly. *Vow and perform unto the Lord your God: bring presents, &c.* *Psal. 76. 11.*

And in thy salvation] All is Gods. As *Joab* once sent to *David* to come, and take the honour of the Victory over *Robbath* of the *Ammonites*: so dealeth *David* by the Lord. His Possie was, *Non nobis Domine*; his practise was to drive an holy trade between Earth and Heaven, receiving and returning, importing one commodity, and transporting another: Prayers and Praises were his whole life.

Verf. 2. *Thou hast given him his hearts desire*] Good men are sure to have out their

their prayers either in money, or in manies worth, as they say; in that very thing they desire, or a better. If God cross them, it is in faithfulness to their Souls: when the wicked boasteth of his hearts desire, *Psal. 10. 3.* which yet he hath for a mischief. *Deus sepe dat iratus, quod negat propitius*. See the Note on *Psal. 20. 4.*

And hath not withholden, &c. Selah] *Ac si dicat, O magnam & admirabilem Dei benevolentiam erga Davidem!* saith *Vatablus*. This *Selah* is added here, to set forth the very great and wonderful love of God to *David*, in hearing his Sutes after that sort.

Verf. 3. *For thou preventest him with the blessings of goodness*] Not staying till he asked them of thee. He had but a thought of building thee an house, and thou sentest *Nathan* to tell him, that thou wouldst build him an everlasting house, and stablish his Throne to all perpetuity, 2 *Sam. 7. 16.* So *Isa. 65. 1.* *Before they call, I will answer, &c.*

Thou testest a Crown of pure gold upon his head] *Hebraei dicunt per hoc intelligi: favorem Dei*, the Jew-Doctors by this Crown understand the favour of God; conter *Psal. 103. 4.* God had set a Crown of loving kindness, and tender mercies upon his head, by pardoning all his iniquities, as it is there; and he blesteth God for this as a farre better Crown, than that which he took from off the head of the King of *Ammon*, and set upon his own, 2 *Sam. 12. 30.*

Verf. 4. *He asked life of thee*] *Quando fugiebat a Saule*, saith *R. Solomon*, when he fled from *Saul*; rather when he went into the field against his enemies, carrying his life in his hand. His life we begged, *Psal. 20. 1. 2.* and thou hast not only given him his life, but a long continued series of lives in his Successors, 2 *Sam. 7. 13.* *Psal. 72. 15.* yea life everlasting in *Christ* his Son, according to the flesh. See *Psal. 61. 6.* Thus God is better to his people than their prayers; and when they ask but one Blessing, he answereth them as *Naaman* did *Gebezi*, with *Nay take two*. *Hezekiah* asked but one life, and God gave him fifteen years, which were reckoned at two lives, and more. He giveth liberally, and like himself; as Great *Alexander* did when he gave the poor Begger a City; and when hee sent his School-master a ship full of Frankincense and bade him sacrifice freely.

Verf. 5. *His glory is great in thy salvation*] He was at first slighted even by his own, as a petty Prince; and the *Philistines* came up to seek him, that they might suppress him, before he grew too strong for them; in so much as he for fear of them went down to the Hold, 2 *Sam. 5. 17.* but soon after he became formidable to them, and therewith of the neighbour-Nations, whom he subdued, and reigned over. The like hereunto befell our Queen *Elizabeth*, who how low soever at first, became at length, as her enemies confessed, the most glorious Woman that ever swayed Scepter, because *Posuit Deum adjutorem suum*.

Honour and Majesty hast thou laid upon him] a growing weight of glory, a load of it, even before man. The Saints when they come to Heaven shall have an exceeding excessive eternal weight of glory, 2 *Cor. 4. 17.* such as if the body were not upheld by the mighty Power of God, it were impossible it should ever bear it.

Verf. 6. *For thou hast made him most blessed for ever*] Heb. *Thou hast set him to be blessings*. For as the wicked, when destroyed by some horrible Judgement, are examples to others of Gods curse, *Isa. 65. 15.* *Jer. 29. 22.* 2 *Pet. 2. 6.* *Judeus* sim, *si fallam*, say the *Turks* at this day, when they would assure any thing for a certainty; so the godly when in a speciall manner blessed, are Patterns of blessings to others; that in them they may blesse themselves or others, *Psal. 72. 17.* *Psal. 122. 4.* *Gen. 12. 2.* &c. 48. 20. *Ruth 4. 11. 12.* See *Psal. 37. 26.* So here they shall say, *Tanto rerum successu polleas, quanto David*, Maist thou be as successfull as ever *David* was.

Thou hast made him exceeding glad with thy countenance] One good cast whereof *David* long since preferred before all the worlds good, *Psal. 4. 6.* See the Note there.

Verf. 7. *For the King trusteth in the Lord*] So then, his joy was the joy of faith which is unspeakable and full of glory; and hee must needs bee safe who relyeth upon God, *Isa. 26. 4.*

Hee shall not be moved] i. e. from the prosperous success of his affaires and state; the beauty and bulwark whereof is Gods never failing mercy.

Verf.

Verf. 8. *Thine hand [shall find out all thine enemies]* Thine, because ours; for thou art in a league with us both defensive and offensive: Now our enemies act as if they were out of the reach of thy rod, but thou wilt easily hunt them down, and root them out. Pursued they shall bee by thee, and overtaken, run they never so farre, never so fast.

Οὐδεις ἀνέσταν ἀδικῶν τίσιν ἐν ἀποτίσει.

Verf. 9. *Thou shalt make them as a fiery Oven* i. e. Thou shalt lay upon them grievous and exquisite miseries, Lam. 5. 10. Hee alludeth to the overthrow of Sodom, faith *Varabius*.

The Lord [shall swallow them up] As the fire doth the fuel. Some think the Prophet here alludeth to that direfull kind of punishment which David inflicted upon the Ammonites whom hee made to *passiborow the brick-kiln*, 2 Sam. 12. 31. perhaps the furnace of their Idol *Moloch* or *Milchholm*, wherein they cauled their Children to passe thorow the fire, 2 King. 16. 3. & 23. 10.

And the fire [shall devour them] Hell-fire, faith the *Chaldee Paraphrast*. *And their fruit [shalt thou destroy]* i. e. Their labour, and that which comes thereof, Prov. 21. 16, 31. they shall toil to no purpose; the gains shall not pay for the paines.

And their seed For as personall goodnesse is profitable to posterity; so on the contrary; as, in the second Commandement: they are *peremptores potius quam Parentes*.

Verf. 11. *For they intended evill against thee* Because against thy people. Hee that wrongeth a subject is arraigned for injury done to the King, his Crown and dignity. And as a certain Gentleman of Normandy was executed for but intending only to kill Francis the second King of France, which he discovered to a Priest, *sub sigillo confessionis*, not thinking ever to hear further of it again; so here.

Verf. 12. *Therefore shalt thou make them turn their back* Who faced the very Heavens, and ran, as it were, full butt against thee; such was their impudence and insolence. But thy wrath shall so meet them in the teeth, wherefoever they turn, that they shall bee forced to give over their chafe and pursuit of thy people. *Thou shalt make them turn their back*, Heb. *their shoulder*; whence some sense the words thus, Thou shalt bind them back to back, and cast them into the Sea of perdition. Some read the words thus, Thou shalt set them as a Butt or Mark to shoot at; and this agreeth best with that which followeth.

Against the face of them Which is elegantly compared to the white; as their bodies to the whole mark or Butt.

Verf. 13. *Be thou exalted, Lord, in thine own strength* Finis Psalmum cum laude, sicut incipit, faith *Aben-Ezra*. Hee closeth up the Psalm, as hee began it, with praise and prayer that God would arise and destroy therest, as hee had all ready done some of their enemies. Gods power and strength is in it self infinite, and cannot be exalted or amplified; but in respect of us it is laid to bee exalted, when exerted and put forth for the defence of his people.

So will we sing and praise thy power This they restitulate; as knowing that it would please the Lord better than an Ox or Bullock that hath hornes and hoofs, Psal. 69. 31.

PSAL. XXII.

UPon *Ajeleth Shabar* Or, The morning-Hart or stag, such an one as the huntsman severeth out in the morning from the rest, to hunt for that day. It sheweth, faith One, *David* and Christs early and uncessant persecution and hunting (by those dogges, verf. 16.) till they came to their Kingdomes. *David* had his share of sharp afflictions, doubtlesse, when hee penned this Psalm; witnesse that graphically description of his greatest grief in all parts and powers of body and soul, Verf. 14, 15, 16. &c. But his mind and thoughts were by Gods holy Spirit carried out to Christs most dolorous and inexpressible sufferings; to the which all his were but as flea-bitings as the slivers or chips of Christs Crosse; and this was no small mitigation of his misery. When the Jews offered our Saviour gall and vinegar, hee tasted it, but would not drink. Therest hee left for his people, and they must pledge

him, filling up that which is behind of his sufferings, Col. 1. 24. though for a different end; as for exercise, example, triall, witnesse of truth, &c.

Verf. 1. *My God, my God, why hast thou forsaken mee?* David had prayed, *Ob for sake mee not utterly*, Psal. 119. 8. In part and for a time hee knew God might forsake him, to his thinking at least. But what faith *Austin*? *Non deseris Deum etiamsi deserere videntur, non deseris etiamsi deserat*; God forsaketh not his, though hee seem sometimes to do so; hee leaveth them sometimes, but forsaketh them never: as in an eclipse, the earth wanteth the light of the Sun, but not the influence thereof. *David* could at the same time call God, *his God* thrice over, which are words of faith, and do plainly evince that this desertion under which hee groaned, was neither absolute nor recall, but only that hee was in a great distresse and perplexity; so that hee did believe, and yet not believe (*Plato* though a Heathen could say that a man may do so). See the like, Psal. 31. 22. Jon. 2. 4. See the Note there, Our Saviour in his deepest distresse on the Crosse, when coping and conflicting with the wrath of his heavenly Father, who (beside the wrath of men, and rage of Devils in that three houres darknesse especially) fought against him with his own bare hand, hee suffered more than can bee imagined, took up this pathetically exclamation, and as some think, repeated this whole Psalm. Then it was that hee felt in soul and body the honour of Gods displeasure against sin, for which hee had undertaken. Then it was that the Deity (though never separated from his Humanity, no not in death when soul and body were sundred for a season) did *πατερεῶς* (as a Father speaketh) suspend for time the influence of its power, and lye hid as it were, *neque vires suas exercebat*, not putting forth its force, as formerly. *Hilary* hath a good Note upon this part of Christs passion; *Habes conquerentem reliquum se esse, &c.* Here thou hast him complaining as forsaken of God; this sheweth him to have been a man; but withall thou hast him promising paradise to the penitent thief; this speaketh him God.

Why art thou so farre from, &c. I roar and am not relieved, as to ease; God will have his people feel what an evill and bitter thing sin is, Jer. 2. 19. and therefore hee holdeth them fast long upon the rack. Christ also, under the deep sense of our sins, for which hee suffered, offered up prayers, with strong crying and tears to him that was able to save him from death, Heb. 5. 7.

Verf. 2. *O my God, I cry in the day time, &c.* This was a fore temptation, that his heartiest prayers were not heard. This might have made him jealous of God; to have had hard conceits of him, and heavy conceits of himself. But faith hee in the following verses, *Thou art holy*, and thy Name is to bee sanctified, though I bee not gratified. And moreover, Others have called upon thee and have been heard, verf. 4 & 5. though I now for mine unworthinesse am denied. For *I am a worm, and no man*, Verf. 6. *Thus it pines him not off that hee is not heard*, as others; but humbles him. It drives him not, (as is usual with carnall people in like case) to shifting courses, as a dogg that hath lost his Master will follow after any one for relief. A Christian never prevaileth so little by his prayers, but that hee will take heart of grace, to come again to God. Silence, or sad answers, do not utterly dishearten him. Hee ceaseth not wrestling till hee hath wrestled the blessing out of Gods hand with Jacob; and gotten matter of praise for his prayers granted, as *David* here doth, ere he had done the Psalm, verf. 24, 25.

Verf. 3. *But thou art holy* And therefore to bee sanctified in righteousness, Isa. 5. 16. whatever betide mee or my prayers. I also will trust and try thee to the uttermost, for thou waitest to bee gracious; and being a God of Judgement thou best understandest when and how to dispense and deal forth thy favours to thy suppliants, Isa. 30. 18. And if I ask good things of thee and misse, it is because I ask amisse, Jam. 4. 3. If I bee straitened, it is not in thee, but in mine own bowels. They that have Conduit-water come into their houses, if no water come, they conclude not the spring to bee dry, but the pipes to bee stopped or broken. If prayer speed not, wee must bee sure the fault is not in God, but in our selves; were we but ripe for mercy, hee is ready to extend it to us, and even waits for the purpose.

Or thou that inhabitest the praises of Israel i. e. The Sanctuary where thou art continually praised by thine Israel, who have the happiness to receive thine answer to their suites, though I cannot. Some render it, *O sancte, sempiternus, & laudatissimus*.

Verf.

Verf. 4. *Our Fathers trusted in thee*] They trusted, and trusted, and trusted, they lengthened out their trust. The Hebrew word for *Hope* or *Trust* signifieth also a *line*; because thereby the heart is stretcht out as a line to the thing hoped for; and hee that believeth, maketh not haste.

And thou didst deliver them] Never could any instance bee given to the contrary. Let the successe of our forefathers confidence, and hope unfailable, flowing from faith unfeigned, confirm our fiduciall dependance upon Gospel-promises.

Verf. 5. *They cryed unto thee*] Having first trusted; It is the prayer of faith that does the deed.

And were not confounded] *Deo confisi, nunquam confusi.*

Verf. 6. *But I am a worm, and no man*] *David* (saith a learned man) in the Arabicke tongue signifieth a *worm*; to which hee may here seem to allude. I am a worm saith *Hee*, I am dust and ashes saith *Abraham*, less than the left of thy loving kindnesse, saith *Jacob*. *Nos autem quid sumus?* saith *Moses*. Thus the Saints expresse themselves in a low language, as so many broken men. Contrarily the wicked speak big words, bubbles of words, as *Peter* hath it; *ampullamur*, as *Pharaoh*, who said, *Who is the Lord?* *Nebuchadnezzar*, who is that God that can deliver you? *Dan. 3.* who is Lord over us? *Sec. Psal. 12.* Our Lord *Christ*, of whom the greatest part of this Psalm must bee understood, emptied and humbled himself to the utmost, *Phil. 2. 7, 8.* that wee might bee exalted; this *Son* of Righteousnesse went ten degrees back in the Diall of his Father; that hee might come unto us with health in his wings, *Sec.*

A Reproach of men] *Revelamentum hominis, & nullificamen populi*, as *Tertullian* phraseth it. So was *Christ*, *Isa. 53.* so were his Apostles, *1. Cor. 4. 13.* wee are made the *sweepings* of the World, the *off-scourings* of all things, the very *dung-cart* into which every man casteth his filth to bee carried thorough the dung-port. Why then should we think much to be slighted?

Verf. 7. *All they that see mee laugh mee, to scorn*] *Contemptum populi ludibris & opprobriis declaratur*, *Luk. 22. 63.* The Apostle speaketh of cruel mockings, *Heb. 11. 36.* The Pharisees who were covetous derided him, *Luk. 16. 14.* and set his people on the stage as it were, for mocking-stocks, *Heb. 10. 23.* Now, *post Carthaginem vinci neminem pugnavit*, saith the Historian. If *Christ*, *David*, and other precious men were so disgraced and abused by the World; what matter is it for us?

They shooke out the dust, they shake the head] God is sensible of any the least affront or offence done to his people, bee it but in an unseemly gesture, as *Labans* lowlings, (*See Matth. 27. 39.*) and sets them upon record against the day of account.

Verf. 8. *Hee trusted on the Lord that hee would deliver him*] Is this a prophetic of our Saviours sufferings, or an History rather? *See Matth. 27. 43.* with the Note.

Seeing hee delighted in him] A most virulent Irony, whereby they sought to cajole him of his confidence, and so to drive him into utter desperation and destruction.

Verf. 9. *But thou art hee that took mee out of the womb*] When, but for thine almighty midwifery, I might have been strangled; or, as an untimely birth, never seen the Sun. It is no lesse than a miracle that the child is kept alive in the womb; and perishest not in the midst of those excrements, and that in comming forth, it dyeth not, *Sec.* The very opening and shutting again of the body when the child is to be born, is a thing so incomprehensible, that some Naturalists acknowledge the immediate hand and power of God in it. But because it is a common mercy, little notice is taken, or use made of it.

Thou didst make mee hope] Or, *kept mee in safety*, for *puerilius est periculis pelagus*, a thousand deaths and dangers little ones are subject to; but God preserveth, and provideth; *& hac non sunt per accidens*, saith *Kimchi*, these things are not by chance, but by divine providence.

Verf. 10. *I was cast upon thee from the womb*] *Id est, à Patre & Matre mea*, saith *Kimchi*, by my Father and my Mother, whom thou Lord feddest, and filledst her breasts, that she might suckle mee. Did men but seriously consider what kept and fed them in the womb, and at the breasts, when neither they could shift for themselves, nor their Parents do much for them, they would conclude hee would much more

Veluti erpocritus tibi tui à Matrice. Var.

more now by their holy prayers, honest endeavors, &c.

Thou art my God from my Mothers belly] This is a privilege proper to Children born within the Covenant, and they may claim it; they have God for their God from their nativity; and they may lay their reckoning fo in all their addressees unto God.

Verf. 11. *Bee not farre from mee, for trouble is near*] And so it is high time for thee to put forth an helping hand. *Homini bus profano mirabilis videtur hac ratio*, to profane persons, this seemeth to bee a strange reason, saith an Interpreter; but it is a very good one, as this Prophet knew, who therefore makes it his plea.

For there is none to help] Set in therefore, O Lord, and help, at a dead lift, poor mee, who am forsaken of all other hopes.

Verf. 12. *Many Bulls have compassed mee*] *Young Bulls*, which noteth their lustiness and courage, *Tauri bene saginati & petulci.*

Strong Bulls of Bashan] A farre Country beyond *Jordan*; famous for fat and fierce cattel. Hereby are meant Princes and Potentates, persecutors of *Christ* and his people, against whom they run and rush with utmost might and malice, but not alwaies with desired successe. Of the wild Bull it is said, that of all things hee cannot abide any red colour. Therefore the hunter for the nonce standing before a tree, puts on a red garment; whom when the Bull seeth, he runneth hard at him, as hard as hee can drive; but the hunter slipping aside, the Bulls hornes stick fast in the tree; as when *David* slipped aside, *Sauls* spear stuck fast in the wall. Inlike manner saith a Divine, *Christ* standing before the tree of his Crosse, put on a red garment dipt and died in his own blood, as one that cometh with red garments from *Bozra*, *Isa. 63. 1.* Therefore the Devill and his agents, like wild Bulls of *Bashan* ran at him: But hee saving himself, their hornes stick fast in the Crosse; as *Abrahams* Ram by his hornes stuck fast in the briars.

Verf. 13. *They gaped upon mee with their mouths*] As if they would have swallowed mee up at a bit like so many *Lycanthrops*, or savage Canniballs.

As a ravening and a roaring Lyon] *Rapiens & rugiens Leo*, licet non sit mos *Bomum* rapere. Bulls do not use to raven though they roar; but the malignities of all fierce and fell Creatures are to bee found in cruell persecutors. Would any man take the Churches picture, saith *Luther*? then let him paint a filly poor Maid sitting in a Wood or Wilderness, compassed about with hungry Lions, Wolves, Bulls, Boares and Beares, and with all manner of cruell and hurtfull beasts, and in the midst of a great many furious men, or rather Monsters, assaunting her every moment and minute; for this is her condition in the World.

Verf. 14. *I am poured out like water*] i. e. I am almost past all recovery, as water spilt upon the ground.

And all my bones are out of joynt] Or, *disparted*, as on a rack, or by a *strappado*, Who hath not heard how *Luther* the Scot was used at *Malaga* in *Spain*, by the bloody Inquistours? (after that hee had passed thorough the greatest part of the known World, and travelled thorough Forrests, Wildernesses and Deserts, where hee met with thieves and murderers, Lions, Bulls, Bears, and Tigers, and escaped them) how they starved him, wounded him, dil-joynted him, in ten houres (pace laid seventy severall torments upon him, though they had nothing against him, but suspicion of Religion. And yet after this, God wonderfully delivered him; so that hee was brought on this bed wounded and broken to King *James*, whose letters of recommendation hee had for his safe travell through the World, and to whom hee made this relation to the face of *Gundamour* the Spanish Ambassadour. This was much, but yet little or nothing to *Christs* sufferings, whence that passage in the Greek Letany, *Δι' αγγέλων ου ου νεκρούμεν*, &c. By thine unknown sufferings, good Lord deliver us.

My heart is like wax, &c.] Fear and faintnesse causeth an extreme sweat (such as was that of our Saviour in his agony, *Luk. 22. 44.*) it disablith also the Members from acting their parts, and softneth the heart, *Job 23. 16.*

Verf. 15. *My strength is dried up like a posheard*] My spirits are utterly spent, my naturall moisture quite wasted and dried up; so that I am even like a *skin-beside in the sunne*, &c. For my strength, some read *my power*.

And my Tongue cleaveth to my jaw] That which seetheth and faciliteth the motion

Kimchi

Loc. cum de Persec.

Luth. first

Vitæ metæ. Humidum radicale membrum in unum coactum. Abm. Ecclæ.

motion of the tongue in speech is exhausted. Consider here the greatness of the divine displeasure poured upon Christ our Saviour: Words are too weak to utter it.

And thou hast brought me into the dust of death. Here is the utmost of our Saviours humiliation. Whilst alive hee was a worm and no man; but now hee is lower; for a living dog is better than a dead Lion, saith Solomon. O humble Saviour, whither wilt thou descend? Oh that the same mind might be in us, that was in Christ Jesus, &c.

Verf. 16. For dogs have compassed mee. That is, men of mean rank (opposed to Bulls and Lions, i. e. great ones and interpreted in the next words, the assemblie of the wicked, the rude rabble, and of rancorous disposition, Job 30. 1. Prov. 26. 11. Mat. 7. 6. Phil. 3. 2. Psal. 59. 7. 15. Anno Dom. 1556. at Wesselsen in Germany, a Jew for theft was in this cruel manner to be executed: Hee was hanged by the feet with his head downward, betwixt two dogges, which constantly snatcht, and bit at him.

They pierced my hands and my feet. When they nailed Christ to the Crosse, Mat. 27. 35. Job. 20. 25. Where let mee simulate, saith a learned man, the Oratours gradation, Facinus vincire civem Romanum, &c. It was much for the Son of God to be bound, more to be beaten, most of all to be slain; Quid dicam in cruce tolli? but what shall I say to this, that hee was crucified? that was the most vile and ignominious of all punishments; it was also a cruel and cursed kind of death: which yet hee refused not; and here wee have a clear testimony for his Crosse, which the Devil would faine wring from us by his agents, the Jews, with their Keri and Cherib. See Galatin. lib. 8. cap. 17. & lib. 1. c. 8. & Mercer. in Job 7. 20.

Verf. 17. I may tell all my bones. Now especially, when stretcht out upon the Crosse, Quando pendens extensus erat in ligno, saith Austin. Derident maciem meam, saith Kimchi.

They look and stare upon mee. Aspicimus, id est, despiciunt, ut Cant. 1. 6. saith Kimchi, they feed their eyes and passions with my misery, as Luk. 23. 35. This ἐντροπή is the Devils discale, and declareth a devilish disposition, sc. for a man to make himself merry in other mens misery.

Verf. 18. They part my garments among them, and cast lots. A very clear Testimony to us that our crucified God (as they scornfully term him) was the true Messiah, so long since fore-prophecied of, and accordingly accomplished, Luk. 23. 34. Job. 20. 24. Such Texts as this wee should make much of, as the best and iust evidences of our Christian faith, 2 Pet. 1. 19.

Verf. 19. But bee not thou farre from mee, O Lord. Here hee resumeth and reintercesseth his former prayer, after a most patheticall description of his so dolefull condition. Faith wadeth out of trouble (as the Moon doth out of a cloud) by hearty and affectionate prayer.

O my strength. God is so to a Believer; then especially when hee feebleth himself weak as water.

Haste thee to help mee. Who am now inane,igent, and am therefore bold, without limitation, to request thee to haste away to me.

Verf. 20. Deliver my soul from the sword. i. e. From desperate and deadly danger, from the wicked which is thy sword, Psal. 17. 13.

My darling from the power of the dog. Heb. Mine only one from the hand, &c. as Gen. 9. 5. Sic est anima in corpore, ut in domo lucas, nec habet socium, saith R. David here. The soul is alone in its cottage of clay, and hath no companion. That was a mad fellow who gave out that hee had two soules, one for God, and another for whomsoever would have it; If the dog, that is the Devil (as some interpret this Text) lay hands on this darling, it will be found to bee all that a man hath, his alonety-soul, the losse whereof our Saviour sheweth to bee both incomparable and irreparable, Mat. 16. 26.

Verf. 21. Save mee from the Lions mouth. 2 Tim. 4. 17. David was oft snatcht out of deaths mouth, and so was Christ; for although hee had his life taken away upon the Crosse, yet was it (as Calvin here well observeth) more miraculously, and by greater power restored after death, than if hee had been delivered from the Crosse; and it is a greater miracle to raise the dead, than to heal the most dangerously sick, and to stay the life when it is departing.

For

For thou hast heard me from the Horns of the Unicorns. See Heb. 5. 7. It is ordinary with David to call his enemies by the names of the fiercest Creatures. This here mentioned, whether the Unicorn, or Rhinoceros, or some other wild Beast (See Job 39. 9. &c.) Cornu habet fortiora aliorum cornibus, saith Aben-Ezra: Et audivi quod desit seipsum ab altomonte super cornu ejus, corrupto illo permanente.

Verf. 22. I will declare thy Name, &c. Here beginneth the second part of this Psalm, which is gratulatory, and declaratory of the fruit of Christs Passion and Resurrection, who is not here ashamed to call us Brethren; but doth communicate the Kingdom to us as coheirs with himself.

In the midst of the Congregation, &c. viz. That I may not sing alone, but in comfort with others, and be their praeceptor.

Verf. 23. See that fear the Lord praise him. viz. For your redemption by Christs Death and Resurrection. Neither are any fit for such a purpose but such as fear the Lord. Excellent words become not a fools mouth, saith Solomon: Christ would not suffer the Devil to confels him. To be praised by a praiseless person, is no praise, saith Seneca.

All ye the seed of Jacob. i. e. Illi qui diligunt eum.

All ye the seed of Israel. Qui timent, sed adhuc non diligunt, saith R. David: but I like not his distinction; for none do truly fear God, but those that love him, Hof. 3. 5.

Verf. 24. For he hath not despised nor abhorred the affliction. Vel responsum, id est orationem quae est responsio linguae, Prov. 16. 1. With men a poor mans tale cannot be heard; and the answer given to such cuts off half the Petition, as the Echo doth the voyce; but here it is otherwise. I know thy poverty, saith Christ to one of the Seven Churches: but (that is nothing) thou art rich. God thinks not the worse of his Suppliants for their meaneities, but the better rather.

Verf. 25. My praise shall be of thee in the great Congregation. where it may be most publick and exemplary. They that neglect publick service for private, do but read their own Indictment, pray their own punishment.

I will pay my vows, &c. My Peace-offerings vowed in my distress, these are heavily payed by most peoples, according to that Italian Proverb, The danger once escaped, the Saint is defrauded. See Davids care, Psal. 116. and elicit where.

Verf. 26. The meek shall eat and be satisfied. They shall be well filled at my Peace-offering Feast, saith David; at my holy Supper, saith Christ: and in me shall have the full fruition of all good things; as at a feast of fat things full of Marrow, of Wines refined on the lees, Isa. 25. Nec copiam huius seculi concupiscunt nec timebunt inopiam, saith Austin: here they shall neither covet the wealth of this World, nor fear the want of it.

They shall praise the Lord. viz. At the Eucharist, and after.

Your heart shall live for ever. Apostrophe ad manus etos Emphatica. You meek of the earth, and seekers of the Lord, who have eaten of Christs flesh that was given for the life of the World, Job. 6. 51. Your heart shall live for ever: And if so, then in death it self. As Aristotle giveth the reason of the Swans singing a little before his death, because generous blood goeth then to the heart, making it cheerful, and that thence cometh the melody.

Verf. 27. All the ends of the World shall remember. Shall turn short again upon themselves, as those Solomon prayed for, 1 King. 8. 47. and the Prodigal, Luke 15. 17.

And turn to the Lord. From their dead Idols, as 1 Thess. 1. 9.

And all the Kindreds of the Nations, &c. Christ, when he is lifted up, shall draw all men to him, Job. 11. the heavenly Eagles from all parts shall fly to this dead, but all-quickenng carcass, and shall feed thereupon.

Verf. 28. For the Kingdom is the Lords. The Spiritual Kingdom over the Church, and the universal Kingdom over all the World belongeth unto Christ, the eternal God.

Verf. 29. All they that be fat upon earth. i. e. Rich and prosperous, wealthy and well-liking, these shall feed on Christ, and be furthered thereby in his service; so shall also the poorer sort called here,

Kkkk

Aspernam feram appella Plinius.

R. David.

Diod.

They that go down to the dust, and that cannot keep alive, &c.] That is, that are low kept, and half dead, through hunger and misery.

Verf. 30. A Seed shall serve him.] And be saved by him, a remnant reserved for royal use, a chosen generation, *Rom. 9. 20. Isa. 53. 10.*

Verf. 31. Declare his righteousness.] i.e. his Mercy and Goodness, they shall propagate his praise to all posterity.

That he hath done.] Or performed, viz. the Salvation promised by Christ.

PSAL. XXIII.

Verf. 1. The Lord is my Shepherd.] This Psalm may well be called *David's Bucolicum*, or *Pastoral*; so daintily hath he struck upon the whole strings, through the whole Hymn. *Eft Psalmus honorabilis*, saith *Aben-Ezra*; it is a noble Psalm, written and sung by *David*; not when he fled into the Forrest of *Hareth*, *1 Sam. 22. 5.* as some Hebrews will have it; but when as having overcome all his enemies, and settled his Kingdom, he enjoyed great peace and quiet, and had one foot as it were upon the battlements of Heaven. The Jews at this day use for most part to repeat this Psalm after they are late down to meat. God is often in Scripture called the Shepherd of his people, *Psal. 80. 1. Ezek. 34. 12, 14, 15. Isa. 40. 11. Joh. 10. 11. 1 Pet. 2. 25.* although *non est officium magis contemptibile quam opilionis*, saith *R. Jos. Bar. Hamna*, there is not a more contemptible office than that of a Shepherd. Every Shepherd was an abomination to the Egyptians. But God did disdaineth not to feed his Flock, to guide, to govern, to defend them, to handle, and heal them, to tend, and take care of them; and all this he hath tied himself by Covenant to do, *Ezek. 34. 35.* well therefore might *David* confidently conclude,

I shall not want.] *Non deficiam, indigebo, destituar.* The wicked in the fulness of his sufficiency is in straits, *Job 20. 22.* *Tantalus*-like, he is ever wanting: content he hath none. Contrarily, true piety brings true plenty, and a Saint is never to seek of well-contenting sufficiency, *1 Tim. 6. 6.* for to him, *Parva seges satis est.* And he saith,

*Discite quam parvo licet producere vitam,
Et quantum natura petat, &c.*

Verf. 2. He maketh me to lie down in green pastures.] In folds of budding-grass, where he feedeth me daily, and daintily, plentifully, and pleasantly, as among the *Lilies*, *Cant. 6. 3.* that is, amidst the Ordinances (*David* here seemeth to reflect to himself) powerful and flourishing Doctrine to green Pastures, and the secret and sweet comforts of the Sacraments to the still waters, where I shall not need to bite on the bare ground, but may go in and out, and finde pasture, *Joh. 10. 9.* such as will breed life, and life in more abundance, *Joh. 10. 10. Isa. 49. 10.* fat pastures hee provideth, *Ezek. 34. 14.* and fair Coates, or Coverts from the Suns heat, as the word here used may also be rendered. Confer *Cant. 1. 6. Virgil* saith, it is the office of a good shepherd,

Æstibus in mediis umbrosam exquirere vallem.

He leadeth me (Heb. Gently leadeth me) beside the still waters.] Heb. waters of rest, *Ex quibus diligunt oves bibere.* saith *Kimchi*, such as sheep love to drink of, because voyd of danger, and yielding a refreshing air. Popish Clergy-men are called the inhabitants of the Sea, *Rev. 12. 12.* because they set abroad gross, troubled, brackish, and fowrish Doctrines, which rather bringeth barrenness to their Hearers, and gnaweth their entrails, than quencheth their thirst, or cooleth their heat. The Doctrine of the Gospel (like the waters of *Siloah*, *Isa. 8. 6.*) run gently; but taste pleasantly.

*Lene fluit Nilus, sed cunctis annibim extat
Vtilior.*

Verf. 3. He restoreth my Soul.] He reduceth me, when like a lost sheep I have gone astray, *Psal. 119. 176.* A Sheep, saith *Aristotle*, is a foolish and sluggish Creature, *Ex omnium quadrupedum stupidissimum*, aspect of any thing to wander, though it feel no want, and unablest to return. The Owe knoweth his owner, and the Ass his

Masters

Masters crib. Swine in a storm run home, and at night will make to the trough; But a sheep can make no shift to save it self from tempests or inundations; there it stands and will perish, if not driven away by the shepherd. Lo, such a silly shiftlesse thing is man left to himself. But blessed be God for a Christ that belitt of Shepherds, who restoreth the lost soul, and maketh it to return into the right way, giving it rest, and causing it to serve Him without fear in holiness and righteousness, *Luk. 1. 74.*

Hee leadeth mee in the paths of Righteousness.] Or, *In plain smooth easie paths*, or *sheep-tracks*, wherein I may walk unwearably, unblameably, without cessation or ceppitation. The wayes of sin are craggy, crooked, full of error, and terror, leading to those precipices that tend to destruction. From such stand off, saith Christ to his sheep, who are all *rational*, and will be ruled by him, *Joh. 10.*

For his Names sake.] i.e. Of his free grace, and for his meer mercy-sake. Otherwise, hee would never do us any of these good offices, but let us alone to perish in our own corruptions.

Verf. 4. Yea though I walk through the valley of the shadow of death.] In the most dark and dangerous places, where there is *luctu ubique, pavor, & plurima mortis imago*, those dark places full of cruelty, *Psal. 74. 20.* where Wolves wait for mee. Though I walk (not step) through (not cross) the valley (not a dark entry only) of the shadow of death (the darkest tide of it, death in its most hideous and horrid representations) I will not fear; for I fear God, and have him by the hand; I must needs bee *Tutus sub umbra leonis*, safe by his side, and under his safe-guard. It God be for us, who can be against us?

For thou art with mee.] Hence my security; see a promise answerable to it, *Joh. 10. 28.* Christ is not to lose any of his sheep, *Joh. 17. 12.* Having therefore this Ark of Gods Covenant in our eyes, let us cheerfully passe the waters of *Jordan*, to take possession of the promised land. *Caveat tamen hominem homo, in fide Dei positum*, saith a Father?

Thy rod and thy staff.] Hee pursueth the former Allegory; Shepherds, in driving their flocks, have a rod or wand in their hand, wherewith they now and then strike them; and a staff or sheep-hook on their necks; wherewith they catch and rule them. Of Christs rods and staves, see *Zach. 11. 7. &c.* foolish Shepherds have onely forcipes & mulsterns, *Zach. 11. 15.* *R. Solomon*, by rod here understandeth afflictions, by staff support under them, a good use and a good issue.

They comfort mee.] Gods rod, like *Aaron*, blossometh; and like *Jonathans*, it hath hony at the end of it.

Verf. 5. Thou preparest a table before.] Here hee makes use of another Metaphor from a liberrall feast-maker, or (as some will have it) from a most kind Father, making provision for his dearly beloved child; So did God for *David*, both in regard of temporalls and spiritualls. God had given him (as hee doth all his people) all things richly to enjoy, all things needfull for life and godlinesse, the upper and nether springs, the blessings of the right hand and of the left, *bona throni, & bona scabelli*, as *Austin* phraseth it. Now outward prosperity when it followeth close walking with God, is very sweet; as the cipher when it followeth the figure addeth to the number, though it bee nothing in it self. *David's* Table was laden with Gods Creatures, and did even sweat with variety of them. God had let down to him, as afterwards hee did to *Peter*, a vessel with all manner of beasts of the earth, and foules of the air in it, *Act. 10. 12.* This he is very sensible of, and thankful for, as a singular favour.

In the presence of mine enemies.] i.e. In sight and spite of them, *hostibus vidensibus & ringentibus*. God doth good to his people maugre the malice of earth and of Hell.

Thou anointest my head with oyle.] A peece of entertainment common in those times, and amongst that people, *Luk. 7. 36, 37, 38.* to shew the greater respect to their guests. And although this is not every good mans case in temporall respects, yet at the Word and Sacraments God anointeth his guests with the Oyl of gladness.

My cup runneth over.] Hee had not only a fullness of abundance, but of redundancy. Those that have this happiness must carry their cup upright, and see that it overflow into their poor Brethrens emptier vessels.

Verf.

*R. Kimchi.
R. Solom.*

Leo. Modena

*Lucan, Pharis
lib. 4.*

Brightman.

Claud.

*De nat. Ani-
mal. lib. 9*

Verf. 6. Surely goodnesse and mercy, &c.] *Vtique bonitas & beneficentia*, Or, as *Tremellius* hath it, *Nihil nisi bonum & benigne*, Nothing but goodnesse and loving-kindnesse, &c. This is his good assurance of Gods favour for the future, grounded upon Gods promise; whereby hee was well assured that mercy should follow him, though hee should bee so foolish as to run from it; like as the Sun going down, followeth the passenger that goeth Eastward, with his beames.

And I will dwell, &c.] Devoted to his fear I will stick to him in life, in death, and after death. Apprehensions of mercy in God, must work resolutions of obedience in us.

PSAL. XXIV.

A Psalm of David] The Greek addeth, *Of the first day of the week* (Because wont to be sung in the Temple, on that day) which is now the Christian Sabbath, in memory of Christs resurrection and rule-dome over all, which is here celebrated.

Verf. 1. *The earth is the Lords, and the fullnesse thereof*] Hee alone is the true Proprietary, *Job* 41. 11. *Dent* 10. 14. and the earth is *Mansupium Domini*, as One saith, the Lords great purse; the keeping whereof hee hath committed to the sons of men, *Psal* 115. 16. like as also hee hath given the heavenly bodies to all peoples, *Dent* 4. 19. every star being Gods storhouse, which hee openeth for our profit, *Dent* 28. 12. and out of which hee throweth down riches and plenty into the earth, such as the Servants of God gather, and the rest scramble for. What use the Apostle putteth this point to, see *1 Cor* 10. 26. 28. with the Notes. Other uses may well be made of it; as, that Kings and Princes bear not themselves as Lords of all (the Turk and Pope so stile themselves; the great Cham of *Tartary* every day as soon as hee hath dined causeth, they say, his trumpets to be sounded; by that sign giving leave to other Princes of the earth (his Vassals, as hee conceiteth) to go to dinner) but the Lords vicarii & viceroyes, vicegerents and Stewards, to whom they must give an account of all. Again, that Gods dear Children cannot want any thing that is good for them; sith they have so rich a Father, who seemes to say unto them, as *Gen* 45. 20. Regard not your stuff, for all the good of the land is yours. To him that overcometh will I give to inherit all things; I have all things, *Phil* 4. 18. *2 Cor* 6. 10.

The world, and they that dwell therein] This is Gods universall Kingdome by right of Creation, *vers* 2. besides which hee hath a spirituall Kingdome over his elect, (*ut docet nos pulcherrimus hic Psalmus*, saith *Beza*) who are here described, *vers* 4. 5; 6. and encouraged to enlarge their desires after their Sovereigne in the exercise of faith, and use of means; and to give him the best entertainment, *vers* 7. 8. 9. 10. For the Church is Christs Temple; and every faithfull soul is a gate thereof to let him in, as *Rev* 3. 20.

Verf. 2. *For hee hath founded it upon the Seas*] The solid earth hee hath founded upon the liquid waters. This *Aristotle* acknowledgeth to be a miracle; as also that the waters which are naturally above the earth, overflow it not; but are kept within their shoares, as within doors and barres. This is the very finger of God, and a standing miracle, worthy to be predicated to his praise all the World over, *Job* 38. 6. 7. 8. &c. See the Notes there. See also *Gen* 1. 9. with the Note.

And established it upon the floods] Upon the waves and surges of the Sea; which, but for Gods decree, would soon surmount it. The dry land is that which is here called *Teb. l. buxqevn*, the habitable world. And this is Gods universall Kingdome, which because lesse considerable, the Prophet speaketh but little of it in comparison, as hastening to the spirituall.

Verf. 3. *Who shall ascend into the Hill of the Lord*] *Montem caelestem significat*, saith *Vatablus*, hee meaneth into Heaven; for the Prophets purpose is to shew, that although God made all, yet hee will not save all; but that there is a select number, called and called out of the many, who shall bee everlastingly happy; and these are here characterized, as they are also, *Psal* 15. wherewith this Psalm hath great affinity, and is thought to have been composed at the same time, that is, saith *R. David*, *post negotium Oruani Jebusae*, after the businesse with *Araunah* the Jebusite, when God by fire from Heaven had pointed out the place where the Temple should be built, *1 Chro* 21. 26. & 22. 1.

And who shall stand in his holy place?] Stand with the Lamb upon Mount Sion? *Tautologia hac est Hebraea perquam familiaris*. Who is a true Member of the Church militant? and shall bee no lesse of the Church triumphant?

Verf. 4. *He that hath clean hands*] The clean in hands, that is, of innocent and unblamable conversation; *debet esse purus corde, ore, opere*, saith *Kimchi*, he must not touch that unclean thing, *2 Cor* 6. 17. *Non magna munera, sed immunitas manus mensq; sincera Deo placent*. Men must lift up pure hands in prayer, *1 Tim* 2. 8. or else their incense will stinck of the hand that offereth it, *Isa* 1. 13. Those that draw neer to God must not only have their hearts sprinkled from an evill conscience, but their bodies also washed with pure water, *Heb* 10. 22.

And a pure heart] Which while *Pilat* wanted, it nothing profited him to wash his hands in the presence of the people. Heaven is an holy place; and they that would go thither, must cleanse themselves from all filthinesse of flesh and spirit, *per-fecting holinesse in the fear of God*, *2 Cor* 7. 1. The Serpent could scree himself into Paradise; but no unclean creature ever came into Gods Kingdome. The Citizens of Heaven must here affect purity of heart, aim at it; and in some measure attain to it too; the old frame of impure motions being dissolved, &c.

Who hath not lifted up his soul unto vanity] i. e. *Ad idola vel opes*, saith One, that is, to Idolls, or riches, *Jer* 22. 27. but hath lifted it up in the wayes of the Lord, as *Jehosaphat* did, *2 Chron* 17. and *David*, *Psal* 25. 1. not heeding or hankering after the Worlds delights, or the Devils delusions. Some write the word *Sban*, signifying vanity, with a little *Vau*, *ad indicandum quid minima vanitas est vitanda*, &c. to shew, that hee who would dwell in Gods holy Mountain, must carefully avoid the least vanity that is; keeping Gods Commandment as the apple of his eye, that will bear no jells, *Prov* 7. 2. Some for his Soul, read my Soul; Hee hath not taken in vain my Soul, that is, saith *R. Obadias*, That soul inspired by God (which I also have received) he taketh not in vain, he misemployeth not to iniquity, but consecrateth to the service of God, whose image and superscription it beareth.

Nor hath sworn deceitfully] Or injured his tongue to any other kind of the language of Hell, rotten communication, to the dishonouring of God, or deceiving of others. Perjury is here instanced for the rest, as one of the most heinous. But *Per-valdus* reckoneth up four and twenty severall sins of the tongue; all which every Burgesse of the new *Jerusalem* is careful to avoid, as the Devils devill, no way becoming his pure lip.

Verf. 5. *He shall receive the blessing from the Lord*] i. e. *Omnimodam felicitatem*, all manner of mercies, saith *Vatablus*; hee shall bee as happy as heart can wish; for great is the gain of godlinesse. See my *Righteous mans Recompence*.

And Righteousnesse, &c.] i. e. The fruit and reward of Righteousnesse, which the Righteous God will not fail to bestow upon all his; even the Crown of Righteousnesse, *2 Tim* 4. 8. A grave Interpreter hath here observed, that there is such a reciprocatation between the description of this reward and the persons described, that the blessednesse assured to the persons exciteth them to the care of piety; and this care of piety bringeth unto them a sure and firm expectation of blessednesse.

Verf. 6. *This is the generation of them that seek him*] These are the true Seekers, farre different from those that now-a-days so stile themselves; being no better indeed than the *Jesuites by-blows*, as one wittily calleth them, though they are not yet so wise as to know their own Father. These are a generation too, but an evil and adulterous, one in these last and loosest times of abounding and abetted Errours.

That seek thy face] i. e. Thy favour, that desire nothing more than to bee in communion with thee, and conformity unto thee.

O Jacob] Or, O God of Jacob: As the Church is called *Christ*, *1 Cor* 12. 12. So God is here called *Jacob*; such a near union there is betwixt him and his people. Or, this is Jacob. So the true Seekers are fitly called, first, because Israelites indeed, *Job* 1. 47. *Rom* 9. 6. secondly, because they see God face to face, as *Jacob* did at *Penneh*, *Gen* 32. 24. 26. 29. 30. thirdly, because they also, as hee, do bear away a blessing, *Hes* 12. 4. even Righteousnesse from the God of their salvation, as in the verse foregoing.

Verf. 7. *Lift up your heads O ye gates, &c.*] Here hee calleth unto Hell-gates, say the Papists; to the Heavens, say others, to give way to Christs ascension there-into.

Immunitas ar-
guit certis modis
Horat.

Tom. 1. p. 164.

Aimef.

M. Baxst.

Adjicitur Scl-
us ostendat
quantopere
huc sententia
sic consideranda.
Vatab.

Justin. p. 55.
Receipts Chri-
stian in portis
novis Hierosol.
Cyril.

into, as the first fruites, and the opener of the way to all his Members; And hee doubleth the same speech, *vers. 9.* for the joy that hee had in the contemplation thereof; bidding them again and again, *lift up* and *bee lifted up*; a phrase or term taken from triumphall arches, or great *Portico's* set up or beautified and adorned for the coming in of great victorious and triumphant Captaines. There are at this day to be seen at Rome the ruines of *Constantines* triumphall arch erected at that time when hee entred the City, triumphing over the Tyrant *Maxentius*, quem *vis* *signo crucis*, as *Ensebins* reporteth; making Christ to triumph at Rome, after those ten bloody persecutions; with which triumph this Psalm may fitly be compared, faith a learned Interpreter: Our late *Annotators* tell us of a fashion in ancient times, that when they would solemnize the entrance of any Prince, or others that had well deserved of the publick, they would break down the walls, and pull off the gates of the City; partly for more free entrance, and partly to shew that their City needed no walls nor gates, as long as they had such a Guardian and Protector within it. It is likely, say they, that *David* by these words doth allude to some such custome. Or as *Calvin* and others will have it, to the Temple to be set up by *Solomon*; which hee witheth were done, that so hee might bring in the Ark of the Covenant, hitherto transportative, into the place of its rest, *Psal. 132. 14.* Certain it is, that the Saints, those living Temples of the Lord, are here called upon to lift up their hearts, in the use of holy ordinances; yea therein to be abundantly lifted up through faith, with a joyfull and assured wel-come of the King of Glory, who will thereupon come in to them, by the ravishing operation of his love, benefits, and graces.

Verf. 8. Who is this King of glory? The gates are brought in as asking this question, faith *R. David*. This is the Angels admiration at the coming in of Christs humanity into Heaven, faith *Diodatus*; Rather, it is the question of the faithful concerning the person of their King, whom they hereby resist not; but for their further confirmation, desire to be better informed of Him, and his never-enough adored excellencies.

The Lord strong. *Jehovah* the *Essentia*, the *Eternall* God, the most mighty and puissant Warriour; who if hee do but arise only, his enemies are scattered; and all that hate him flee before him, *Psal. 68. 1.*

Verf. 9. Lift up your heads, &c. See *Verf. 7.* And learn, that in matters of moment wee must be more than ordinary earnest, and importunate with our selves and others.

Verf. 10. Who is this King of glory? The best are *acute obtusi* in the mystery of Christ crucified; and must therefore by study and inquiry grow in grace, and in the knowledge of our Lord Jesus Christ, *2 Pet. 3. 18.* praying for that Spirit of wisdom and revelation, for the acknowledgement of him, *Ephes. 1. 17.*

The Lord of Hosts. Hee who hath all Creatures at his beck, and check, the *Lord of Sabaoth*, *Rom. 9. 29. Jam. 5. 4.* where the word signifying *hosts* or *armes* is used untranslated; because well understood both by *Jews* and *Gentiles*, as is also *Hosanna, Hallelujah, Amen.*

PSAL. XXV.

A Psalm of David. An excellent Psalm; the second of those seven called by the Ancients *penitential*; and such as may well serve us for a pattern of our daily prayers; as wherein *David* beggeth three things (answerable to those two last petitions in the Lords prayer) first, Pardon of sin; secondly, Guidance of Gods good Spirit; thirdly, Defence against his enemies. It appeareth, that this Psalm was made by *David*, when hee was well in years, *vers. 7.* after his sin in the matter of *Uriah* (that great iniquity as hee calleth it, *vers. 11.* faith *Varatius*) and some gather from *vers. 19.* that hee framed this Psalm, when *Abolom* was up in armes against him, *vers. 19.* (compared with *Psal. 3. 1.*). See also *vers. 15. & 22.* It may seem therefore that when hee came to *Mahaneim*, *2 Sam. 17. 24. 27.* (where God shewed him marvellous loving kindeesse in a strong City, *Psal. 31. 21.* and where-hence hee was at the peoples request, to succour them, or to cause them to be helped, *vis.* by his hearty prayers for Gods assistance, *2 Sam. 18. 3.*) he composed

posed this Psalm with more than ordinary artifice, *vis.* in order of *Alphabet*; as hee hath done also some few others, both for the excellencie of the matter, and likewise for help of memory; for which cause also *St. Matthew* summeth up the genealogie of Christ into three *fourteens*; all helps being but little enough. *Nazianzen* and *Sedulius*, have done the like; the former in his holy Alphabet, *Αὐτὸν ἀνδύ-των*, &c. and the latter in his Hymn, *A solis ortus cardine Beatus auctor saculi, &c.*

Verf. 1. Unto thee O Lord, do I lift up my soul. i. e. *Preparo cor meum*, faith *R. Solomon*. My heart maketh its faithfull addresles to thee (and not any other) with strength of desire and delight, with earnest expectation and hope of relief. See *Jer. 22. 27. Dent. 24. 15. Psal. 86. 5.* *Cyprian* faith, that in the primitive times the Minister was wont to prepare the peoples minds to pray, by prefacing *Sursum corda*, Lift up your hearts. The Jews at this day write upon the walls of their Synagogues these words, *Tephillah belo cavannah ceguph belo neshamah*. That is, *A prayer without the intention of the affection, is like a body without a soul*; and yet their devotion is a meer out-side, faith *One*; a brainlesse head, and a soulelesse body; *Antiquum obvenit*, *Isa. 29. 13.* This people draweth nigh to mee with their lips, but their heart is farre from mee. A carnall man can as little lift up his heart in prayer, as a moul can flye. A *David* finds it an hard task; fith the best heart is lumpish, and naturally beareth downward, as the poise of a clock, as the lead of a net. Let us therefore lay aside every weight, and the sin that doth so easily belet it; and pray God to draw us up to himself, as the load-stone doth the Iron, &c.

Verf. 2. O my God, I trust in thee. I pray in faith, which is as the fire, and my prayer as the flame that ariseth out of it. Faith is the foundation of prayer; and prayer is the fervency of faith. Now *David* knew that the hand of faith never knocketh at the gate of grace in vain.

Let mee not bee ashamed. Shame is the Daughter of disappointment. This *David* deprecate; *Quag; repulsa gravis*; see *Job 6. 20.*

Let not mine enemies triumph over mee. By saying, that I pray to no purpose, as *Rahabeh* did, *Isa. 35. 6.* I say (faith *Hezekiah*) I have words of my lips, prayer; prayer? but alas! what's that more than empty words, an airy nothing? *Counsel and strength are for the battell.* Thus Hee.

Verf. 3. Teale none that wait on thee bee ashamed. Be noted and twitted with my disappointments, as they are sure to be, if I be repulld by thee, and worsted by mine enemies; all thy praying people shall have it cast in their teeth, and laid in their dish.

Let them bee ashamed which transgressed without cause. Let shame bee sent to the right owner, even to those that deal disloyally, unprovoked on my part. And so it was; for *Achitophel* hanged himself, *Abolom* was trussed up by the hand of God, and dispatched by *Joab*, the people that conspired with him, partly perished by the sword, and partly fled home much ashamed of their enterprize. Oh the power of prayer! what may not the Saints have for asking?

Verf. 4. Shew me thy wayes O Lord. *q. d.* However other men walk towards mee, yet my desire is to keepe touch with thee; for which purpose I humbly beg thy best direction. See *Exod. 33. 13. Isa. 2. 3.*

Teach mee thy paths. *Assuefac me*; inure mee to thy paths, *Sicut parvulus ad ambulandum assuetus*, faith *Kimchi*, as a little one is taught to find his feet.

Verf. 5. Lead mee in thy Truth, and teach mee. i. e. *Assidue doce & urge.* *David* was a great proficient in Gods School, and yet he would learn more: so sweet is divine knowledge. Four times together here, prayeth *David* to be further instructed. See *Moses* in like manner holily encroaching upon God, *Exod. 33. 12; 13; 16, 18.* as if his Motto had been that of *Charles* the fifth, *Vltimus, More yet.*

For thou art the God of my salvation. Perfect therefore that which concerneth mee. Thy mercy O Lord endureth for ever; forsake not the works of thine own hands, *Psal. 138. 8.* Thou hast written mee down in thy book of preservation with thine own hand; oh read thine own hand-writing and save mee, said Queen *Elizabeth* in her troubles.

Verf. 6. Remember O Lord thy tender mercies. Heb. *Thy bowels*, which thou mayest seem to have lost, but I shall find them for thee. Where are thy bowels and thy compassions? are they restrained? If thou hast forgotten them (but that cannot be) I shall bee thy Remembrancer, and read them over unto thee out of the Register of a sanctified memory.

L III

For

For they have been ever of old] *Etiam ad Adamum, qui vixit quasi mille annis*, Ever since Adam, and so onward (saith R. Solomon, and why not then to mee, who am one of thine, to whom mercy successively belongeth in my generation, as it did to mine Ancestors in theirs?

Verf. 7. Remember not the sins of my youth] Which, though long since committed, must not bee remembered without remorse; sith for them God often punisheth men in their age. *Job 13. 26. Jer. 3. 25.* It is not the last land that emptieth the hour-glasse, nor the last blow that throweth down the Oak. Sin may sleep a long time, like a sleeping debt, not called for of many years; as *Saul's* sin in slaying the *Gibeonites*, not punished till forty years after; as *Joab's* killing of *Abner* slept all *David's* dayes, &c. It is not safe to bee at odds with the Ancient of dayes. This *David* knew, and therefore was willing to clear all old scores, to get pardon of youthful lusts; lest they should put a sting into his present sufferings. And that being thoroughly done, as hee could expect mercy and direction from God, so if any should maliciously upbraid him with his by-gone iniquities, hee could answer as *Ausim* did in like case, *Quia tu reprehendis, ego damnavi*, What thou reprehendest in me, I have long since condemned in my self. And as Reverend *Beza*, when a spitefull Papist hit him in the teeth with his wanton poems set forth in his youth, and long before repented of, *Hic homo invidet mihi gratiam Christi*, This fellow said hee, envieth mee the grace of Jesus Christ.

Nor my transgressions] Or, prevarications, *In personam Vria*, In the matter of *Vria*, saith R. *Obadiab*; the sins of mine age, saith *Kimich*; all my faults of former and later time, saith another. *David* was well in years, when hee defiled himself with *Bathsheba*. In many young men, the Rose is cankered in the bud. And again, as the canker sooneft entrencheth into the white Rose; so doth corruption easily creep into the white head. *David* prayeth God to forgive him his sins, both of former and of latter time; and not to forgive them only, but to forget them too; Remember not the sins, &c. And as hee fitly joyneth memorie of mercies and forgetfulness of sins, so hee forgetteth not to subjoyne

According to thy mercy remember thou mee, for thy goodnesse sake, O Lord] Do all of free grace, not for any motive or merit of mine. *Lorinus* a Jesuite here bringeth in sundry passages (as well hee may) *Psal. 6. 8. & 51. 3. & 69. 14. & 86. 5. 15. & 106. 45. & 119. 156. & 136. 7. Dan. 9. 28. Ista. 55. 7.* to prove that all is of mercy, and not of merits.

Verf. 8. Good and upright is the Lord] i.e. Gracious, and righteous, or faithfull; and hence it is, that our God is mercifull, as *Psal. 116. 5.* hence it is, as that we poor Creatures are not overwhelmed, and magnitudine peccatorum, and mole calamitatum, either with the greatnesse of our sins, or the multitude of our miseries.

Therefore will hee teach sinners in the way] i.e. Sensible sinners, meek and mortified, as in the next verse, self-judging, and self-outed; those will hee teach to turn to him, and to walk before him in all well-pleasing; and this Doctrine of direction must needs bee good, because hee is good, and certain, because hee is upright.

Verf. 9. The meek will hee guide in judgement] Or, the poor (viz. in spirit) will hee make to tread in judgement, to foot it aright, to walk judiciously, to behave themselves wisely as *David* did, *1 Sam. 10. 14.* so that *Saul* feared him *1 Sam. 21. 22.* Naturall conscience cannot but stoop to the image of God, shining in the hearts and lives of the really Religious.

And the meek will hee teach his way] Such as lye at his feet, and say, Speak Lord for thy servant heareth, such as whose hearts are supple and pliable, tractable and teachable, so as that a little child may lead them, *Isa. 11. 6.* *Ausim* was such an one, *En adjuv senex*, saith he, *in juvene coepiscopo* Episcopus tot annorum, a collega nondum amiculo purius sum disce, i.e. I am here an old man ready to learn of a young man, my coadjutor, in the ministry, who hath (caree been one year in the service.

Verf. 10. All the paths of the Lord are mercy and truth] All the passages and proceedings, both ordinantia and providentiall whereby he cometh and communicateth himself to his people, are not only Mercy (though that's very sweet) but Truth; they come to them in a way of a promise from God, as bound to them by covenant; this is soul-satisfying indeed; this turns all that a man hath to cream,

when every mercy is a present sent him from Heaven by vertue of a promise.

Unto such as keep his Covenant, and his Testimonies] i.e. His Law (that singular Testimony of his goodnesse towards them) called a Covenant, because hee bargained with us, as it were, that wee should keep it; which because wee can never do, he undertaketh to perform his own part, and ours too. *Lex jubet, gratia juvat*, he worketh all our works in us, and for us; he giveth us to be what he biddeth us to be; this is the everlasting Covenant, and the fruits of it are sure mercies, compassions that fail not.

Verf. 11. For thy names sake, O Lord, pardon mine iniquity] Never did prisoner at the barre beg more earnestly for his life, than *David* did for pardon of his great offence, especially in the matter of *Uriah*; for that lay heavy. Could he but get off the guilt of that, it were an easie matter for him to glory in tribulations with *Paul*, *Rom. 5. 3.* and to cry out with *Luther*, *Feri Dominum, feri, nam a peccatis absolutum sum*; Smite Lord, smite; for I am a pardoned sinner, and therefore all is in mercy, and for good.

For it is great] But that's nothing to so great a God, who delighteth in mercy, and maketh thy power appear in pardoning the many and horrid sins of thy poor penitents. The high Heaven covereth as well tall Mountaines, as small molehills. The vast Ocean swalloweth up huge Rocks, as well as little pibbles. St. *Paul* was (for the first table) a Blasphemer, and (for the second table) a Persecutor, and injurious; but I obtained mercy, saith hee; and why? that the grace of our Lord might appear to bee exceeding abundant, even to an overflow, *1 Tim. 1. 13. 14.* and that the glory of free grace might be so much the more manifested, *Rom. 5. 20.* The more desperate was my disease, the greater is the glory of my Physician, who hath fully cured mee, said *Ausim* once to one, who upbraided him with his former loose living.

Verf. 12. What man is hee that feareth the Lord? This question implieth, first, a paucity of such, as *Hos. 14. ult.* secondly, the felicity of such as out of a reverentiall fear of God, sue to him for pardon of sin, and seek to bee made his servants. *O quanta est felicitas istius viri!* O the heaped up happinesse of such a rare man! *David* admireth it here; and well hee may; for hee hath close communion with God, and sweet communication of Christs secrets, as followeth.

Him shall hee teach in the way that hee shall choose] i.e. That the good man shall pitch upon. God will direct him in all dealings to make a good choice; and will give good successe. This is not in a mans own power to do, *Jer. 10. 23.* But the steps of a good man are ordered by the Lord, and hee delighteth in his way, *Psal. 37. 23.* Hee was a pillar of fire, and cloud to the Israelites, *Exod. 14. 19.* and carefully chose out their way for them; not the nearest way, but yet the safest.

Verf. 13. His soul shall dwell at ease] Heb. shall lodge in good, even then when his body happily is tossing on his sick bed, and at great unrest. One being asked how hee did? answered, *My body is weak, my soul is well.* Hee shall be freed from the Devil of discontent, and have a blessed self-sufficiency; such, and better than hee had, whom *Horace* describeth *Ephod. 2. Beatus ille qui procul negotiis*, &c. such as good *Jacob* had, when hee said, *I have enough my Brother*, &c. Godliness onely hath such a contentednesse, *1 Tim. 6. 6.*

And his seed shall inherit the earth] Gods love dieth not with the Parents; but reviveth in their posterity, *2 Sam. 7. 12.*

Εὐσεβίου παλαιοῦ τὰ λόγια, δι' Εὐσεβίου δ' ε.

It would bee a great stay of mind to us, if God should say of our Children, as once *David* did of *Mephibosheth*, and afterwards of *Chimham*; I will take care of them, and see them well provided for. Hee doth upon the matter say as much and more, to every Believer.

Verf. 14. The secret of the Lord is with them that fear him] It is neither learning nor labour that can give insight into Gods secrets, those *Arcana imperii*, *Mat. 13. 11.* the Mysteries of the Kingdome of Heaven, the mind of Christ, *1 Cor. 2. ult.* these things come by revelation, rather than discourse of reason, and must therefore bee obtained by prayer. Those that diligently seek him, shall bee of his cabinet; shall know his soul-secrets, and bee admitted into a gracious familiarity

LIII 2

Pecatum cor-
Bathsheba et
jus petiti ante
hac remissio-
nem, & non
repero:
R. David.

Vatab.
Utrius excla-
matione Mol-

Conquiesce
quemadmodum
de nocte quiet
ei solet.
Tremel.

Theocr.

and friendship, *Job. 15. 15.* Henceforth I call you not servants, for the servants knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known to you.

And he will shew them his Covenant. As having no greater secret to impart to them, than by shewing them the Covenant of Grace, his good pleasure and purpose of their eternal Salvation: to make them know the love of Christ which passeth knowledge, that they may be filled with all the fulness of God, *Ephes. 3. 19.* The Jews bragged much of Gods Covenant, but here they are given to understand, that only such as fear God are Covenanters. *Alt. 13. 16.* Men of Israel, and ye that fear God, give audience.

Verf. 15. Mine eyes are ever toward the Lord. I look him full in the face, and confidently expect deliverance. This he speaketh, saith one, in reference to the Army that he had sent out to meet *Abislem*, 2 Sam. 18. 1. nothing doubting of getting the day.

For he shall pluck my feet out of the net. Of evil concupiscence, saith *Aben-Ezra*; rather of my foes, those crafty and cruel Fowlers.

Verf. 16. Turn thee unto me. Heb. Face about towards me.

And have mercy upon me. There being no such mercy, as to have thy favour. This is a voluminous mercy.

For I am desolate and afflicted. As all Creatures flag and hang the head, when the Sun is eclipsed. Misery is an object of Mercy; as it was to the compassionate Samaritan.

Verf. 17. The troubles of my heart are enlarged. Whereby my heart is sorely strained, so that I can hardly breathe: Oh, hide not thine ear at my breathing, at my cry, *Lam. 3. 56.* En pates in curas arena lata meos: all afflictions enter into mine heart, as by a wide gate.

Out of my distresses. Wherewith I am pent up, and pinched; as afterwards *Paul* was pricked with the messenger of Satan.

Verf. 18. Look upon mine affliction, and my pain. My griefs under which I groan and labour; my concupiscence, saith *Aben-Ezra*, against which I strive, but prevail not.

And forgive all my Sin. Heb. Lift up, take away; lay them on the true Scape-goat, on that Lamb of God who taketh away the sins of the World, *Job. 1. 29.*

Verf. 19. Consider mine enemies, for they are many. This was to *David* half a promise, and a whole reason that he should be helped; sith it was come to an extremity. If God but look out of the pillar of Cloud upon the Egyptian Army, it is enough for their utter confusion, *Exod. 14. 24.*

And they hate me with cruel hatred. Of their craft he had complained, *vers. 15.* now of their cruelty. These are never sundred in the Churches enemies; as the Asp, they say, never goeth without his mate. See *Esa. 34. 16.*

Verf. 20. O keep my Soul. The repetition of the self-same Petition argueth earnestness, and is not always *tautologie*.

Let me not be ashamed. rendred scornful and scandalous.

Verf. 21. Let integrity and uprightness preserve me. Integrity of Conscience, and uprightness of conversation.

For I wait on thee. viz. For the accomplishment of thy promise, That with the upright thou wilt shew thy self upright, *Psal. 18. 11.*

Verf. 22. Redeem Israel, &c. In vita vel post mortem means, Either whiles I live, or after my death. This is every good mans care, and prayer. None is in case to pray for the Church, that hath not first made his own peace with God.

PSAL. XXVI.

Verf. 1. Judge me, O Lord. i. e. Judge betwixt me and mine enemies; not betwixt me and thee, as *R. David* expoundeth it; for then I am sure to be found faulty.

For I have walked in mine integrity. viz. Toward Saul, whatever his pick-thank Courtiers suggest against me; as *Psal. 7.* which is much like this, and made as it may seem about the same time as this, viz. about the beginning of *Sauls* persecution.

secution raised against *David*, 1 Sam. 23. 7. &c. who thereupon appealeth here to Gods just Judgement, and stands upon his justification, as holding fast faith and a good conscience.

Therefore I shall not slide. Or, not fawre; I shall not be greatly moved, *Psal. 62. 2.* Moved I may be, but not removed; shaken, but not shivered; thrust at, but not thrown down, &c. because bottomed and built upon the rock of Ages, *1sa. 26. 4.* 2 Cor. 4. 8.

Verf. 2. Examine me O Lord, and prove me. It must needs be a good Conscience that thus boldly offereth it self to Gods trial; so *Job 31. 6.*

Try my reins and my heart. i. e. Mine affections and thoughts; for these are *sibi* *munus causa*. Whilst I mused, the fire kindled, *Psal. 39.* *David* was neither ambitious nor factious, as his adversaries represented him.

Verf. 3. For thy loving kindness is before mine eyes. And that's a strong eye upon my Conscience. The cords of love are the cords of a man, *Hos. 11. 4.* To sin against Mercy is to sin against Humanity, it is no less than bestial, than devilish. When therefore I am tempted to recompence evil for evil, thy loving kindness comes before me, and reigneth in me.

And I have walked in thy truth. i. e. according to thy Word: I have led a Bible-conversation, though solicited to do otherwise by the Courtiers, and Politicians, with that prophane Proverb of theirs *πρὸς νόμον ἢ πρὸς χάριτι*, comply with the times, and be not so straight-laced: *Religiosum oportet esse, sed non Religentem.*

Verf. 4. I have not sat with vain persons. who are voyd of Gods holy fear, but filled with all unrighteousness, wickedness, covetousness, maliciousness, &c. *Rom. 1. 29.* Courtiers are such for most part, and *David* never delighted in such company, to sit with them, especially when they were acting mischief; which whiles *Ezra* did at the condemnation of *Lambert* Martyr, and Sir *John Cheek*, at other such like meetings, they were cast upon no small snares and inconveniences. See *Jer. 15. 17.*

Neither will I go in with dissemblers. Heb. close workers of iniquity, secret and sly Sins, such as hide themselves to do evil, as the Chaldees hath it, and can carry their wickedness cleanly and closely, so as that the World shall be little the wiser, *Versutiles & versutis, multiplices, Protei*; such as can serve the times, and thift their fails to the sitting of every Wind; *Machiavelians, Abisophels, Jonadab*, 2 Sam. 13. 3. These mens wilddom may serve them, as the Ostriches wings, to make them out-run others upon earth, though it be into Hell-mouth, but help them never a whit toward Heaven; *David* therefore would have nothing to do with them, he would neither enter, walk, nor sit with any such (Confer *Psal. 1. 1.*) they should not sprinkle him with their Court-holy-water.

Verf. 5. I have hated the Congregation of evil-doers. The Church Malignant, whose lives are a Mystery of iniquity, as *Josephus* saith of *Antipater*; *qui omnia turbant & miscent, tantum ut ipsi crescerent possint*, as *Aristophanes* saith of *Cleon*; care not whom they ruine, so they may raise themselves, nor what mischief they work to others, so they may drive on their own sinful designs. *Luther* said of the Monks in Germany, that they were so bad, *sam desperata malitia, ut nihil cogitent quod non idem patrare ansint*, that they would stick at no villany whatsoever. *David* held it a hell to be in company with such incarnate devils. It was once the prayer of a good Gentlewoman when she was to dye, being in much trouble of Conscience, O Lord, let me not go to Hell where the wicked are, for Lord, thou knowest I never loved their company here.

And will not sit with the wicked. But hate the very garment spotted by the flesh, *Jude 2. 3.* that is, a voyd evil company, saith Mr. Perkins, as *Levit. 15. 4.* *Deut. 22. 12.* It is not safe coming near stinking Carrion, except one have the wind of it. Sin is as catching as the plague.

Verf. 6. I will wash mine hands in innocency. As *Exod. 40. 32.* So 1 Tim. 2. 8. See *Deut. 21. 6.* *1sa. 1. 15.* *1 Sam. 9. 8.* If in our addreses to God we cannot wash our hands in innocency, yet we must wash them in tears; *Quam puniet peccasse, penes est innocens*, saith *Someon*; Penitency is well-nigh as good as innocency; but one way or other be sure to come clean when you come to Gods Altar, when you draw nigh to him in holy duties. We wash our hands every day, and often, but when we

Theog.

Qui secretis male agunt, Chald.

Sic Egyptii sacerdotibus Herod. in Euterpe, tertio quoque die corpus erant, &c.

R. Obad.
Cor vit capax
tribulationum
meorum, Var.

R. David.

we are to sit with some great person, we scourge them with balls; so here, we must be always holy, but especially when we present our selves to the holy eyes of our Creator; And hereby David differenceth himself from the wicked in the use of Ordinances, wherein they were as forward as the best (*Daeg* may set his foot as farre into the Sanctuary as *David*, and cry, the *Temple of the Lord, &c.*) but cared not to come clear thereunto; their hands were full of blood, their hearts full of wickedness.

So will I compass shine Altar, O Lord] i. e. I will cover it with Sacrifices and Oblations, and perform what is required of me diligently and cheerfully. The people might not touch the Altar, but only see afar off what was done there by the Priests. Howbeit, those that were more zealous among them, to the end that they might have a full view of the services, stood not still in one place, but stirred up and down on all sides of the Altar; and some such thing *David* did, when he is said to have danced before the Lord, 2 Sam. 6. 14.

D. Am.

Verf. 7. That I may publish] This was the end *David* propounded to himself in all his solemn services; that he might set up God, and not serve himself upon God.

And tell of all thy wondrous Works] All Gods Mercies to his are Wonders, if well weighed in their several circumstances. But we commonly deal by them, as *Solomon* did by the bras of the Temple, it was so much that hee weighed it not.

Verf. 8. Lord, I have loved the habitation of thy house] Much more the people, and the Ordinances there, but most of all the Lord himself of that house (as if a man love the School-master for his Childs sake, he loveth his Child much more) and hence it is that I so hate the Society of the ungodly; *For what communion hath Christ with Belsai?* The word rendered *habitation*, some derive from a word that signifieth the eye, and therefore render it *sight*, or *beauty*; the Seventy *ἐπιφάνεια* conline it. The Protestants at *Lions* in France called their publick meeting-place *Paradis*.

And the place where shine honour dwelleth] i. e. Where thou thy self dwellest, or thine Ark, which is called Gods glory, 1 Sam. 4. 21. Psal. 78. 61. yea Gods self, Psal. 132. 5. and Gods face, Psal. 105. 4.

Verf. 9. Gather not my soul with sinners] I have loved thy House, which sinners never delighted in; therefore gather not my soul with sinners; so the Syriack sense it. Let me not dye the death of Sinners, for I never cared for their company; so the Rabbines. See the Note on *verf. 5. Let me not share with them in punishment*, for I could never abide their practice. *Balaam* would dye the death of the righteous, but he liked not of their life. *Euchrites* would be *Crasus vivens*, & *Socrates moriens*. Sir *Walter Rawleigh* would live a Papist (there being no Religion like that for Licentious liberty, and lasciviousness) but dye a Protestant. We have some that would gladly dance with the Devil all days, and then sup with Christ at night; live all their lives long in *Dalilaes* lap, and then go to *Abrahams* bosome when they dye. But this cannot be, as *David* well understood; and therefore both eschewed the life of a wicked person, and deprecated his death; *Gather not, or take not away, &c.* The righteous is taken away (Heb. gathered, Isa. 57. 1. as men gather Flowers and candy them, preserve them) with such to be gathered, *David* would hold it an happiness, but not with sinners, with sanguinaries; for such are gathered but as house-dust, to be cast out of doors.

Verf. 10. In whose hands is mischief] Wicked contrivance. Here we have the true portraiture of a corrupt Courtier, such as *Saul* were.

Verf. 11. But as for me, I will walk] Whatever others do, their example shall be no rule to me to deviate. See my Righteous mans recompence, D. 1.

Redeem me, &c.] For I am likely to suffer deeply, for my singularity.

Verf. 12. My foot standeth in an even place] i. e. Mine affections are in an equal tenour. A good man is *τετράγωνος ὁδόνος* the scales of his minde neither rise up toward the beam through their own lightness, or their over-weening opinion of prosperity; nor are too much depressed with any load of sorrow, but hanging equal and unmoved between both, give him liberty in all occurrences to enjoy himself.

I will bless the Lord] For performance of promises; chiefly in that great *Panegyris*, Heb. 12.

PSAL. XXVII.

Verf. 1. The Lord is my light] That is, my comfort and direction; he that dissolveth all my clouds of errors within, and troubles without. To these all hee opposeth Gods All-sufficiency, as making for him, and as being *All in all* unto him, *Light, Salvation, Strength of Life*, what not? and there-hence his full affluence; and such a masculine magnanimity as feareth not the power of men and Devils, be they who they will, and do what they can. *Animo magno nihil est magnum*. When a man can out of this consideration; *God is my light* (in things of the minde) and *my Salvation*, (in things of the body, as *Aben-Ezra* expoundeth it) contemn and reckon all things else as matters of small moment, it sheweth he hath in truth apprehended God: and this is true holy magnanimity.

The Lord is the strength of my life] He that keeps life and soul together, saith *Aben-Ezra*, as the Spirit do soul and body; and therefore, *Quis potest me interire*, saith *Kimchi*, who can do me to death?

Of whom shall I be afraid] Faith fortifieth the heart against distrustful fears; which it queth and killeth. In a fight it runneth to the heart, as the blood doth, and releeveth it, setting it *ἐξω βέλον καὶ φῶβον*, out of the Gunshot of Creature-annoyances. *Experiri loquor*; for

Verf. 2. When the wicked, even mine enemies, came upon me] Made impression upon me, with utmost violence, and open mouth, as if they would have devoured me, Canniballike; or as a Lion doth a sheep, inhumanissime, ferarumque more, saith *Junius*, barbarously, and beastly.

They stumbled and fell] *Irris comitibus corruerunt*, they utterly lost their design, as did those *Amalekites* who had sacked *Ziglah*, 1 Sam. 30. and *Saul* often. If a man stumble, and fall not, he gets ground; but if after much blundering hee kifs the ground, he falleth with a force, *David*s enemies did so, *Corruerunt & conciderunt*; they were irreparably ruined.

Verf. 3. Though an Host should encamp against me] See *Psal. 3. 6.* with the Note. We should propound the worst to our selves (the best will bring with it, as we say) especially if we finde our faith to be in heart and vigour, as here *David*s was.

Though War should rise against me] War is a complexive evil, and is therefore called so by a specialty, Isa. 45. 7. *I make peace, and create evil*, that is, War; Sin, Satan and War have all one name (saith a learned Divine) evil is the best of them; the best of sin is deformity, of Satan, enmity, of war, misery.

In this will I be confident] In this? In what? In this one ensuing Petition, saith *Aben-Ezra*; or, in this that I have said before, *The Lord is my light and my Salvation*; in this confident gloriation of mine, which is such as an unbeliever is a perfect stranger unto.

Verf. 4. One thing have I desired of the Lord] One thing above the rest. Every of Gods suppliants hath some one special request that he mainly insisteth on; and King *David*s was the liberty of Gods Sanctuary, and enjoyment of his publick Ordinances.

Hoc primum petit, hoc postremus omittit.

This was dearer to him than Wife, Children, Goods, all. This Sure he knew to be honest, and therefore he began it; and being so, he is resolved never to give it over, but to prosecute it to the utmost, and to persevere in prayer (which is a great vertue, Rom. 12. 12.) till he had prevailed.

That will I seek after] As Gods constant Remembrances, who loveth to be importuned, and as it were jogged by his praying people. Hence *David* shewed himself a true Israelite, a Prince of Gods, and (as *Nasiramus* stileth *Beli* the Great) *ἄνθρωπος ἐπιθυμῶν τῶν τῶν πνεύματι*, a man of desires flowing from the Spirit. He knew well that a faier Suer doth but beg a denial.

That I may dwell in the House of the Lord] i. e. In the place where was the Ark, with

Ut cultu Dei libero & legitimo uti possim, Jun.

with the Prophets, Priests, Levites, *Asaph* and his brethren, &c. with whom *David* desired to be taken up in the service of God, free from Secular cares and delights, at times convenient. *Pyrrhus* told *Cynus*, that when he had finished his Wars once, he would then sit still and be merry. The *Roman* Generals when they had once triumphed over their enemies, might take their ease and pleasure for ever after. But good *David* resolves to improve his rest when ever God shall grant it him, to perpetual piety, *Thou shalt dwell*, faith he, *or sit in the house of Jehovah all the days of my life*; this was the height of his ambition, this was *David's* delight; *To behold the beauty of the Lord* Heb. *The delights, amenity, or pleasantness of Jehovah*; hoc est cultum Dei ordinatum, faith *Kimehi*, those ceremoniall services which were their Gospell, and Christ in figure, *Heb. 8. 5.* whom *David* desired to contemplate

And to enquire in his Temple Heb. *Early to enquire*, that is, earnestly, what that good and holy and acceptable will of God is. Here it was that *David* used to seek satisfaction and resolution of his doubts and scruples, when at any time he was grieved, *Psal. 73. 16, 17.* Some render it, *ut iustrem Templum ejus.*

Ver. 5. For in time of trouble hee shall hide mee This protection hee boldly promisseth himself as a fruit of his faith, fostered by the use of the ordinances. He knew that the only way to bee safe, was to get under Gods wings, *Psal. 91.* to take sanctuary there, to bee hid under Gods Altar; for upon all the glory there is a defence, *Isa. 4. 5.* *Joseph* was preferred six years in the sanctuary, where hee was hid. The Sanctuary is called Gods hidden place, *Ezek. 7. 22.* and his Saints, *his hidden ones*, *Psal. 83. 4.*

In his Pavilion The Hebrew *Succoth* is written with a little *Samech*, to shew, say the *Masorites*, that a little pavilion or cottage where God is, shall be sufficient to safegard the Saints.

In the secret of his tabernacle I shall bee as safe, as if I were shut up in his holy Ark.

Hee shall set mee upon a Rock Out of mine enemies reach.

Ver. 6. And now shall mine head bee lifted up See *Psal. 3. 4.* and take notice how clear *David* was upon his prayer, of the possession of the promise, that hee should both get the better of his enemies, and enjoy the publick ordinances.

Sacrifices of joy Heb. *Of loud shouting*, hoc est sacrificia cum canticis, faith *R. Solomon*. Sacrifices with triumph, alarm, or jubilation to the Lord; not with prophane triumphings, as the manner of the World is; as if by mine own strength or prudence I had gotten the victory. So at the battell of *Agincourt* when our *Henry* the fifth had beaten the *French*, the honour of the day was, by the Kings command, ascribed only to God. Hee would not suffer his broken Crown, or bruised armour to be born before him in shew; or any ballads to be set forth or sung in his honour, &c.

Ver. 7. Hear O Lord, when I cry This was his form of prayer, or to this effect, when hee was in any distresse or danger; As a good souldier of *Jesus Christ* hee had weapons, not only defensive (the shield of Faith, helmet of Hope, breastplate of Righteousness, &c. as *Ephes. 6.*) but also offensive, viz. the darts of Prayer, as here, and the sword of the Spirit, the Word of God, as in the next.

Ver. 8. When thou saidst Seek yee my face, &c. Or, *My heart said unto thee* (or, for thee, and in thy stead) *Let my face seek thy face, &c.* Or concerning Thee, said my heart, that is, I have constantly considered of those words of thine, *Seek yee my face*, and therefore I come confidently unto thee. See *Deut. 4. 19.* Upon which Commandement (involving a promise) *David* seems to ground this speech of his. *R. Solomon* hath it thus, *Thou hast said to my heart, Seek yee my face*; that is, Thou hast told mee by thy Spirit that all *Israel* should seek thy face, and as for mee, *I will surely seek thy face.*

My heart said unto thee, &c. My heart (moved and inspired by thy Spirit working in mee a gracious complacency) reached out as it were, *Thy face, &c.* See the like, *Jer. 3. 22.* Return yee backsliding Children, and I will heal your backslidings; behold we come unto thee; for thou art the Lord our God. Every godly person hath the duplicates of Gods law in his heart; and is willingly cast into the mould of his word, *Rom. 6. 17.*

Verf.

Verf. 9. Hide not thy face farre from mee For then it will bee to no purpose for mee to seek it; eclipse not thy favour, with-hold not thy succour, but meet mee; yea; prevent mee with thy loving kindnesse. *Tantum velis, & Dom tibi praecurrat*, faith an Ancient.

Put not thy Servant away in anger Thy Servant I am, though a sinfull servant, and such as provoketh thee to displeasure; nevertheless reject mee not as thou hast done *Saul*, and sundry others, for their misdoings. So *2 Sam. 24. 16.* take away the iniquity of thy servant: and to prove himself so, hee addeth, *For I have done foolishly*; As some godly learned think, hereby intimating, that if hee deserved not to be called Gods servant in regard of his late sin; yet in regard of his latter service of confession. God puts away many in anger for their supposed goodnesse, but not any at all for their confessed badnesse.

Thou hast been my help, leave mee not, &c. It is a good note that one giveth upon these words; The godly many times have such earnest affections in prayer, that they can hardly content themselves with any words, to expresse their minds with-all.

Verf. 10. When my Father and my Mother forsake mee Or, *For my Father and my Mother do forsake mee* (that is, they are not able to help mee) *but thou, &c.* There is an Ocean of love in a Parents heart toward their even untoward Children, as was in *David* toward *Abalom*, after all his unnaturall miscarriages; inasmuch as *Joab* upbraided him with it, *2 Sam. 19. 6.* But all the mercies of all the Fathers and Mothers in the World put together, make not the tythe of Gods mercy toward his Children, *Isa. 41. 15.*

Then the Lord will take mee up Heb. *Will gather mee*, that is, take mee into his care and keeping. In the Civill law we find provision made for outcasts and friendlesse persons; some Hospitalls to entertain them, some liberties to comfort and compensate their trouble. This sure, that in God the forlorn and fatherlesse find mercy, *Hos. 14. 3.* See *1 Sam. 22. 2, 3.* *Job. 9. 35.* *Jer. 30. 17.* In the *Israelites* marching thorow the Wildernesse, at the fourth alarm arose the standard of *Dan*, *Asher*, and *Nephthali*; and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind; whence they were called the gathering host, *Job. 6. 9.* Unto this, some think *David* here alludeth.

Verf. 11. Teach mee thy way, O Lord, and lead mee, &c. *Deum non deserit suos, dum eos docet ac ducit*, God shews that hee forsaketh not his (whatever other friends do) so long as hee teacheth and leadeth them. See *Psal. 25. 4, 5.* with the Notes.

In a plain path Heb. *In a way of plainnesse*, wherein I may escape mine enemies ambushes.

Because of mine enemies Or, *Because of mine observers*; so it may bee read; such as *Saul* and *Doeg* were, who looked upon *David* with an evill eye, and watched for his halting. It was the wildome of the *Lacedemonians* alwaies to send two Ambassadors together, which disagreed among themselves; that so they might mutually eye one anothers actions. The wicked will bee eying and prying into the practices of good people, who must therefore watch and pray.

Verf. 12. Deliver mee not over unto the will of mine enemies Heb. *Unto the soul*; for the wicked are carried on against the godly, with all their foul, as it were.

For false witnesses Such as whereof *Saul's* court was full, viz. his *Aimes* & *Neggers*, who fed his humour by traducing and denigrating innocent *David*.

And such as breath out cruelty As *Saul* breathed out threatening against the Disciples, *Act. 9.* So did *David's* spit-fires.

Verf. 13. I had fainted, unless I had believed Saved hee was then by his Faith, which drank to him as it were in a cup of *Nepemith*; and fetch him again, when ready to swoon and sink. See *Psal. 119. 92.* The word rendered *Unless* here, is (as the *Masorites* note) one of the fifteen Scripture-words, that were extraordinarily pointed by the men of the great Synagogue. The reason whereof given by *Kimehi* and others (as if *David* doubted of his salvation) is not satisfactory, nor found.

To see the goodness of the Lord That is, to taste; one sense usually put for another; the soul also hath her senses; and these must bee habitually exercised to discern good and evill, *Heb. 5. 14.*

In the Land of the living That is, here on earth, *(Psal. 126. 9. Isa. 73. 24.)* where
In terra

1 Sam. 22. 1.

Propter insidias meos. Aristot. Polit. lib. 2. cap. 7.

Lule habes puncta super te infra.

Quod tabernaculum exile ovu Ovis, est asylum coelestium.

Speed, Daniel.

men live, and I my self have not only a portion of life with them, but a promise of many good things besides. To blame therefore was good *David*, when he said in his haite, *All men are liars*, Prophets, and all who had promised him the Kingdom, *Psal. 116. 10.* But the best have their passions; which they daily outgrow, and adde to their faith patience, *2 Pet. 1. 5. 6.* And albeit as *Calvin* here noteth, every ones case is not like *David's*, who had particular promises concerning this life, beyond many other faithfull persons; yet, because according to every mans faith it shall bee unto him, let us all likewise trust in God, as wee are all hereupon exhorted in the next words.

Verf. 14. Wait on the Lord] *Exspecta, expecta.* See how earnest good *David* is with himself and others; for hee knew mens dullnesse, and the difficulty of the duty. Religious men find it more easie to bear evill, than to wait till the promised good bee enjoyed, *Heb. 10. 36.* the spoiling of their goods required patience; but this, more than ordinary. Let our distance from God, our dependance upon him, and our undone condition without him, bee but considered; and wee shall bee the willingest to wait, yea so want, and go without some things, that we are but too much let upon.

Bee of good courage] Be confirmed, hold fast, play the man (as the Seventy have it, and the Apostle useth the same word, *1 Cor. 16. 13.*) and let not the big words of thine enemies make thee to cast away thy confidences which hath so great recompence of reward.

And hee shall strengthen thy heart] Or, let thine heart be confirmed, cheer up, hold out faith and patience.

Wait I say on the Lord] i. e. *De die in diem expecta*, wait still; do it from one day to another. God is a free agent, neither is it fit for us to fend for him by a Post. Many of his promises bear a long date; but they are sure and infallible. Wait therefore, and why? See *Habakkuk 2. 3.* with the Note.

PSAL. XXVIII.

Verf. 1. Unto thee will I cry O Lord my Rock] That thou mayest grant mee what I begged for earnestly of thee in the former Psalm especially, *vers. 4. One thing have I desired of the Lord, that I will seek after, &c.* For this Psalm is of the same subject with that; and seemeth to have been made much about the same time; viz. after that *David* had twice spared *Saul's* life, *1 Sam. 24. 4. 5. 6. 26. 12. 21.* Only here he expresseth himself, not as if hee had been a private person, and in daily danger of his life; but as destined and designed to the Kingdom by Almighty God, to whom therefore hee prayeth for himself and the people, and against their implacable enemies, with so great confidence; as that he presently praiseth him for his request obtained, *vers. 6.*

Bee not silent to mee] Cease not, as deaf, from mee. If God seem to be deaf to us, wee must cry the louder; that having prepared our hearts by such a seeming silence, hee may cause his ears to hear, *Psal. 10. 17.* which he will not fail to do, when once wee set up our note, and make bitter moan.

Left if thou bee silent, &c.] Here are his reasons to help his hope to bee heard. God is well pleased that wee argue it out with him in prayer.

Like them that go down into the Pit] Or, dirty dungeon, that is, the grave; or, as *Kimchi*, *lest I bee as the wicked, that go down to Hell.* The Righteous perisheth, *Isa. 57. 1.* that is, the World looks upon them as lost.

Verf. 2. When I lift up my hand] An ordinary gesture in prayer; expressing faith (for they held out their open hands, as craving beggars with the Palmes upward, *1 King. 8. 22.*) and helping fervency; whilst hands and heart went up together to God in the heavens, *Law. 3. 40. Preces fundimus, calum tendimus, misericordiam extorquimus, &c.*

Toward thy holy Onchie] Called *Debbin*, because there-hence God spake and gave answer. Toward this (as type of Christ, the Word essential) *David* lifteth up his hands, the Onchie might be a Ladder, whereby his prayer might get up to Heaven. The Devil also (who delighteth to be Gods ape, but for mans mischiefe) gard and cast *David* and *David's* prayer, but with *simulation* doubtful and lying; *as*

as to *Cresus*, *Pyrrhus*, others. But the eternity of *Israel* cannot lye, *1 Sam. 15.* every word of God is pure, hee is a shield to them that put their trust in him, *Prov. 30.*

Verf. 3. Draw mee not away with the wicked] Who seek to draw mee away from my fixed purpose of attending upon thee *ἀνεπιστάτως*, *1 Cor. 7. 35.* and are therefore likely to be drawn away by thee to Execution, as Malefactors are drawn, hanged and quartered (there wanteth but a hurdle, a horse, and a halter, said *Belknapp* to do mee right) as *Sisera* was drawn by God to the River *Kishon* to be ruined, *Judg. 4. 7.*

Ducunt volentem fata, nolentem trahunt.
Which speak peace to their Neighbours, but mischief is in their hearts] *Sant* and his Courtiers are here noted.

Astutiam vapido servantes pectore vulpem.

The Florentine Secretary (*Machiavell*) was not born of many years after; but the Devil was as great a Master then as afterwards; and *David* oft complaineth of it.

Verf. 4. Give them according to their deeds] God loveth to retaliate; and *David* out of a publick and prophetick spirit (not from private revenge, or troubled affections) taketh thus upon him to imprecate.

And according to the wickednesse of their endeavours] They were therefore old habituated irreclaimable sinners whom he thus cursed, And against such, this and such like imprecations are still in force.

Give them after the works of their hands] Because they regard not the works of thine hands, *Verf. 5. Par pari*, saith *Aben-Ezra* here.

Verf. 5. Because they regard not the works of the Lord] that is, saith *Kimchi*, the worship of God they care not for; but follow the vanities of the World. Or, the works of God in heaven and earth; the consideration whereof is a part of Gods worship. Or, they regard not the works of the Lord, that is, the first making: nor

The operation of his hands] that is, the present disposing of his Creatures, either by way of mercy, or judgement, whereof these brutish persons make no observation at all, *Psa. 92. 5, 6, 7. Isa. 5. 12.* particularly they neither regard my present affliction, *Amos 6. 6.* nor beleeve my future exaltation to the Throne, as God hath promised mee, but oppose it all they can; and would gladly prevent it, which yet they cannot, but will bee found fighters against God.

Hee shall destroy them, and not build them up] Destroy them in this World; and not build them up in the World to come, say the Rabbines. Or, as others, he shall break them down, as men do old rotten ruinous houses, and never more repair or rebuild them. *Non potest Deus non perdere iudicium suum, qui non erudimur documentis.* They that will not be ruled, shall bee ruined. See *1 Sam. 2. 25.*

Verf. 6. Blessed bee the Lord, because hee hath heard, &c.] God will one day turn the prayers of his people into praises. *David Verf. 1.* had said, *Bee not silent to mee*; here, *Blessed bee God*, for hee hath answered mee. So *Jehosaphat* had his *Bacah* soon turned into *Berachah*, *2 Chron. 20. 18, 19.* See *David's* Syllogism; and mark his Conclusion, *Psal. 66. 18, 19, 20.* not according to the rules of Logick, but better.

Verf. 7. The Lord is my strength and my shield] So that I am furnished and harnessed within and without. See *Psal. 18. 2.*

My heart trusted in him, and I am helped] Faith substantiateth things not yet seen, *Heb. 11. 1.* it altereth the Tenses, saith *One*, and putteth the future into the present tense, as here.

My heart greatly rejoiceth, &c.] Inwardly I am glad, warmed at heart; and outwardly cheerful, even unto singing. And what will *David* sing? See his Ditty in the next words.

Verf. 8. The Lord is their strength] Not mine only, as *vers. 7.* but the strength of all and every one of the holy Community, of true Christians, partakers of Christs unction, of his Spirit.

Verf. 9. Save thy people] The Church must share in our prayers.

And blesse thine inheritance] Which cannot but be dear to thee.

Feed them also] For they are but ill-favouredly fed by *Sant*.

M m m m 2

Lift

Lift them up] Over all their enemies, as Psal. 27. 6.

PSAL. XXIX.

Vers. 1. Give unto the Lord] Verbo & confessione, saith Kimchi; By word and confession, as Job. 7. 19. Jer. 13. 16. acknowledge him the King immortal, invisible, &c. and your selves his Vassals; as did those three best Emperours, Constantine, Theodosius, and Valentinian, Cedite, colite, step back, stoop, humble and tremble before this dread Sovereign of the World; bear an awefull respect to the divine Majesty, the High thunderer, the great Wonder-worker; unless you will come short of brute beasts, and dumb Creatures.

O ye Mighty] Heb. *Tee sons of the Mighty*, Grantees and Potentates, who are readiest to rob God of his glory, and being tumour'd up by their worldly wealth and greatness, to deem or rather dream themselves demy Gods; such as may do what they list, as not accountable to any mortall. The Septuagint render it, *O ye Sons of Rams*. These Bel-weathers should not cast their noses into the air, and carry their crest the higher, because the shepherd hath belowed a bell upon them more than upon the rest of the flock.

Give unto the Lord] Give, give, give. This sheweth how unwilling such are, usually to give God his right; or to utter a word of exhortation to this purpose.

Glorie and strength] By ascribing all to him, casting down your Crowns at his feet, setting up his sincere service where-ever ye have to do, &c.

Vers. 2. Give unto the Lord the glory due unto his name] Which yet you cannot do, for his name is above all praise, Psal. 148. 13. but you must aim at it. The Rabbines observe that Gods holy name is mentioned eighteen severall times in this Psalm; that great men especially may give him the honour of his name, that they may stand in awe and not sin, that they may bring presents to Him, who ought to be feared, and those also the very best of the best, sith He is a great King, and standeth much upon his seniority, Mal. 1. 14.

Worship the Lord in the beauty of Holiness] Or, In his glorious Sanctuary; therefore glorious, because there they might see Gods face, and hear his voice in his ordinances. Away therefore with your superstitions, and will-worships, and bring your gifts to his beautifull Sanctuary; for no where else will he receive them. Send a Lamb to this Ruler of the earth, Isa. 16. 1. as an homage-penny.

Vers. 3. The voice of the Lord is upon the waters] Thunder is here called (and fitly) the voice of the Lord (being brought as one instance of those many other glorious works of his in nature) because it comes from him alone. Naturall causes there are assigned of it; but we must not stick in them, as Epicurus and his Hogg would have us. The best Philosophy in this behalf, is to hear God Almighty by his thunder speaking unto us from Heaven, as if hee were present; and to see him in his lightnings, as if he cast his eyes upon us, to behold what we had been doing. This voice of the Lord is fitly instanced as an evidence of the divine power and Majesty; because it is so dreadful, even to the greatest Atheists; as it was to Cain; Caligula that potent Emperour, ready to run into a mouse-hole in a time of thunder.

The God of glory thundereth] And men quake before him; as worms at such a time wriggle into the corners of the earth. And yet your dive-dappers duck not at this rattle in the air, though they do at a farre smaller matter: So, many tremble not at Gods terrible threats, that yet are afraid of a penall statute.

The Lord is upon many waters] viz. When he thundereth; *De aquis pendulis loquitur*; saith Vatablus; He speaketh of the waters in the clouds, which are many, and of great force, as appeared in the generall deluge; and doth still appear by that infinite inundation of rain that followeth upon the thunder claps. Some render it, The Lord, or, the voice of the Lord is above many waters, i. e. above the loud roaring of many waters, which is even drowned by the thunder.

Vers. 4. The voice of the Lord is powerfull] So that it shaketh heaven and earth, Heb. 12. 26. *Cogitent ergo Principes quantum infra Deum subsistant*, &c. Let those that think themselves some great businesse, consider Gods infinite power, putting forth it self in thunders, and tempests; and they will soon bee crest-fallen.

The voice of the Lord is full of Majesty; Heb. *In Majest*; it is magnificall; and immutable

immutable, though some fools have attempted to imitate it (as a certain King of Egypt, and Caligula the Emperour) by certain Engines and devices.

Vers. 5. The voice of the Lord breaketh the Cedars] i. e. The thunder; and those things that either go before it, or follow it, as lightnings, thunderbolts, storm, tempest, &c. breaking and turning up by the roots huge trees.

The Lord breaketh the Cedars of Lebanon] Which are the tallest, thickest and most durable of any place, in the habitable World. What a shame is it then that our hard hearts break not, yeeld not, though thunder-struck with the dreadfull remembrance of Gods mouth? *Corripimur sed non corrigimur*, &c. A fearfull case. Let the tall Cedars see to it. *Nam per Cedros intelligit ἀλλυγομένους quicquid est eximium in mundo*; Where is that hammer of the Nations Nebuchadnezzar? that terrour of the World, Tamerlan, &c? Are they not broken in pieces as a Potters Vessel?

Vers. 6. Hee maketh them also to skip like a calf] Young living Creatures are full of motion. God by his thunder and earthquake thereupon (for so the Hebrews understand it) maketh not only those huge trees, the splinters of them, to flie up into the air, but also the Mountaines whereupon they grow, to skip and jump out of their places, and aloft from their center.

Lebanon and Sirion, &c.] Or, Hermon, two known Mountaines.

Vers. 7. The voice of the Lord divideth, (Heb. *custeth out*) the flames of fire] i. e. The lightning which the thunder is said to strike, or cut out, because it causeth them to shoot and glide; it immediately followeth one flash, and goeth before another; dispersing and darting them hither and thither.

Vers. 8. The voice of the Lord shaketh the Wilderness] i. e. The beasts abiding in the Wildernesses; the most savage creatures, those that lye in woods, and are most fearless of men, are put to pain by thunder, and made to travell with trembling.

The Lord shaketh the wilderness of Kadesh] Thorough which the Israelites passed into Canaan, Num. 13. 27. the beasts whereof were cruel, Deut. 8. 25. &c. 32. 10. Beza paraphraseth, & Arabum tesqua succutit, it shaketh the Cottages of the Arabians.

Vers. 9. The voice of the Lord maketh the Hinds to calve] Which they naturally do not, without a great deal of difficulty, Job 39. 4, 5, 6. See the Note there.

And discovereth the Forrests] By driving the beasts into their dens, baring the Forrests of their leaves and fruits, turning up trees by the roots, and so making a clear prospect thorough woods and groves, as one phraseth it.

And in his Temple doth every one speak of his glory] Heb. *Every one*, or, *every whit of it* saith Glory; Every godly man observing his dreadfull thunder, and other his stupendious works, saith, *Gloriee to God on high*. Some conceive that this Psalm was appointed by David to be sung in the Temple in time of thunder; which is not unlikely. There are that make God to be the Nominative case to the Verb *shaketh*, and render it thus; *And in his Temple, or Palace, doth hee utter all his glory*. As if the Psalmist should say, Much of his glory God uttereth in his thunder; but all in his Temple. For whatsoever there he speaketh with his mouth, he fulfilleth it with his hand, Psal. 115. 3. & 119. 91. & 33. 9. Isa. 44. 26. See a like collation of Gods works and word, with a prelation of this above those, Psal. 19. 1-7. Psal. 111. 7.

Vers. 10. The Lord sitteth upon the flood] Hee reigned in that generall deluge in Noahs dayes, Gen. 6. & 7. and doth still over those horrible inundations that follow upon thunder and strong tempests; ruling that raging Element, and governing all by his providence, and soveraign power.

For the Lord sitteth King for ever] And over all; therefore all, even the Mightiest should give him glory, as Vers. 1.

Vers. 11. The Lord will give strength unto his people] To bear up their hearts in time of thunder, or other terrible occurrences.

The Lord will bless his people with peace] *Pace omnimoda*, With peace internal, externall, eternall; for godliness hath the promises of both lives, of prosperity, safety and welfare, both of soul and body.

PSAL.

Animalia
quantumvis
horrida. Jun.

Moller.

Tremel.

In tempore
nitru. Aben
Ezra.

The ancient
Romans said
Deus tonat,
Deus fulgurat,
for which now
Tonat, fulgurat.

Sueton.

Validum est
& vehemens
tonitru. Var.
Beza.

PSAL. XXX.

A Psalm and song] i.e. An holy hymn, first framed in meter; then sung with mens voices.

At the dedication of the house of David] Either when it was new built, 2 Sam. 5. 11, confer Dent. 20. 5. Neh. 12. 27. saying as He once,

*Janq, meos dedo tibi, Principes; jure Penates;
Tu mihi jus dederas, posse vocare meos.*

God so loveth his people, that their walls are ever in his sight, Isa. 49. 16. they should therefore have holiness to the Lord written upon them, Zach. 14. sanctified they should be by the word and prayer, 1 Tim. 4. 5. Or else, after he had defiled it by his Adultery with Bathsheba, and Absalom had much more defiled it by his abominable incest and other villanies, See 2 Sam. 20. 3.

Verf. 1. *I will extol thee O Lord, for thou hast lifted mee up*] De puteo peccati canos; faith Kimchi, out of the miry pit of sin; or out of the ditch of deadly danger, say others. Therefore *I will extol thee*, that is, I will have high and honourable conceptions of thee. I will also do mine utmost, both by words and deeds, that thou mayest be acknowledged by others to be as thou art, the great and mighty Monarch of the whole World.

And hast not made my foes to rejoice over mee] Besides all former victories, Absalom and Sheba were lately slain.

Verf. 2. *I cried unto thee*] In some great sickness, say some, that befell him about the time that he built his house of Cedar, 2 Sam. 5. that he might not be overjoyed, and take a surfeit: Or rather, when by my sons rising up against mee, I was likely to have lost my state and Kingdom.

And thou hast healed mee] That is, helped mee, as Jon. 2. 6. thou hast restored and re-established mee in my Kingdom. Kimchi senseth it thus, Thou hast delivered my soul from Hell, though in this World thou hast grievously afflicted my body.

Verf. 3. *O Lord thou hast brought up, &c.*] Here he saith the same again as before, the better to set forth the greatness of the benefit, and so to excite himself to due thankfulness. The uttermost extremity of a calamity is to be acknowledged, after wee are delivered out of it, Isa. 38. 10.

Thou hast kept mee alive] Thou hast rescued mee from instant death; and this I look upon as a resurrection from the dead.

Verf. 4. *Sing unto the Lord*] Here he calleth in help to praise God, as holding himself too weak to do it alone. Publication of Gods praises should be seconded by provocation of others to do the like. David thought one mouth too little to do it.

O ye Saints of his] Or, O ye his mercifull ones, that having partaken of his mercy, are ready to impart the same to others; and not to pull up that bridge before them, that your selves have once gone over.

As the Remembrance (or memorial) of his holiness] That is, at his Tabernacle, say some; that his holiness, his grace and goodness may be always had in remembrance, say others; and that which he doth for us be carefully kept upon record.

Verf. 5. *For his anger endureth but a moment*] Though it lasts all a mans life; for what's that to eternity? *in eternum est quod vivimus & periculis minus*. But it soon repenteth the Lord concerning his servants; whom, out of love displeased, he correcteth for a short braid, Isa. 54. 7, 8. 2 Cor. 14. 17. Isa. 26. 20. Heb. 10. 37. *Tastilum, tantillum, ad hoc pusillum*. Bear up therefore, faint not, fret not.

Flebite principium melior fortuna sequetur.

If our sorrows be long, they are light; if sharper the shorter. The sharp North East-wind never lasts three dayes; nothing violent is permanent.

In his favour is life] *Vita in volumine*, else wee should dye in our sins; but his favour never faileth. Kimchi here noteth that of those thirteen attributes of God, Exod. 34. 7. twelve are mercy, and one only is anger. Joseph for his thirteen years

of servitude and imprisonment, had fourscore years freedom and preferment. David's persecution by Saul was but a moment to his following happiness, when once he came to the Kingdom.

Weeping may endure for a night] Diseases and aches are worst toward night. *Even-tide* loe there is trouble, but afore morning it is gone, Isa. 17. 14. *morning* lasteth but till morning, and then departeth, as did Lois two Angels. The morning of the Resurrection howsoever, shall put a period to all our miseries, and make a plentifull amends.

But joy cometh in the morning] Heb. *Singens; stibilibus modis modis adhibebitur*. God turneth his peoples sighing into singing, their musing into musick, tears into triumph, wringing of hands into clapping of hands for joy, &c. And as there is a vicissitude of nights and dayes; so of crosses and mercies to Gods people, whiles they are in this vale of misery, and valley of tears, God checkereth his providences (saith One) white and black; hee speckleth his work, as is set forth by those speckled horses among the Myrtle-trees, Zech. 1. 8. Mercies and Crosses are interwoven. This World is called a valley of tears, or as some render it, of Mulberry-trees, Psal. 84. 6. Betwixt them both, they may make up an emblem of the Saints condition here. Tears are moist; Mulberries grow in dry places. Gods people have their interchanges of joyes and sorrows, whilst here. See in this and the following verses the circle God goes in with them. David was afflicted and delivered, in this verse; In the next hee grew wanton. Then he is troubled again, Verf. 7. cryeth again, 8. 9. God turneth his mourning into mirth again, 11. 12.

Verf. 6. *And in my prosperity I said*] Or, *I my tranquillity*, then it was that he was overgrown with security; as was also Job, chap. 29. 18, 19, 20. See the Note there; and Job 9. 18. How many have burnt their wings about Jobs candle? chap. 29. 3. saith One; Oh the hazzard of honour; damage of dignity! how soon wee broken upon the soft pillow of ease? I unaricks, when the Moon is declining and in the wain, are sober enough; but when full, more wild and exorbitant. Flies settle upon the sweetest perfumes when cold; so do sin and Satans temptations on the best hearts, when dissolved and dis-spirited by prosperity. Watch therefore. Adam in Paradise was overcome, when Job on the dung-hill was a Conqueror.

I shall never be moved] *Excessere murum mea jam bona*. David by misreckoning of a point, mist the haven, and had almost run upon the Rocks. How apt are the holiest to be proud and secure? even as worms and walps, eat the sweetest apples and fruits. What reason had David to promise himself more than ever God promised him, immunity from the Crosse? Did he think (as Dionysius afterwards did, but was clearly confuted soon after) that his Kingdom, and with it prosperity, was tyed unto him with cords of Adamant? what though he sat quietly now at Jerusalem, 2 Sam. 12. 1. free from fear of enemies? and could find time to look and lust after his neighbours wife, would this always hold, though he, and could not God set up his own darling Absalom, to put him to trouble? No, David said in his prosperity, *Non vacillabo*. I shall never be moved; and why?

Verf. 7. *Lord, by thy favour thou hast made my mountain, &c.*] Yea, but there is no mountain so strong that may not be moved, if not removed with an Earthquake. Is it not as easie with God to blast an Oak, as to rattle a mulcume? And what though God in his favour had sealed (strength to Davids mountain? what though he had constituted and established it as Mount Zion (for there was Davids Ark, & *apla regia*) which cannot be removed, but abideth for ever, Psal. 135. 1. yet by a turn of his countenance only, God can soon dis-weather all his joyments, and plunge him into a deplorable condition.

Thou dost hide thy face, and I was troubled] i.e. Thou dost suspend the celestiall influence and communication of thy grace (the Chaldees called it *Shamash*, the divine presence) and I was *ab-gemuit*. The life of some sinners consists in this, that of the Saint in the light of Gods countenance. When the Sun is eclipsed his face, the good heart is troubled and brought to death. When the Sun is eclipsed his face, the good heart is troubled and brought to death. When the Sun is eclipsed his face, the good heart is troubled and brought to death. When the Sun is eclipsed his face, the good heart is troubled and brought to death.

Verf. 8. *Thou hast said, O Lord, &c.*]

Nicob. apud
Ovid.
Major sum
quam cui possit
tormenta nocere.

Eliau. [var
hilt. lib. 2.

I was deserted, in a kind of Hell above-ground. *Hac tentatio initium aliquod & gustus fuit liberum inenarrabilium dolorum quos impii sentiunt in omni aeternitate.* David felt himself now in the suburbs of Hell, as it were; and doth therefore set up as loud a cry after God, as once *Micah* did after his mawmets, *Judg.* 18. and farre greater cause he had.

And to the Lord I made supplication He knew that the same hand alone must cure him that had wounded him; neither was Gods favour recoverable, but by humble confession, and hearty prayer. Some think to glide away their groans with games, and their cares with cards; to bury their terrors and themselves in wine and sleep. They run to their musick with *Saul*, to building of Cities with *Gaius*, when cast out of Gods presence, &c. *sed hanc laceri lethalis arundo*; but as the wounded Deer that hath the deadly arrow sticking in his side, well he may frisk up and down for a time, but still he bleedeth, and will ere long fall down dead: so it is with such as seek not comfort in God alone, as make not supplication to Him for Him; as return not to God who hath smitten them, nor seek the Lord of Hosts, *Isa.* 9. 13.

Verf. 9. What profit is there in my blood, &c? i.e. In my life, say some, *q. d.* To what purpose have I lived, since Religion is not yet settled? In my death (say others, and better) a violent death especially, and out of thy favour? Now all believers have ever abhorred such a kind of death, before they were reconciled to God, and had a true feeling of his grace.

Shall the dust praise thee, &c? See *Psal.* 6. 6. with the Note.

Verf. 10. Hear O Lord, and have mercy upon me When faith hath once said to God what it hath to say, it will wait for a good answer, relying on his mercy, and expecting relief from the Lord, as here *David* doth; looking in the mean whiles, through the anger of his corrections, to the sweetness of his loving countenance; as by a Rain-bow we see the beautifull image of the Suns light, in the midst of a dark and warrenish cloud.

Verf. 11. Thou hast turned from mee my mourning, &c. *Suscepisti luctum, & letitiam atulisti.* See the Note on *vers.* 5.

Verf. 12. To the end that my glory may sing praise to thee i.e. That my tongue, oyed from an heart enlarged, may exalt thee according to my bounden duty, and thine abundant desire. A good tongue that watcheth all opportunities to glorifie God, and edifie others, is certainly a mans great glory; but an evill tongue is his foul shame. *Basil* expoundeth glory by *τὸ πνεῦμα τοῦ ἁγίου* the spirit or soul. The *Chaldees Paraphrast*, *Laudabunt te honorabiles mundi*. The glorious ones of the World shall praise thee.

O Lord my God, I will give thanks unto thee for ever *Epiphonematica & pathetica conclusio*, *David* ex summis calamitatibus erepto familiaris. He concludeth as he began, ingaging his heart to everlasting thankfulness; and therein becoming a worthy pattern to all posterity.

PSAL. XXXI.

A Psalm of David made, say *Varabius* and others, at that time when *Saul* pursued *David* in the Wilderness of *Maon*, *1 Sam.* 23. 24. But by many circumstances and passages of this Psalm it appeareth more probable, that it was, as the former, composed when *Abisalom* was up, *2 Sam.* 15. 10. &c. See *vers.* 11, 12, 22. of this Psalm, with *2 Sam.* 17. 24, 27. & 19. 33. *Jos. ph. Antiq. lib. 7. cap. 9.*

Verf. 1. In thee O Lord do I put my trust *Hic Psalmus varia mixtus & magna affectionum diversitudine insignis est.* This Psalm is strangely mixt and made up of many and diverse passions and petitions; according to the change of times and estate. In the time of affliction he prayeth, in the time of consolation he praiseth the Lord; *Eccl.* 7. 15. In these three first verses is little said, but what had been before said, and is already opened.

Let me never be ashamed i.e. Repulsed, worsted, defeated.

Let my Righteousness And not according to mine own Righteousness, saith *Kimchi*, or according to thy faithfulness.

Verf. 2. Do not deliver me to mine enemies, deliver me This repetition of his petition is

no vain babbling, as *Mat.* 6. 9. but an effect and an evidence of greatest earnestness, as *Mat.* 26. 44.

For an house of defence Where the enemy can as little hurt mee, as when I was in the Hold, *1 Sam.* 22. 4.

Verf. 3. For thou art my Rock and my fortress Such places *David* had been forced to fly to; but still he trusted in God.

Lead me and guide mee *Duc me; & deduc me.* A Metaphor from Captaines and Generalls, who lead on their armies with greatest art and industry.

Verf. 4. Pull mee out of the net That noted mee, as the Hebrew hath it; *Nam Zm denotat rem notam omnibus*, saith *Kimchi*. *David* was not caught in it; but the enemies presumed he would be; so selling the hide before the beast was taken; as did likewise the proud *Spaniards*, when coming against *England* in eighty eight, they triumphed before the victory, and sang.

*Tu qua Romanas fuisse seminare leges,
Hispano discas subdere colla iugo.*

But blessed be God, the net brake, and mee escaped, *Psal.* 124. 7.

For thou art my strength As a tree is strongest at the root, and a branch or bough next the trunk or stock; and the further it groweth out from thence, the smaller and weaker it groweth too: So the nearer the Creature is to God, the stronger; and on the contrary.

Verf. 5. Into thine hand I commit my spirit So did our Saviour, so did *St. Stephen*, and diverse of the dying Martyrs with these very words, most apt and apposite surely for such a purpose. But what a wretch was that *Hubert* who dyed with these words in his mouth, I yeld my goods to the King, my body to the grave, and my soul to the Devil.

Thou hast redeemed And so hast best right unto mee.

O Lord God of truth I know whom I have trusted.

Verf. 6. I have hated them that regard lying vanities i.e. Idols, or ought else besides the living God, who giveth us all things richly to enjoy; *1 Tim.* 6. 17. See *Jon.* 2. 8. with the Note. *Vanitates vanitatum, Vanabiles* rendreth it, and telleth us, that some understand it of Astrology. *R.* *David* doth so in this Note of his upon the Text, *Astrologos & incantatores in fuga mea non confusis, sed in Domino & prophetis eius confisus sum*; I have not consulted Astrologers and Soothsayers in my trouble, but have trusted to the Lord and his Prophets.

Verf. 7. I will be glad and rejoice In the midst of trouble faith will find matter of joy; as extracting abundance of comfort in most desperate distresses from the precious promises, and former experiences.

Thou hast known my soul in adversity God knows our souls best, *Psal.* 1. 6. and wee know him best, in adversity. *Isa.* 63. 16. the Church thought she should know him, in the midst of all his auterities.

Verf. 8. Thou hast not put mee up, &c. i.e. Not given mee into their power. See *Psal.* 27. 12.

Thou hast set my feet in a large room So that I can freely and fearlessly go in and out. See *Psal.* 25. 15.

Verf. 9. Have mercy upon mee O Lord *Aniquum obtime*. Do now Lord, as thou hitherto hast done.

For I am in trouble Overwhelmed with the terrors of death, and ready to sink, *animus mihi pendet*, I know not what to do.

Mea visus confusus est *grief* *Computris facies mea; mihi oculus* *afflictus*, *visus facies* is grown a way, or worm-eaten.

Tea my soul, and my belly Belly may be taken for the whole body; which was pined away and inflected with pangs. *Passio* by *soul* understandeth the natural appetite after meat; and by *belly*, the digestion, which was decayed.

Verf. 10. For my life is spent with grief Which was much the dread of life, and soon snappeth it in under, *2 Cor.* 7. 10. See *Prov.* 27. 22, & 23; with the Note.

My strength is failed So that I stumble and stagger, *debui* *accidit* to remembrance *Because of mine iniquity* Or, *My misery*; for *debui* *accidit* to remembrance

here, the cause; *Quomodo etiam est Paulus cum Jacobo conciliandus*, saith he.

Verf. 1. *Blessed is he whose transgression is forgiven*]. The heavy burthen of whose trespasses is taken off, as the word importeth, and he is loosed, eased, and lightened. Sin is an intolerable burden, *Isa. 1. 3.* such as presseth down, *Heb. 12. 1.* a burden it is to God, *Am. 2. 13.* to Christ it was, when it made him sweat water and blood; to the Angels, when it brake their backs, and sunk them into Hell; to men, under whom the very earth groaneth, the Axeltree thereof is even ready to crack, &c. it could not bear *Cerab* and his company, it spewed out the *Canaanites*, &c. O then the heaped up happiness of a justified person disburdened of his transgressions! The word here rendered *transgression* signifieth *Treachery*, and wickedness with a witness. *Aben-Ezra* saith, *David* hereby intends his Sin with *Bathsheba*; and surely this Psalm, and the one and fiftieth may seem to have been made upon the same occasion, they are tuned so near together.

Whose sin is covered]. As excitements and ordure are covered, that they may not be an eye-fore, or annoyance to any. Sin is an odious thing, the Devils *diuill*, or *vomit*, the corruption of a dead soul, the filthiness of flesh and spirit. Get a cover for it therefore (*sc.* Christs righteousness, called a propitiation, or coverture, and raiment, *Rev. 3. 18.*) *Ut sic veletur, ne in iudicio reveletur*, that the shame of thy nakedness may not appear.

Verf. 2. *Blessed is the man unto whom the Lord imputeth not iniquity*]. Let no man think this triplication of the same thing needlesse or superfluous; fith the poor soul afflicted with sense of sin and fear of wrath, is not easily perswaded of pardons; but when faith would lay hold on the promise, Satan rappeth her on the fingers, as it were, and seeks to beat her off. Besides, by such an emphaticall repetition and heap of words to one purpose, the great grace of God in pardoning mens sin, is plainly and plentifully declared and celebrated; it being a mercy that no words, how wide soever, can sufficiently set forth. By the word *iniquity*, some understand original sin, that *peccatum peccanti*, as the Schooles call it, that *universumque* common cause and impure feminary of all actual disobediences. Neither this, nor any of the fruites of it, doth the Lord impute, reckon, count, or think to the pardoned sinner, *2 Cor. 5. 19.* *Cui non cogitat peccatum*, to some render it, To whom he thinketh no sin, that is, he repureth or imputeth it not for a sin he putteth it not into the reckoning, *Isa. 43. 25.* & *48. 9. 11.* the Bill or Bond is cancelled *Col. 2. 14.* and there remaineth no action. Christ is our surety, *Heb. 7. 22.* Now the surety and debtour are in law reputed as one person. Christ is made sin for us, that is, in our stead or place, that we might be made the righteousness of God in him, *2 Cor. 5. ult.*

And in whose spirit there is no guile]. *Sed sincere & sine dolo à suis peccatis respicit, & ad Dei misericordiam se recipit.* The justified are also sanctified, *1 Cor. 6. 11.* they hide not their sins as *Adam*, they neither excuse nor extenuate what evils they have done, but think and speak the worst of their sins, they lay load upon themselves, they hate Hypocrisie and detest dissimulation; it is a question whether they do more desire to be good, or abhorre to seem only to be so. *B. fil*, as he commendeth that sentence of *Plato*, that seeming sanctity is double iniquity; so hee justly condemneth that saying of *Empirides*; I had rather seem to be good, than be so indeed. That maxim of *Machiavel* is the same for cause, that vertue it self should not be sought after, but only the appearance, because the credit is an help, the use a cumber. The pardoned sinner is sanctified throughout, washed not only from his sin (the guilt and filth of it) but his swinish nature also (the love and liking of it) he hath no mind to return to his vomit, or wallowing in the mire. saith *R. Solomon* here; he saith not *Resipiscam & denuo peccabo, vel peccabo & resipiscam*, as *R. David* senseth it, I will repent, and then sin again; or sin again, and then repent. This he knoweth to be incomparable with faith unfeigned, and hope unfailable, *1 Tim. 1. 5. 1 Job. 3. 3.*

Verf. 3. *When I kept silence*]. i.e. Whilst I through guile of spirit (for this leaven of Hypocrisie is more or lesse in the best hearts, though it sway not there) concealed my sin, and kept the Devils counsel, contenting my self with his wiles and false plaisters. This old man-layer knoweth well, that as sin is the foulest sickness, so confession is the fittest remedy; and that there is no way to purge the sick soul,

soul, but upwards. He therefore holdeth the lips close, that the heart may not discharge its self. *David* by his perswasion, kept silence for a while, but that he found was to his ruine; and if he had held so, it might have been to his ruine. Men, in pain of conscience, will shirk for ease, rather than sue for pardon; as the Prodigall first joyed himself to a Citizen, then ate husks, &c. before he would resolve to return. Satan had first seduced *David*, and then gagged him, as it were, that he might keep silence. But then God took him, and set him, upon the rack, where he roared till he resolved to confesse. And the like befell *Bilney*, *Bainham*, *Whistle*, and many other of the Martyrs, who having first yeilded, could never be at rest within themselves till they had publicly confessed their fault, and retracted their subscriptions to those Popish Articles.

My bones waxed old]. i.e. My strength wasted and wore away, I was in a pitifull plight, *per febrem* for *san*, saith an expositor, by a fever, possibly, the fruit of his inward affliction. So bitter and burdensome is sin cloaked, and close kept.

Through my roaring all the day long]. Like a wild beast, belluinos potius quam humanos gemitus & querimonias fudit, I rather roared to the enfeebling of my body, than repented to the easing of my conscience. I cried out for pain, but prayed not for pardon. As a Lyon in a mare roareth, as a bird in a gin fluttereth, so it fareth with Hypocrites under Gods hand (and with better men too sometimes, and for a season) but especially in pangs of conscience, they bellow like bulls in a net, or swine, when a sticking; they beat the air with many brutish roarings and ragings, which avail them no more than if an Ox should break out of the slaughter-house after the deadly blow given him, the sting of conscience still remaineth.

Verf. 4. *For day and night thy hand was heavy upon mee*]. See what God can do when once he taketh a man so do. *Day and night* hee had sinned against God; therefore day and night he suffereth; and glad he may be that he so escapeth, and is not forced to undergo an eternity of extremity. Some think that this Psalm, and the sixth, were made much about a time; when *David* was newly recovered of some grievous fit of sickness. It may be meant only of his inward terrors, or chiefly at least, his body suffering by *Sympathy*, as having shared in his sin.

My moisture is turned into the droughts of Summer]. My naturall radical moisture, that oyl that maintaineth the lamp of life, is dried up and become like a lump of clay; the vigour also and verdure of my soul is quelled and consumed with the fire of thy fierce wrath. God will bring his best people to this, if they put him to it; that they shall find it to be the greatest folly in the World, to buy the sweetest sin at so dear a rate.

Selah]. I speak it feelingly, *O quantum tormentum, &c. O aridum & exhaustum Vates me praestitia, &c.* O my pitifull condition!

Verf. 5. *I acknowledged my sin unto thee*]. Though it were long first, yet thou broughtest mee to it. The soul is ready to hang her comforts on every hedge, to shift and shirk in every by-corner for comfort, rather than to repair to the right fountain. *Lo* should have escaped to the Mountaines at first, but he would needs to *Zoar*; which yet was soon too hot to hold him; *David* should have acknowledged his sin ere this time, he should speedily have cast up the poyson he had swallowed down, before it got to the vitalls; but he had no mind to it, till he had tasted of the whip, and then he agnized his sin unto the Lord, he put himself into the hands of justice, in hope of mercy. The properties or conditions of sound Confession are these, say the Schoolmen in this Tetrastich.

*Sit simplex, humilis confessio, pura, fidelis,
Aq; frequens, nuda & discreta, lubeus, verecunda,
Integra, secreta, & lacrymabilis, accelerata,
Fortis, & accusans, & se punire parata.*

And mine iniquity have I not hid]. In confession wee must shew the Lord the iniquity of our sin, the filthiness of our lewdness, the abomination of our provocations, *Rom. 7. 13.* Wee must bring out our sins (as they took the Vessells of the Sanctuary, *Exra. 8. 34.*) by number, and by weight; laying open how many transgressions are wrapped up in our sins, and their circumstances. See for this, *Levit. 16. 21.*

I said, I will confesse, &c. i.e. I resolved and purposed so to do; but as that could

could be done, *show forgaveſt, &c.* God ſear was in *David's* heart, before his confeſſion could be in his tongue. So, at another time, he did but conceive a purpoſe to build God an houſe, and God rewarded it with the building and eſtabliſhing of *David's* houſe, 2 Sam. 7.

And thou forgaveſt the iniquity of my ſin] The ſting and ſtain of it, the criminal and penall part of it, the worſt thing that was in it; not the fire only, but the filth that was in it; reſerving ſtill to thy ſelf a power of fatherly correſtions, and medicinal miſeries. But the iniquity of ſin is wiped off by the ſpunge of true confeſſion. *Homo agnoſcite, Deus ignoſcit.* Man no ſooner acknowledgeth the debt, but God croſſeth the Book. It is therefore good counſell that a Father giveth, *Fac conſiſtendo propitium, quem ſacendo non facis neſcium.* Confeſſe and find mercy: ſith by a ſenſeleſſe ſilence thou canſt not keep thy ſins from Gods knowledge of them. Let out that bad blood by opening a vein, that good health may enter.

Per miſericordiam, tollitur ira Dei.

Wot you what? (ſaid *Henry* the eighth to the *Duke of Suffolk* concerning *Stephen Gardiner* when he had confeſſed his Popery, for which he ſhould have been the morrow after ſent to the Tower) he hath confeſſed himſelf as guilty in this matter as his man, and hath with much ſorrow and penitendie ſeeked for my pardon. And you know what my nature and cuſtome hath been in ſuch caſes, evermore to pardon them that will not diſſemble, but confeſſe their fault, &c.

Selah] q. d. I ſpeak it joyfully, there being no ſuch matter of mirth in all the World, as the ſweet ſenſe of forgivenneſſe of ſin. *O ſingularem (inquit David hic) Dei erga homines peccata ſua agnoſcentes gratiam & benevolentiam!*

Verſ. 6. For this [ſhall every one that is godly pray unto thee] For this, that thou haſt ſo graciouſly done for mee, the godly ſhall gladly perform theſe two duties; the prayer of faith, and the obedience of faith. As I have been an example to them of ſin (which is now my grief) ſo I ſhall be to them of good, and that's my comfort. Where note firſt, That every godly man is a praying man, God hath no dumb children in his houſe. Secondly, That ſuch will be making uſe of Gods dealing with others for their own inſtruſtion and comfort, For this. Thirdly, That they will obſerve the fitteſt times to make their addreſſes to God; as Courtiers watch their *moſtiſſima ſandi Tempora*

In a time when thou maieſt be found] i. e. In a time of need, ſay ſome, *Pſal. 50. 15.* Or, in a time of favour (as the *Chaldees* here haſt it) *Iſa. 55. 6.* before the decree bring forth, *Zepl. 2. 2.* before the draw-bridge be taken up, the day of grace be expired, *Joh. 7. 24. & 8. 12. Heb. 6. 6. Luk. 13. 29.*

Surely in the floods of great waters] In the greateſt of outward troubles, or inward perplexities.

They ſhall not come nigh unto him] ſc. To prejudice his eternall ſalvation; freed he ſhall be, if not from the ſmarts, yet from the hurt of perſonall croſſes; and for publick calamities, he ſhall be delivered, if not from the common deſtruction; yet from the common diſtraction. Waſhed he may bee, as *Paul* was in the ſhipwrack, but not drowned with thoſe floods of great waters; be they never ſo great, they are bounded. Beſides, the godly man reſciſciſcit antequam ſuperveniant ſinitus miſeriarum; as *R. Obad.* here noteth, repenteth before thoſe floods come upon him, and ſo redeemeth his own ſon ows. For he ſaith thus,

Verſ. 7. Thou art my hiding place, &c.] And therefore I being a pardoned perſon, ſhall be in ſafety under thy wings, *Pſal. 91. per totum.*

Thou ſhalt preſerve mee from trouble] Either from it, or in it; that I be not hurt by it. The godly, after one trouble muſt prepare for another; after one deliverance expect another. A company cometh, as the ſaid.

Thou ſhalt compaſſe mee about with ſongs] i. e. Plentifully furniſh mee with matter of praife, ita ut laus *Peana canam.* And like as in a lottery, at every prize the trumpet foundeth; ſo at every deliverance I will ſing aloud to thy glory. *All my ſprings ſhall be in thee.*

Verſ. 8. I will inſtruct thee and teach thee, &c.] No diſgrace is it then for great men to be teachers of others. Here we have a Prince-preacher; ſuch as was alſo *Salomon*; *George Prince of Anhalt*; and others.

Vel peccatum
peccati. Utitur
duobus voca-
bulis ad aggra-
vandam pecca-
tum ſuum.
Kimchi.
As we ſay, ter-
ra pulveris, of
coram luti.

A. & Mon.
fol. 1177.

I will guide thee with mine eye] i. e. With my careful inſpection and over-ſight, I will ſee that thou profit in godlineſſe. The *Chaldees* haſt it, I will counſell thee, and ſet mine eye upon thee for good. Thus *Chriſt* counſelled *Peter* with his eye, *Luk. 22. 61.* Miniſters muſt watch over their people, and ſee that all go right. Hence they are called *Seers*, *Superintendents*, *Bishops*.

Verſ. 9. *Beesee not as the heaſe, or as the mule*] *David*, having according to the title *Maſchil* promiſed to teach, uſeth this preface to beſpeak attention: Be not uncomfelleable, irreclaimable; ſuch as *Baſil* complaineth of, *qui neq. quid ſe verum ſciunt, neq. ſuſcipiunt diſcere*, who neither knew, nor would bee taught what was true, and fit to be practiſed. Of the *Rhinoceros*, ſome write, that ſlain he may be caught he cannot be. Others, that he is animal animo imbecille, a moſt untameable creature; for if he be taken, he preſently dyeth of ſullenneſſe. Such ſpirits we meet with not a few, who yet would take it in foul ſcorn to bee reckoned heaſes, and Aſſes that have no underſtanding, neither will be taught any. To theſe the *Palmer* here ſaith, *Ne obſtupeſcite, & ebriomeſcite ad exhortationes Dei, &c.* Be not as heaſes or mules, leſt ye be led thorough a fools Paradife into a true priſon. See not as heaſes or mules, untameable, untractable, &c. The heaſe and mule are inſtanced, as well known amongst the Jews; and uſed to bee ridden on.

Which have no underſtanding] And yet the heaſe knoweth his owner, &c. Strange things are reported of *Bucephalus*, and *Julius Ceſars* great horſe. Of the Egyptian *Mamaluks*; horſes it is reported, that they were ſo docible, that at certain ſignes or ſpeeches of the rider, they would with their teeth reach him up from the ground a lance, an arrow, or ſuch like thing, and as if they had known the enemy, run upon him with open mouth, and laſh at him with their heeles; and had by nature and cuſtome learned not to be afraid of any thing.

Whoſe mouth muſt be held in with bit and bridle] Leſt they kick and bite thee. Such is the mad Worlds wages and uſage of the moſt faithfull Preachers. *B. Ridley* lamented it in his time, the great ones ſpurned privily againſt thoſe that went about moſt buſily and wholeſomely to cure their ſore backs. As for *Lutwidge*, *Levins*, *Bridford*, *Knox* (ſaith he) their tongues were ſo ſharp, they ripped in ſo deep to their galled backs, to let out the filthy matters that they could never abide them. Thus *He*, and much more concerning King *Edward* the ſixth his Courtiers. The words may be read thus, *whoſe mouth, except it be held with bit and bridle, they will not come nigh unto thee*, that is, thou wilt not be able to rule them. It is a good obſervation of a modern Divine. Not the unſuly colt only, but the horſe that is broken, hath a bit and bridle alſo: So even the godly need the bridle of the Law, *ne ſpiritus ſeſſorem excruciant*, leſt they caſt their rider.

Verſ. 10. *Many ſorrows ſhall bee to the Wicked*] This is *David's* Doctrin (his uſe followeth in the next verſe) Many pains, or great miſeries are for the Wicked, &c. And as *Luther* ſaith, Let him that can rightly diſtinguiſh betwixt Law and Goſpel, give thanks to God, and know himſelf to bee a good Divine; ſo ſay I, Let him that is firmly perſwaded of this truth here delivered, know himſelf to be a good proficient in *Chriſts* School; for it is the principle of all holy learning.

Verſ. 11. *Be glad in the Lord*] Joy is the juſt mans portion: A pardoned ſinner, as verſ. 2, 3, is here called upon (in an uſe of conſolation) to be as merry as mirth can make him; for what ſhould a ſuch an one as was ſay of a rich man, *Viſcount Liſle* in *Henry* the eighths time dyed for joy of an unexpected pardon: But what was that to Gods pardon of all ſins?

P S A L. XXXIII.

Verſ. 1. *Rejoyce in the Lord, O ye righteous*] That is, O ye upright in heart, as it followeth here, and as *Pſal. 32. 11.* For as there he ſtoped, ſo here he beginneth, calling upon the Saints to be cheerefull; and indeed there is hardly any duty more preſſed in the Old and New Teſtament, or leſs paſſiſed. To quicken them therefore to ſo neceſſary but much neglected a duty, this *Palmer* ſetmeth to be added to beſtirme them, purpoſely to excite us by many Arguments, to conſider our whole lives to the ſingling and ſetting forth of Gods worthy praifes. In which regard ſome ſay of his ſermon *Angeliſtes*, ſaith *John*, that is truly ſaid of *Angeliſtes* *Palmer*.

Ad Rom.
Epil. 10.

Tuk. 11.
529.

Ne morden
pocere tibi
Jun.

A. & Mon.
1616.

numquam Deus est Dominus, [saith Kimchi, taught in the Church only.]

Verf. 14. *From the place of his habitation he beholdeth* And this is a very great condescension, sith he humbleth himself to behold things in Heaven, *Psal. 113. 6.* to look out of himself upon the Saints and Angels; how much more upon the inhabitants of the earth?

Verf. 15. *He fashioneth their hearts alike* i. e. *Ones as well as anothers.* The Arabick hath it, *Formas figillatim* he fashioneth them severally one after another; and not all foules together, as the Origenists, and some Jew-doctors held.

He considereth all their works Their hearts are not hid from him (sith he made them, as is said before) much lesse their works. These God considereth, and therefore men had need consider them, and turn their feet to his Testimonies, *Psal. 119. 59.*

Verf. 16. *There is no King saved by the multitude of an host* Witness *Sennacherib, Xerxes, Bajazet.* Away then with Creature-confidence; it will be the ruine of all that rest in it; whether it be in men, or means that they trust. See *Psal. 62. 9, 10.* with the Notes.

A mighty man Or, *A Giant, Goliath* for instance. As the most skilfull swimmers are often drowned; So here.

Verf. 17. *An Horse is a vain thing* And yet a warlike creature, full of terror (See the Note on *Psal. 32. 9.*) and so swift in service, that the *Persians* dedicated him to the Sun. See *Job 41. 20. Prov. 21. 31.* With the Notes.

Verf. 18. *Behold the eye of the Lord is on them that fear him* Hee looketh upon such with singular delight; not without sweet intimations of his singular kindnesse, and care of their good.

Upon them that hope in his mercy Here we have a description of that true Church which God will never forsake; *sc.* It is a company of such as truly serve God, and boast not of their merits; but possessing their foules in hope and silence, wait for his mercy.

Verf. 19. *To deliver their soul* Freedom from troubles. He promiseth not; but deliverance in due time he assureth them; and support in the mean while, to keep them alive in famine.

Verf. 20. *Our soul waiteth for the Lord* i. e. Patiently tarrith the Lords leisure. We can both wait and want for a need.

Verf. 21. *Our hearts shall rejoice in him* We shall be sure of an happy issue and event; but yet so as that we pray for it, as in the next words.

Verf. 22. *Let thy mercy O Lord be upon us, according as we hope in thee* Not that we would have no more mercy than we have trust; but we would shew that our trust is bottomed upon thy promises, and that we humbly expect the full accomplishment of the same, in due time.

PSAL. XXXIV.

Verf. 1. *A Psalm of David* An Alphabetical Psalm, which *David* (newly delivered from the Philistines, who had taken him prisoner, and presented him to their King as a speciall prize) composed with singular art; as fit to be committed to memory by all godly people, who may here meet with many excellent lessons, and cordiall comforts.

When he changed his behaviour Heb. *gustum, hoc est gestum.* This he did (being put to his shifts) but not without sin, for he was *splendide mendax* (as *Horace* saith of *Hypermetra*) at the best; neither can this dissimulation or *officious* lye of his be excused; as some have by distinctions indeavoured it, but in vain.

Before Abimelech Or, *Achish*, King of *Gath*, 1 *Sam. 21.* for he was *binominus*, saith *Aben-Ezra*; or else *Abimelech*, that is, *Father-King* was his title of honour. As *Augustus* would be stiled *Pater Patria*, the Father of his Country. *R. Salomon* saith that *Abimelech* was a common name to all the Philistin-Kings, as *Pharaoh* to the Egyptian.

Who cast him out For a mad man, 1 *Sam. 21. 15.* wherein there was a sweet providence of God, who can order our disorders to his own glory, and our good; like as an Artificer with a crooked tool can make straight work; or as an Apothecary of

of a poysonfull Viper can make a wholesome triacle.

And he departed Into some parts of *Judea*, where he might repent of his sin first (as *Peter* did when got into a corner) and then compile this Psalm of thanksgiving to God, who had so graciously delivered him out of that hard and fiazardous condition, not only above, but against his desert.

Verf. 1. *I will bless the Lord at all times* As not satisfied with any thing I can do herein, at any time. The Saints have large hearts; and could betwixt the Lord a great deal more service than they are able to perform. A certain Martyr said at the stake, I am forry that I am going to a place, where I shall be ever receiving wages, and do no more work.

His praise shall continually be in my mouth For this remarkable mercy especially, which I will still be telling of, and speaking good of Gods name to as many as I can possibly extend unto. This thankfull man was worth his weight in the gold of *Ophir*.

Verf. 2. *My soul shall make her boast in the Lord* This holy gloriation is a Christians duty not to be neglected. The Church in the *Canticles* is much in it; and so is *St. Paul*. It sheweth an heart full of joyes unpeakable, and full of glory, 1 *Pet. 1. 8.* And besides, God is thereby greatly glorified, *Jer. 9. 23. 24.*

The humble shall hear thereof, and be glad Not for my sake only, but their own; as conceiving good hope of like deliverance. But then they must be as I am, not only humbled, but humble; low, but lowly.

Verf. 3. *O magnify the Lord with mee* As not sufficient to do so great a work himself, he calleth in the help of others. We read of a Monster rather than a man, who lying on his death bed, not only himself (swore as fast and as furiously as hee could, but desperately desired the standers by to help him with oaths, and to swear for him. I knew the man, saith mine Author. And should not wee much more call upon others to joyn their forces with ours in magnifying the Lord? Birds, when they come to a full heap of corn, will chirp and call in for their fellows. Charity is no churl; goodnesse is diffusive.

And let us exalt his name together And so begin Heaven afore-hand. *Aben-Ezra* glosseth thus, *Quasi dicet. Nos omnes simul ad laudandum Deum sumus imbecilles;* we are all too weak for this work, though we should all do our utmost at it.

Verf. 4. *I sought the Lord* Even when I was in the enemies hands, and playing my pranks as a mad man amongst them; I prayed secretly and inwardly, I sent up some ejaculations (as *Nehem. 2. 4.*) and was heard, though unworthy.

And delivered mee out of all my fears Which were not a few, 1 *Sam. 21. 13.* besides his inward terrors upon his unwarrantable practices, to save his life. Sense fights fore against faith, when it is upon its own dunghill (in a sensible danger I mean) to the great disturbance of the conscience afterwards. *George Marsh* (afterwards a Martyr in Queen *Maryes* dayes) being examined before the Earl of *Derby*, kept himself close in the Sacrament of the Altar, as they called it. But afterwards, thus he writeth to a friend; I departed much more troubled in my spirit than before, because I had not with more boldnesse confessed Christ, but in such sort as mine adversaries thereby thought they should prevail against mee; whereat I was much grieved; for hitherto I went about as much as in mee lay, to rid my self out of their hands; if by any means without open denying of Christ and his word, that could be done, &c. Thus He; but no rest he had in his mind, till hee had better declared himself, though to the losse of his life. A man had better offend all the World, than his own conscience. *David*, not without much ado, recovered his peace, for which he here heartily blesteth God.

Verf. 5. *They looked unto him, and were lightened* They, that is, my servants and fellow-souldiers who accompanied mee first to *Nob*, 1 *Sam. 21. 2, 4. Mar. 12. 3, 4.* and afterwards to *Gath* (as it is probable) these being in the same danger, looked likewise unto God by faith, hope, and prayer; and were lightened; that is, comforted, cheered, directed, yea delivered together with *David*. Or, *They flowed together, viz.* to God, as Rivers roll to the Sea, or malefactors run to the sanctuary, *Isa. 2. 2. & 60. 5.*

And their faces were not ashamed i. e. They were not repulled, disappointed, made to hide their heads, as *Rev. 6. 15, 16.*

◊◊◊◊

Verf.

Unum pariter
ac aliud. Kim-
chi.

Persians.

Bolton. Af-
fice-form.

Semper in Ec-
clesia his Pal-
mus piis fuit
commendatiss-
simus. Moller.

Lib. 3. Od. 11.

Aff. & Moni-
fol. 1419.

Verf. 6. *This poor man cried*] Meaning himself, to whom it seemeth he pointed the finger, or laid his hand on his heart, when he said, *This poor man, Hic vilis, et quivim Pastor*, saith *Theodor.*; this mean Shepherd not long since; but rather, *This miserable sinner*, who whilome rashly ran such an hazard, and so unworthily deposed himself in the presence of King *Achish*; this poor Soul, I say, *cried*, but silently and secretly, as *Moses* did at the red Sea, as *Nehemiah* did in the presence of the King of *Persia*.

And the Lord] Who might better be called the poor mans King, than was *James 4.* King of *Scotland*.

Heard him, and delivered him out of all his troubles] And the like he will do for all that in like case, being poor in spirit, make their humble addressees unto him. It is good to communicate unto others our experiences. See the like done, *Psal. 116. 6. Rom. 8. 2. 1 Tim. 1. 15.*

Verf. 7. *The Angel of the Lord encampeth round about, &c.*] Not one Guardian-Angel only (as some have hence conceived) nor *Michael* the Arch-Angel only, that Angel of the Covenant, *Jesus Christ*, as *Augustine* expoundeth this Text, but an Host of created Angels, those ministering Spirits, sent forth to minister for them who shall be heirs of Salvation, *Heb. 1. 14.* For although *Christ* the Captain of our Salvation needeth not their help, for the safe-guard of his people; yet for our comfort he maketh use of the holy Angels, who meet us still, as they did *Jacob* at *Ma-hanaim* (where they made a lane for him, as the *Guard* doth for their Prince, as the word importeth) *Gen. 32. 1.* they minister many blessings to us, though invisibly; stand at our right hands, *Luke 1. 11.* as ready to relieve us, as the Devils are to mischief us, *Zech. 3. 1.* yea they pitch Camp round about us, as here (Oh the dignity and safety of a Saint in this respect!) fight in barrel-array against our enemies, *Dan. 10. 20.* (the Heathens speak much of their *Cætor* and *Pollux* fighting for them; and *Hesiod* telleth of thirty thousand demy-gods that were φύλακες μέγαντων ἀνθρώπων Keepers of Mankind) and convey them at death, as they did *Lazarus*, through the enemies Country, the air, into *Abrahams* bosome, *Luke 16.*

Verf. 8. *O taste and see, &c.*] *Viz.* with the mouth of your minde, and with the eyes of your faith perceive, and experiment the goodness of God in chusing, and using such Instruments as the Angels, and otherwise, in the manifold expressions of his love to us; wherein if we take not comfort, the fault is merely in our selves; we being like him who hath pleasant and nourishing meat, but will not make use of it. The Saints taste how good the Lord is, and thence long after him. *Optima demonstratio est a sensibus*; as he that feels Fire hot, or as he that tasteth Honey sweet, yee need not use arguments to perswade him to believe it: So here, let a man but once taste that the Lord is good, and he will thenceforth, as a new born Babe, desire the sincere Milk of the Word, *1 Pet. 2. 2, 3.* neither will he take any more content in the Worlds tasteless fooleries, than in the white of an Egge, or a dry chip. *Gustato spiritu desipit omnis caro*, saith *Gerson*, All flesh is fawourless to him that hath tasted of the Spirit. *Paul*, after his Rapture, looked with scorn and pity on all the Worlds glittering Poverty. His mouth doth not water after homely provisions, who hath lately tasted of delicate sustenance. O let us get Spiritual senses, habitually exercised to discern good and evil, *Heb. 5. ult.* It is the Spirit that quickneth, the flesh profiteth nothing, saith our Saviour to the Jews, *q. d.* yee accept not my words, because yee have not the Spirit, yee have but flesh, that is, a common knowledge, no found taste; and therefore it is that my words relish not with you.

Blessed is the man, &c.] See *Psal. 2. 12.* with the Notes.

Verf. 9. *O fear the Lord ye his Saints*] Yee that having tasted of Gods sweetness, are separated from the World, with its lusts, and can live with a little; Fear the Lord, and then you shall not need to fear want of any thing; for he is All-sufficient to those who are altogether his, and with-draw not from him by mistrust, or misdoing.

For there is no want to them that fear him] *Habent omnia, qui habent habentem omnia.* *David*, when captive among the Philistines, wanted not. *Paul* had nothing, and yet possessed all things. Contrarily, the wicked, in the fulness of his sufficiency is in straight, *Job 20. 22.*

Verf. 10.

Verf. 10. *The young Lions do lack and suffer hunger*] And yet they will have it, if it be to be had: *Hæc est sceleratorum imago*, saith *Beza*. Lion-like wicked oppressors, rich Cormorants (as the Septuagint render it) who live on the spoil of poor people, and are never satisfied, do yet perish with famine (as *Eliphaz* saith of the old Lion, *Job 4. 11.*) and come off to great poverty; so that they pine away, and miserably perish.

But they that seek the Lord] That, content with his blessing alone, seek not their nourishment any other way but from his hand, and will rather lye in the dust, than rise by evil Principles; these have an *auaricie*, a self-sufficiency, such as god-liness is never without *1 Tim. 6. 6.* Some Rabbins say, that the servants of *Achish* had almost famished *David* (under pretence haply of reducing him to his right mind) but God sustained him by Miracle, as he did *Elias*, *1 King. 17.*

Shall not want any good thing] Want they may, this or that, which they may think would be good for them: but God knoweth it to be otherwise; or else they should be sure of it. Of good nothing followeth of it felt but good, but it by accident any evil followeth, yet it is turned into good to such as seek the Lord in sincerity.

Verf. 11. *Come ye children, hearken unto me*] Yee that are little, and low in your own eyes, as seeing your want of holy Learning.

I will teach you the fear of the Lord] That best Trade, whereby you shall be sure to be kept from want; for by humility and the fear of the Lord are riches, and honour, and life, *Prov. 22. 4.* He then who shall teach this fear should be honoured, and respected as a Father. The Jews at this day account a mans Master, or Tutor worthy of more respect than his Father: for he hath given him only his being, the other his well-being.

Verf. 12. *What man is he that despiseth life*] This is *Dauids* Doctrine; and to draw company about him, he proclaimeth and promisseth that which he well knew every man coveteth, happy life, many days, and a comfortable enjoyment of all. Now, who is it that would have these, saith he? *Anstine* bringeth in all sorts, saying, *Ego & ego*, I would, and I would. But as all men desire health, but few take a right course to get it, and keep it; so all would be happy, but few hearken to this wholesome counsel, for the compassing of true happiness.

Verf. 13. *Keep thy tongue from evil, &c.*] This is an hard saying, think the most; who will therefore rather venture it than yeeld to be fortified up. The Tongue is an unruly member, and can hardly be hampered. But who would not temper his tongue, and bind it to the good abstinence, for true blessedness? Who would not rather bite it off, and spit it out (as that ancient Martyr did his, into the face of the Tyrant, who solicited him to deny *Christ*) than mis of Heaven? *Ficinus* after his Tracts *De sanitato tuenda*, of keeping good health; and another, of recovering health; and a third, of prolonging life; because all will not do, wisely addeth a fourth; Of laying hold on eternal life; which cannot be done, but by mortifying this earthly member, a loose and lewd tongue. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, saith the Judge himself, *Mat. 12. 37.* Compare *Gen. 49. 21.* with *Demi. 23. 23.* and it will appear that good words ingratiate with God and Men.

Verf. 14. *Depart from evil, and do good*] For negative goodness helpeth not. A man must to abstain from evil, as that he do good, or he doth nothing. It is said of *Isaacus*, that the hatred of the *Priscillian* Heretic was the best that could be said of him; this was but a slender commendation.

Seek peace and pursue it] As Hunters do the prey. If it fly from thee, make after it; it will pay thee for thy pains. It is said of *Frederick* the Third, Emperour, that by putting up many injuries, he reigned quietly fifty and three years; and five months. He had need be patient that would be at peace. *Pe habens quietum tempus, perde aliquid*, was a Proverb at *Carthage*; not unlike that of ours. Do any thing for a quiet life. *Concedamus de jure ut carcamus lite.* And if, in this pursuit of peace, thou meet with many rubs and remoraes, yet be not discouraged, considering what follows in the two next verses.

Verf. 15. *The eyes of the Lord are upon the righteous*] He seeth and weigheth the wrongs they sustain for peace sake, and they shall be no losers thereby; provided that

Sicut hostes
sunt in circuitu,
Kimchi.

D. 4. dom.

ΑΥΙΟΙ
ἀγαπῶντες
αὐτόν.

Dane m
rabefant.
Beza.

Aben-Ezra
Loc.

Leo Modern

Val. Max.
Christian. 30
Augustin.

that their pursuit of peace proceed from the filiall fear of God, which *David* here professeth to teach, *Verf. 11.* Gods eyes are intent, his ears attent to these righteous ones. *Palam, clam* (as *Aben-Ezra* here) openly, secretly, he will right them and recompense them. Should not God see, as well as hear (saith another) his children should want many things. Wee apprehend not all our own wants, and so cannot pray for relief of all. Hee (of his own accord without any monitor) is wont to aid us.

And his ears are open to their cry] Heb. *Are to their cry.* Or, (as *St. Peter* hath it) *His ears are into their prayers*; to shew, that though their prayers are so faint and feeble that they cannot enter into the ears of the Lord of Hosts, yet that he will bow down and incline his ears unto, nay into their prayers, their *breathings*, *Lam. 3. 56.*

Verf. 16. The face of the Lord is against them that do evil] Let not such dream of a long and happy life, as *Verf. 12.* This they are apt to do, but shall be carried from a foolcs Paradise to a true prison. For that people may not imagin God to be *μωρόφελους*, and so made up of mercy, as to forget his judgements, the Wicked are here assured, that the face of the Lord is against them, that he beholdeth them from Heaven with a terrible countenance, that he is grievously angry with them, and will surely and severely punish them; and theirs after them.

To cut off the remembrance of them from the earth] And so to crosse them in the thing that they most coveted, viz. to renew themselves amongst men. God writeth them in the earth (in opposition to those, whose names are written in Heaven, *Luk. 10.*) because they forsook the Lord the fountain of living waters, *Jer. 17. 13.*

Verf. 17. The Righteous cry, &c.] This is often inculcated for our better assurance, because we are apt to doubt, it delayed. See *vers. 6.*

Verf. 18. The Lord is high unto them, &c.] More high than the bark is to the Tree, for he is with them, and in them continually; pouring the oyl of his grace into these broken vessels, *quorum corda peccata eorum non amplius retinent, sed, ut vas fractum, effundunt*, saith *Aben-Ezra* here, whose hearts retain not their sins any longer, but poure them out as water before the Lord.

And saveth [such as bee of a contrite spirit] Such as are ground to powder, as it were, with sense of sin, and fear of wrath; yet not without good hope of mercy. These God delivereth out of their dangers; and in fine bringeth them to eternall blessedness.

Verf. 19. Many are the troubles, &c.] *Dei sunt nuntii*; these are Gods messengers, saith *Kimchi*; and they seldom come single. See *Jam. 1. 2.* with the Note. Sent they are also to the Wicked, *Psal. 32. 10.* but on another errand, and for another end. The Righteous *per angustia ad angustum, per spinas ad rosas, per mortem ad quietem, per procellas ad portum, per crucem ad celum contendunt*, through many tribulations they enter into Gods Kingdome. Not so the Wicked; their crosses are but a typical Hell.

But the Lord delivereth him out of them all] No Country hath more venomous Creatures, none more Antidotes than Egypt; so godliness hath many troubles; and as many helps against trouble.

Verf. 20. He keepeth all his bones] Which are very many. Perhaps (saith *Aben-Ezra* here) *David* had been scourged by the Philistines, but his bones were not broken; nor were our Saviours, *Job. 19. 36.*

Verf. 21. Evil shall lay the Wicked] For lack of such deliverance, as *vers. 19.* *malum jugulat an thorem mali.* Their malice shall prove their mischief. The Arabick hath it (but not right) *mors impii pessima.* *Aben-Ezra* better senseth it thus, *One affliction killeth the Wicked*, when out of many, God delivereth the Righteous.

Verf. 22. The Lord redeemeth the soules of his servants] Though to themselves and others they may seem helpeless and hopelesse, yet they shall not perish in their sins, and for their sins, as do the Wicked.

PSAL. XXXV.

Verf. 1. Plead my cause, O Lord] We may safely pray the same, when oppressed with calumnies, and false accusations; as now *David* was by *Sauls* Sycophants,

phants, or (as others think) when he was in great heaviness, and even heart-sick; after that *Amnon* had defiled *Tamar*, and *Abolom* had slain *Amnon*; his disaffected subjects, such as *Shimei*, insulted over him; and said, it was just upon him for the matter of *Uriah*, and other miscarriages; which they wrongfully charged him with. See a promise in this case, *Isa. 49. 21.*

Fight against them, &c.] Or, *devoure them that devoure mee*, for in *Niphal* only it signifieth to fight.

Verf. 2. Take hold of [shield and buckler] *Jehovah* is a man of war, *Exod. 15. 5.* and so he is here stirred up to harness himself: Not that he needeth weapons defensive, as here, or offensive, as *vers. 3.* for he can destroy his enemies, *solo nutu ac flatu*, with a nod, or a blast: But this is spoken after the manner of men, and for our better apprehension of Gods readiness to relieve his distressed ones.

Verf. 3. Draw out also the spear viz. That thy contending and appearing for mee, may appear to be sufficient and glorious.

And stop the way] Heb. *And stop, viz. the doores*, as *Gen. 19. 6, 10.* & *2 King. 6. 32.* lest the malecontents come in and kill mee. Or, *shut mee up* from my persecutors, that they find mee not; like as afterwards, God hid *Jeremy* and *Baruch*, when sought for to the slaughter.

Say unto my soul I am thy salvation] *Facito ut hec anima te sibi testem audiat, &c.* Inwardly persuade my heart to firm affiance in thee, amidst all mine afflictions.

Verf. 4. Let them be confounded and put to [shame] Here *David* beginneth his imprecations; which yet *non maledicens dixit sed vaticinantis more pradixit*, saith *Theodoret*, he doth not utter as cursing, but as prophesying rather. If we shall at any time take upon us thus to imprecate (as we may in some cases) we must see to it, first that our cause be good. Secondly, that we do it not out of private revenge; but merely for the glory of God. Thirdly, *ut ne viculum quidem nobis praevenit Dei, non carnis, spiritus effundamus*, that we utter not a syllable this way, but by the guidance of Gods good Spirit.

Verf. 5. Let them be as chaffe] *Falti sint à corde suo fugitivi*, Let them fly before their own consciences, restless and uncertain whither to turn themselves.

And let the Angel of the Lord chase them] It may be understood both of the evil Angels, and of the good; ready at Gods command to do execution upon his enemies. Chaffe driven before the wind may rest against a wall; but where shall they rest who are chased by an Angel? where shall the ungodly and the finner appear, *1 Pet. 4. 18*? Surely no where.

Verf. 6. Let their way be dark and slippery] Heb. *Darkness and slipperiness.* If a man have neither light, nor firm footing, and a fierce enemy at his heels, what shift can he make for himself? The word rendred *slippery* is of a double form (like that *libbi sechachbar*, my heart panteth or beareth about, throbbeth, *Psal. 38. 10.*) to increase the signification. The soul of a wicked man is as in a sling, *1 Sam. 25. 29.* violently tossed about.

Verf. 7. For without cause have they hid for mee, &c.] The Wicked are so acted and agitated by the Devill their task-master, that though they have no cause to work mischief to the Saints, yet they must do it; the old enmity, *Gen. 3.* still worketh: But this rendreth their destruction *citiorum & celeriorum*, more sure and more swift.

Verf. 8. Let destruction come upon him as an avers] i. e. Upon the whole rabble of them, as if they were all but one man. Or, else he striketh at some chieftain amongst them. Let his destruction be as sudden as signal.

Verf. 9. And my soul shall be joyfull in the Lord] This was that he aimed at in his foregoing imprecations, viz. the glory and praise of God, and not his own reaking his teen upon his enemies.

Verf. 10. All my bones shall say Lord, who is like unto thee?] Not my soul only, but my body also shall joy in this joyfull acclamation; yea my bones shall say, &c. that is, whatsoever strength and vigour is in mee, it shall be spent in celebrating thy praises. Or, although I have nothing left mee but skin and bones, so poor am I grown, yet I will not be wanting to the work.

Verf. 11. False witnesses did rise up] So they did afterward against the Lord Christ

Altered Chronol. A.G. & Mon. Christ, and sundry of his faithfull servants, as St. Paul, Athanasius, Eusebius Bishop of Antioch, (falsely accused of Adultery, and deposed, about the end of Constantine the great's reign) Crammer charged with Adultery, herely and treason; Philpot with paricide; Latimer with sedition; whereof he was so innocent, that he feared not to say in a Sermon before the King, as for sedition, for ought that I know, methinks I should not need Christ, if I may so say.

They laid to my charge things that I knew not Such as whereof I was not only innocent, but ignorant also. The Hebrew is, *They asked mee*, and so would have, by cunningly contrived questions, made mee mine own accuser.

Verf. 12. *They rewarded mee evill for good* To render good for evill is divine, good for good is humane, evill for evill is brutish; but evill for good is devilish. *To the spoiling of my soul* i.e. To the depriving mee of that life which I have so often hazarded, to save theirs. Or, this their devilish dealing with mee, erat mihi quasi mors amarum, was as bitter as death to mee.

Verf. 13. *But as for mee, when they were sick* i.e. Any way afflicted, when they ayed any thing.

My cloathing was sackcloth I put my self in mourners habit; *Incedebam asinus*, to testifie my good affection toward them.

I humbled my soul with fasting In die designato, in a solemn day set apart for the purposes; as the 2 with a pathach sheweth. *Jejunium est humilitas mentis, miserationis expressio, charitatis illecebra, allevamentum infirmitatis, alimentum salutis*, saith Ambrose, Fasting is the affliction of the soul, the cost of compassion, &c.

And my prayer returned into mine own bosom i.e. Though they had no benefit by it, yet my self had; for no faithfull prayer is ineffectual; like Jonathans bow, it never returneth empty. I received the fruit of my prayers for them upon my bosome.

Verf. 14. *I behaved my self as though he had been, &c.* My Brother a thousand times. This was much to do to an enemy; but possibly all this might be before they fell out.

I bowed down heavily, as one that mourneth, &c. The Mother is usually most dearly beloved, and not without cause; as having been ante partum onerosa, in partu dolorosa, post partum laboriosa. Or, as a suckling cryeth in the losse of his Nurse.

Verf. 15. *But in mine adversity* Heb. In my halting; when through weaknesse I could not but halt before my best friends, as we say.

Ye the abjects gathered themselves together Claudii congregati sunt, & secundum claudicationem meam claudicabant, ut me deriderent. So the Syriack senseth it. They halted as I did, by way of derision; but they should have known, first, that mocking is catching, as we say; Truly confesseth, that while he laughed at one Hircus a very ridiculous man, he became as bad almost himself. Secondly, I that such cruell mockings, are grievous sins, and such as God severely punisheth. Some render it the Smiters, that is, the tongue-smiters; as Jer. 18. 18. Others, the smitten, that is, the abjects, the vile persons, the basest can mock; as did Tobiah the Servant, Neh. 2. 19. and those Pests, Psal. 1. 1.

And I knew it not Or, Such as I knew not, took no notice of, they were so base, See the like, Job 30. 8.

They did tear mee sc. With their tongues, as dogs tosse and tear carrion with their teeth, Scindunt illud quod reparare nequeunt, non per penitentiam, saith Kimchi. They tear that which they cannot make good again, no not by repentance, viz. my good name. Or, they rent, sc. their garments, as if they had been very sorry for mee, as Gen. 37. 34. Job 2. 12. This they did, as Austin speaketh, simulatione miserie, non compassionis misericordie, out of deep dissimulation.

Verf. 16. *With Hypocritical mockers in feasts* Cum sannionibus placenta velleb; with hypocritical mockers for a cake, or dainties; there is an elegancy in the original (which sheweth it to be proverbiall) and cannot be englished. R. Solomon telleth us here, that they who delighted in flatteries, gave their flatterers cakes baked with honey, to make them the more to flatter them. Solomon telleth of some that will transgresse for a peece of bread, Prov. 28. 21. So those parasiticall Prophets, Ezek. 13. 19. Or, I am made their table-talk, as Hef. 7. 8. scornfully deriding mee at their feasts, and in their cups.

Verf.

Verf. 17. *Lord how long wilt thou look on* i.e. carry thy self as a Spectator of my miseries, and a tolerator of mine enemies, those architects of mine afflictions.

Rescue my soul from their destructions i.e. Their snares and ambushes, whereby they seek to destroy me.

My darling from the Lions See the Note on Psal. 22. 20.

Verf. 18. *I will give thee thanks in the great Congregation* For examples sake to others; for Magnates magnetes. Acts 18. 8, when Crispus the chief Ruler of the Synagogue beleaved, many of the Corinthians beleaved also. Great men are the Looking-glasses of the Country, according to which most men dress themselves: many eyes are upon them; they had need therefore to be exact, for they are sure to be exemplary.

Verf. 19. *Neither let them wink with the eye* Which is the gesture of a malicious Scoffer, Prov. 6. 13. & 10. 10.

Verf. 20. *For they speak not peace* Which yet God doth to his people, Psa. 85. 9. and that is their comfort; I am for peace, saith David elsewhere, but when I speak of it, they are for war, Psal. 120. 7.

Against the quiet of the Land i.e. Against my self, and such as I am, who study to be quiet, and to do our own business; 1 Thel. 4. 11. affecting rather quietness from the World, than acquaintance with it.

Verf. 21. *They opened their mouth* As if the very banks of blasphemy had been broken down.

Our eye hath seen Eye for eyes, unless we would say that all the wicked are so conjoined, that they may seem to have but one Eye; Heart, Head, &c. and then they say as Hannibal did, when he saw a ditch full of mans blood, O formosum spectaculum! O gallant fight! O rem regiam, as Valesius said, when he had slain three hundred Protestants.

Verf. 22. *This thou hast seen, O Lord* This answereth to that before, verf. 21. Our eye hath seen it, as Aben-Ezra observeth. So doth

Keep not silence To that, they opened their mouth wide against me. Ibid.

Verf. 23. *Stir up thy self, and awake* This is the same in effect with the beginning of the Psalm; to shew his ardour and intention of affection.

Verf. 24. *According to thy righteousness* i.e. for the honour of thy Justice, wherein thou art likely to suffer.

And let them not rejoice over me For I quarter Armes, as I may so say, with thee, Lord; and my disgrace will reflect upon thee.

Verf. 25. *Ab, so would we have it* Heb. Ab, ah, our soul; that is, our desire: we are vati compotes.

We have swallowed him up As Swine do swill, or ravenous beasts their prey.

Verf. 26. *Let them be ashamed, &c.* They shall so: and this prayer against the Churches enemies shall still speak effectually.

Verf. 27. *Let them shout for joy, &c.* He concludeth with hearty prayer for the Church, as he doth in divers other Psalms.

That favour my righteous cause Though perhaps they dare do no more than inwardly favour it, and by their prayers to God promote it.

Let them say continually, &c. Let them have continual cause to praise God for this sweet property, that he delighteth in his peoples prosperity, and afflicteth them not from his heart, nor grieveth the Children of men, but for their greatest good, Lam. 3. 35.

Verf. 28. *And my tongue, &c.* I do solemnly promise that thy praises shall never dye on my hand, &c.

PSAL. XXXVI.

A Psalm of David the Servant of the Lord See Psal. 18. title. Then itee had well-nigh finished his Ruledom, here he is about to begin it, and therefore assumeth this title. *Servus est nomen officii*, Servant is a name of Office or Duty. *Tor-silian* saith of Augustus (we may better of David) *Gratus ei fuit nomen pietatis*, quodam

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quam potest assis, he took more pleasure in names of duty than of dignity; so those heavenly Courtiers rejoyce rather to be stiled *Angels*, than is, Messengers, and *Mis- nistring Spirits*, than *Thrones*, *Principalities*, *Powers*, &c.

Verl. 1. *The transgression of the wicked [saith within my heart]* Some say tis *libbi* for *libbo*, for *Uau*, and render it *within* (or in the midst of) *his own heart*; and so make it the same in sense with *Psalm*, 14. 1. but these make too bold with the text, *David*, that zealous Servant of God, was fully perswaded of, and deeply affected with, the profligate wickedness of some graceless persons (such as were *Saul*, and his bloud-sucking Sycophants) that they were stark Atheists, and had not the least spark of common goodness left in them; that they had neither the fear of God, nor shame of the World to reign them in from any outrage. This is mine opinion of them, saith *David*, I am strongly so conceited, and I will give you my grounds. *I speak as to wise men: judge ye what I say.*

Verl. 2. *For he flattereth himself in his own eyes* [This is the first proof of the fore-going charge, and the fountain of all the following exorbitancies. See the like, 2 *Tim.* 3. 2. there self-love brings all out of order: here self-flattery. *Sibi palpum obrundis*, he stroketh himself on the head, and saith, I shall have peace, though I walk in the stubbornness of mine heart, to adde drunkenness to thirst; and rebellion to sin, *Dens* 29. 19. Thus he sootheth and smootheneth up himself, neither shall any one perswade him but that his penny is as good silver as the best of them all. Thus he calleth evil good, and good evil; and proudly bolstering of himself in his sinful practices, he maketh a bridge of his own shadow, and so falleth into the ditch of destruction.

Until his iniquity be found to be hateful [Till God by his Judgements *unscuse* him, and men out of utter hatred of his execrable practices, tell him his own to his teeth. Thus *Stephen Gardiner* being charged of cruelty by *Mr. Bradford*, answered in open Court, I for my part have been challenged for being too gentle of tentimes, which thing *Bonner* confirmed, and so did almost all the audience, that he had ever been too mild and moderate. But *Doctor Taylour* told him another tale, when he said to him, How dare you for shame look me or any Christian man in the face, seeing you have forsaken the truth, denied our Saviour Christ, done contrary to your Oath? &c. So *Bonner*, They report me, said he, to the Lord Mayor, to seek bloud, and call me *Bloudy Bonner*; whereas God knows I never fought any mans bloud in all my life. To whom *Mr. Smith* the Martyr answered, Why my Lord, do you put on this fair visor before my Lord Mayor, to make him believe that you seek not my bloud, to cloak your Murthers through my stoutness, as you call it? Have you not had my brother *Tompkins* before you, whose hand when you had burnt most cruelly, you burnt his whole body: and not only of him, but of a great many of Christs Members, &c? So upon the Martyrdom of *Master Philpot*, a certain unknown good woman in a Letter to *Bonner* wrote thus; Indeed you are called the common Cut-throat, and general slaughter-flave to all the Bishops of *England*; and therefore it is wisdom for me and all other simple sheep of the Lord to keep us out of your butcherly stall, as long as we can, especially since you have such store already that you are not able to drink all their bloud, lest you should break your belly; and therefore you let them lye still, and dye for hunger, &c. And soon after, you have broken a Pot indeed (*Mr. Philpot*) but the precious Word contained therein is so notably therewithall shed abroad, that the sweet favour thereof hath wonderfully well refreshed all the true House-hold, or Congregation of Christ, that they cannot abide any more the stinking favour of your filthy ware, that came from the dunghill of *Rome*, though your Lordships Judasies set them to sale every where to fill up your Bagges, &c. Thus these bloud-suckers stunk above ground, and it is probable that the Saints shall look upon such in the next World, throughout all eternity, with execrable and everlasting detestation.

Verl. 3. *The words of his mouth are iniquity and deceit* [That is, saith *Calvin*, he hath something to say to excuse and justify himself, to the hardening of his heart, and hastening of his destruction; as there is no Wool so coarse but will take some colour. But God will one day wash off his varnish with rivers of Brimstone; hee can skill of none other Language but that of Hell; the words of his mouth are, *de fide*.

desiderium & dolus; there is no truth, and as little trust to be put in any thing that he speaketh. And why? there is no fear of God before his eyes. See a like Text, *Rom.* 3. 13, 14, 15.

He hath left off to be wise, and to do good [That little light he once had, he hath lost, and cast off such good practices as once in hypocrisie he performed; neither will he learn to do better. *Dicit reprobus fugitare rationem bene agendi, ne vitam suam in melius corrigere cogatur*, saith *Varianus*.

Verl. 4. *He deviseth mischief upon his bed* [He bendeth his wits and beateh his braines, *perdis* & *pernox*, breaking his sleep to plot and plow, to contrive and effect mischief. Vanity, or villany is his whole study. He is alwaies either *weaving spiders webs*, or *hatching Cockatrice eggs*.

He setteth himself in a way that is not good [And there meaneth to keep him, as the word importeth; for he is, and he will not be removed, being every whit as good as ever he meaneth to be. *Stans* is; there you left him, and there you may find him, for he is no changeling; and that's a peece of his silly glory.

He abhorreth not evil [Set studio *sissime amplectitur*, but *doth wickedly with hands earnestly*, and taketh long strides towards Hell (which is but a little before him) as if he feared it would be full ere he came thither. If he do abstain from any wickedness, yet hee abhorreth it not. It is for the evill consequents of sin (*viz.* shame, loss, punishment) that he forbearerh it; and not because it is *offensum Dei*, or *aversum a Deo*, an offence against God; and a turning away from God; that's no argument at all to him, *sed feritur laeis habentis in quavis flagitia*, but he is hurried headlong into all wickednesses, as *Ulcurs* flye swiftly to the most stinking carcasses.

Verl. 5. *Thy mercy O Lord, is in the Heavens* [Yea farre above them, *Psalm*, 108. 4. and over all thy good and mens bad works. Otherwise thou couldest never endure such provocations of the profane rout; who yet live upon thee, and share in thy generall goodness.

And thy truth unto the cloudes [Gods mercy goeth usually yoked with his truth and bounded by it; lest any should presume upon it, considering that God is faithfull as well as mercifull; *faithfull*, I say, to fulfill both his promises and his menaces too. And as he hath mercy unmeasurable, and truth unfailable for his Saints; so he hath Righteousnesse and Judgements for the Wicked, as it followeth.

Verl. 6. *Thy Righteousnesse is like the great mountaines* [Heb. *Mountaines of Gods pro more lingua; qua quando magnificat aliquid, addit nomen Dei*, ut *Jon.* 3. 3; *Gen.* 30. 5. *Rev.* 15. 2. *Psalm*, 80. 11. & 68. 16. saith *R. David*, that is, after the manner of the Hebrew tongue, which when it would magnifie any thing, addeth the name of God; because as any thing is nearer to God, the more excellent it is. The like is to be found also in Heathen Authors. *David* meaneth that as Gods mercy is matchlesse, so his Justice is unmoveable; and we are to give him the glory of the one, as well as of the other, sith they are both alike in him; for whatsoever is in God, is God.

Thy Judgements are a great deep [A fathomlesse abyss, in *quam dejicit impijs, & nunquam evadunt*, saith *Kimchi*; wherein the Wicked sink irrecoverably. Thy providentiall dispensations also are past finding out, *Rom.* 11. 33. They are to Reason as the Sea is to Shallows; and therefore we must do by them as the *Romanes* did by a certain lake of unknown depth, they dedicated it to *Victory*.

O Lord, thou preservest man and beast [Such is thy beneficence, answerable to thy patience afore celebrated. Thou not only bearest with mens evill manners, even to admiration; but abundantly providest for their being, and well-being; of such I mean, as walk about the World with hearts as full as Hell of all kind of wickednesse. Howbeit *bonum tua ad Atremum est sicut illa ad bestiam*, saith *Kimchi*, here thou dost but for the Atheist, as thou dost for the Beast, and by that course of common preservation and kindnesse which runneth toward all; that none need doubt of a Providence.

Verl. 7. *How excellent (Heb. precious) is thy loving-kindnesse* [That speciall love and favour that thou vouchsafest to thine own elect only. Oh this is incomparable, and inexpressible. It maketh a vast difference betwixt the Righteous and the wicked.

Hicron.

Vulgata.

Jani.

Admiratur David incredibilem Dei patientiam, &c. V. 6.

Sic dicitur Gen. 3. 3. Gen. 30. 5. Rev. 15. 2. Psal. 80. 11. & 68. 16. saith R. David, that is, after the manner of the Hebrew tongue, which when it would magnifie any thing, addeth the name of God; because as any thing is nearer to God, the more excellent it is. The like is to be found also in Heathen Authors. David meaneth that as Gods mercy is matchlesse, so his Justice is unmoveable; and we are to give him the glory of the one, as well as of the other, sith they are both alike in him; for whatsoever is in God, is God.

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ed; though the blind World observeth it not.

[*Therefore the Children of men*] Who are also the *Children of God*, by a better birth, *Joh. 1. 12, 13.* and that's their greatest preferment, *1 Joh. 3. 1.* *Ludovicus* surnamed the *Saint*, King of *France*, would needs be called *Ludovicus de Pissacco*, rather than take greater titles; because there he became a Christian. He thought no birth to a new birth in Christ, no Parentage to that of God to his Father.

[*Put their trust under the shadow of thy wings*.] As chickens (in a storm, or when the Puckock threateth) hover and cover under the Henne. See *Psal. 91. Math. 23.*

Verf. 2. They shall be abundantly satisfied Heb. *mansured, inebriated.* They shall be plentifully provided for, as the Domesticks; they shall have a confluence of all comforts and contentments for this life and a better; for godliness hath the promises of both. *Hic locus est consolationis plenissimus*, saith One.

[*And thou shalt make them drink of the river of thy pleasure*] And so utterly quench their thirst after the World and sin.

Clitorio quicunq; sum de fonte levavit, Vina fugit.

Verf. 9. For with thee is the fountain of life *Vena vita, vera vita scaturigo.* A fountain communicateth its water, and yet is not exhausted. *Fonsimus perennitas*, is one of the wonders in nature; what shall we say of this divine fountain of life, temporal, (spiritual, and eternal, over-flowing and ever-flowing?

[*In thy light shall we see light*] *viz.* Of knowledge, and comfort; what's the air without light? or any thing else without God? *Abiq; Deo omnis copia est egestas*, saith *Bernard*. In the former comparison, *with thee is the fountain (or vein) of lives*; the Prophet alludeth either to waters, as is aforesaid, or to metals; [to shew that as the veins of gold, silver, and the like, do lye in bank in the bowels and bowels of the earth; so doth life in God. Or, to the veins of the body, which as so many rivets or rivulets derive their blood from that *red Sea*, the liver. Certain it is, that man hath neither life nor light in himself, till it be communicated unto him from God.]

Verf. 10. O continue thy loving kindnesse Heb. *Draw it out as full length*, extend and exercise it, lengthen and perpetuate it. Thus the godly greatly taken with the sweetness of Gods house, and rapt in the admiration of his transcendent goodness towards them, pray for a continuance thereof; intimating also by the manner of expression, that Gods peculiar mercies to his are a continued series, there is a connection between them, yea a consecration. And as in a chain, one link draweth on another, so doth one mercy another; unless we break the chain by our unthankfulness.

[*Unto them that know thee -- to the upright in heart*] Here we have a just description of the heirs of Gods promises, and of the partakers of his peculiar mercies. First, They must be knowing persons; know they must God and his will, themselves and their duties. Secondly, They must be upright in heart; for knowledge without practice is like *Rachel*, beautiful, but barren; or like rain in the middle region, where it doth no good. A good understanding have all they that do his Precepts, *Psal. 111. 10.* and such only are upright in heart.

Verf. 11. Let not the foot of pride come against me] The Wicked do *manibus pedibq; obnixare omnia facere*, that they may ruin the Righteous; but God can divert them, manacle them, shackle them that they shall neither march against his people, nor meddle to unsettle their faith. Nevertheless hee looketh to be fought unto for these things, *Exek. 36. 37. Dan. 10. 12. I came forth for thy word*, saith the Angel, that is, upon thy prayer.

Verf. 12. There are the workers of iniquity fallen] There where they plotted or practised the downfall of the Righteous; as *Henry the third of France* was stabbed in the same Chamber where hee and others had contrived the Parisian Massacre. God taketh notice of the very place where sin is committed, to punish accordingly; as he did *Abimelech*, *Abul*, the Jews, that cried *Crucifige him, crucifige him, &c.*

[*They are cast down*] With a force; the Angel of God *thrusting them* according to my prayer; which now methinks I see to be graciously answered. It must needs

go ill with the Wicked, when the Saints shall turn them over to God to be tamed, and taken an order with.

[*And shall not be able to rise*] Because laid for dead by an Almighty hand. The Righteous falleth seven times in a day, and riseth again; not for the workers of iniquity.

PSAL. XXXVII.

Verf. 1. Fret not thy self because of evil doers] Who prosper in the World, when better men suffer many times. This made good *David sick of the Fret*, as himself testifieth, *Psal. 73.* till better informed and seduced, by repairing to the Sanctuary, *Verf. 17.* he wrote this thirty seventh Psalm for the good of Gods people; lest they being scandalized in like manner, and stumbling at the same stone that he had done, should want direction, and so fall into inconvenience, temptation and a snare. *David* was old when he wrote this Psalm (as appeareth *Verf. 25. I have been young, and now am old*) therefore should his counsel here given be the more acceptable. He might as well say to mens tumultuating passions, as once *Augustus* did to his mutinous souldiers, and thereby quieted them, *Andice senem juvenes, quem juvenem senes audierunt.* Fret not your selves, Fret not your selves, I say, to do evil. Be not angry at God, as *Jonah* was; or aggrieved, as *Jeremy*, chap. 12. 1. and *Habbakkuk*, chap. 1. 13. as if the divine providence did not justly divide to every man his due demerits, and do him right; But have patience a while, yea let patience have line and rope, her perfect work, as *St. James* hath it; and quiet your boiling spirits with that word, wherewith Christ becalmed the raging sea, *Peace, be still.* God will unriddle his providences ere long; and then men shall see the reason of all occurrences, and that all was done in singular wisdom. *Pompey* beaten out of the field by *Cesar*, complained that there was a mist over the eye of providence; when as indeed all the fault was in the forenesse or dimnesse of his own eyes, and the twinkling light of Natures rush-candle. *Seneca* saw as farre, and said as much to this matter as a Heathen could, in his Tract, *Cur malis bene sit, &c.* But it is the Sanctuary alone that can afford found satisfaction to a soul thus puzzled; as for Philosphicall comforts and counsells in this case, *Cicero* said well of them, *Nescio quomodo inbecillior est medicina quam morbus.* However it cometh to pass, the disease is too hard for the medicine.

[*Neither be thou envious against, &c.*] Their prosperity is their portion; all they are like to have, *Psal. 17. 14.* and what is it more than a small annuity for term of life, in the utmost part of that large Lord-ship, whereof thou art the heir, and shalt shortly be the possessor? *Queen Elizabeth* envied the Milkmaid, when she was in prison. But if she had known what a glorious reign she should have had afterwards for forty four years, she would not have envied her. And as little needeth a godly man, though in misery, to envy a wicked man in the ruffe of all his prosperity and jollity, considering what he hath in hand, much more what hee hath in hope.

Verf. 2. For they shall soon be cut down like the grass] *Fanea quadam felicitate temporaliter florent*, as *Austin* phraeth it, but their felicity is short-lived; this proud grasse shall be mowed down ere long, *Psal. 92. 7.* if not sooner, yet at death howsoever, which unto them is but a trap-door to Hell. Envy mee not my grapes, said that souldier; I must dye for them. So may wicked men say of their present prosperity, which is but like *Hemans* banquet before execution.

Verf. 3. Trust in the Lord, and do good] These, and the following are excellent means and medicines against the Fret. True faith will trust in God, where it cannot trace him; it will also work by love, and by doing good approve it self to be right; as it appeared by the fruits that it was a good Land; and as it appeared by the coats, that *Doreas* was a good woman.

[*Sesbalt thou dwell in the Land*] Heb. *Dwell thou in the Land, viz.* be content with thy lot, not looking at the larger allowances of wicked rich men; who the more they have of the top of the earth, the more they will fry, and blame in Hell. Do thou abide in thy station, and serve Gods providence in thy particular calling.

And verily thou shalt be fed] Fed like a Sheep, under the conduct and keeping of a good Shepherd, as the word signifieth. *Kimchi* readeth its *Pasce in veritate*, Feed others with the truth; as the lips of the righteous feed many. *Tremellius* rendereth it, *Pasce fide*, feed on faith; that is, nourish thy self, and live by it, according to that of *Habbakkuk*, chap. 2. 4. *The just shall live by his faith*. Some render it, *Pasce fidem*, feed Faith, sc. by pondering the Promises of God, which are, *Pabulum fidei*, the food of Faith. Others, *Pasce fideles*, get thy living faithfully, and honestly by thy true labour.

Verf. 4. Delight thyself also in the Lord] Whilst others delight in riches and pleasures; as if there were no other happiness but to have, and to hold, no sport unless men may have the Devil their Play-fellow. The like counsel hereunto giveth *Saint Paul* to his Son *Timothy*, 1 Epist. 6. 12. whilst others lay hold as with tooth and nail on riches, &c. lay thou hold on eternal life; make God thy portion and thou art made for ever.

And he shall give thee the desires of thy heart] It shall be unto thee even as thou wilt. It is said of *Luther*, that he could have what he would of Almighty God. What may not a Favourite, who hath the royalty of his Princes care, obtain of him? It is said of *Seianus*, that in all his designs he found in *Tiberius* the Emperor to great facility and affection to his desires, that he needed only to ask and give thanks.

Verf. 5. Commit thy way unto the Lord] Heb. Roll thy way, &c. That is, depend wholly upon him for direction and success in all thine undertakings and affairs, casting thy minde to him by prayer, and casting thy self by faith upon his care and conduct; *Cast thy burden upon the Lord*, saith *David* elsewhere.

Trust also in him] Things are therefore repeated in this Psalm, that they may take the better impression, and beget encouragement.

And he shall bring it to pass] It, that is, whatsoever thou committest to him.

Verf. 6. And he shall bring forth thy righteousness as the light] God will so oyl thy good name that infamy shall not stick to it. Dirt will stick upon a Mud-wall, and not upon Marble. But lay thou be aspersed, and denigrated by calumnies, and contumelies cast upon thee, and thou lye under them for a time, as the earth doth under the darkness of the night; yet as the morning suddenly arising driveth away that darkness, so shall God clear up thy wronged innocency; and as the Moon wadeth out of a Cloud, so shalt thou get over all thy troubles in this kind, or any other; it shall be with thee as it was once with *Cato* (whom *Seneca* calleth, the lively picture of Vertues) who was thirty two times accused in open Court, and as many times cleared and absolved.

And thy judgements as the noon-day] At the Day of Judgement howsoever, if not sooner; then there will be a Resurrection as well of names as bodies.

Verf. 7. Rest in the Lord] Heb. Be silent to the Lord; *Digito compescere labellum*, lay thine hand upon thy mouth when chafing ripe, when ready to let fly at those that wrong thee. The more silent the Patient is, the more shrill the Wrong will be, as *Numb. 12. 2.* while *Moses* is dumb, God speaks; deaf, God hears and stirs; the less he said and did; the more God struck in for him; and the less any man strive for himself, the more is God his Champion; so he do it to the Lord, that is, in obedience to him, and not for a name, as some Heathens did.

And wait patiently for him] Or, put thy self to pain for him; that is, though it go against the hair with thee, and thou finde it hard to suffer evil, and to wait patiently for better, yet do it for his sake, and therein thou shalt do thy self no disservice at all.

Who bringeth wicked devices to pass] And pleaseth himself in them, because for present he prospereth; as *Dionysius* did in his Sacrilege, because no harm to him followed upon it. *Seculi letitia, est immanis nequitia*, saith *Austin*.

Verf. 8. Cease from anger and forsake wrath] *Repetitio est, ut magis inclinet*, saith *Varolius*; This precept is doubled and redoubled, that we may the better retain and practise it. Angry a man may be, and must be at evil-doers, in as much as they break Gods Law, *Psal. 119. 135.* pollute his Name. *Ezek. 36. 20. 23. Rom. 2. 23. 24.* procure the Judgements of God upon others also, *Job. 22. 18.* pull down

down swift destruction upon themselves, 2 Pet. 2. 1. *Romans* 2. 5. Thus *Moses* was angry, *Exod. 32. 19.* and our Saviour, *Mark* 3. 5, yet not so angry but that they could at some time pity those they were displeased with, and pray for them too. This they that cannot do, are inordinately and sinfully angry, and must at any rate suppress such passionate distempers.

Fret not thyself in any wise to do evil] And he shall have much ado not to overdo, not to do amiss, that bridleth not his passions, for these, like heave bodies down steep hills, once in motion, move themselves, and seldom know any ground but the bottom. *Ne igitur accendaris ira saltem ad malefaciendum*. *Kimchi* rendereth it, *Nemiscas iram*, Come not in company with the ungodly, at least to do evil; to do as they do. So to those words in the first verse, *Fret not thyself because of evil-doers*, the Chaldee addeth, *to be like unto them*.

Verf. 9. For evil-doers shall be cut off] Yea, they shall soon be cut off, *vers. 10.* and shall all such, as having a while fretted at them, do at length revolt to them; as *David* was ready to do, once at least, *Psal. 73. 12, 13, 14.* and as some others did out and out, as they lay, *vers. 10.* therefore his people return hither to their temporal undoing at least.

But those that wait upon the Lord] For deliverance in due season, and for accomplishment of the Promises. All good people are such *Expectantes*, and should they dye in a waiting condition (for comfort, I mean) yet are they blessed, because God hath said, Blessed are all they that wait for him, *Isa. 3. 18.*

They shall inherit the earth] Having a right to all, as Heirs of the World together with faithful *Abraham*, *Rom. 4.* and although it be detained from them for a while, as the promised Land was from the *Israelites*, by the *Amorites*, till their sins were full, *Gen. 15. 16.* yet the Saints shall one day have power over all things; and mean while they are sure of a sufficiency, if not a superfluity. An Heir during his Minority is many times held to straight allowance, and forced to borrow of Servants: so tis with the Saints.

Verf. 10. For yet a little while and the wicked, &c.] *Tantum, tantillum, adhuc paucillum*; wait therefore, and fret not. See *vers. 9.* the same in effect with this and the next; for more certainty of the matter, and to correct our short-spiritedness, who would have things done straight upon't, or not at all.

Ye shall diligently consider his place] There is neither root nor branch to be found, tale nor tidings to be heard of him, he is utterly vanished, and banished out of the world.

Verf. 11. But the meek shall inherit the earth] Our Saviour (and probably from hence) saith the same, *Matth. 5. 5.* See the Notes there, and above, on *vers. 9.* of this Psalm.

And shall delight themselves in the abundance of peace] because cured of the Fret, and well content with their present portion; hence that *εὐθυμία*, rectitude of mind, the mother of all true mirth; when the wicked are in a perpetual inquietude, *εὐθυμία γὰρ ἀνταρὸν λύπῃ*, they are never at rest.

Verf. 12. The wicked plotteth against the just] Plotteth and practiseth, being set on by that old Man-slayer, who lendeth the wicked man his seven Heads to plot, and his ten Horns to push.

And gnasheth upon him with his teeth] Saying unto him, when he hath laid hold on him, *Nunc invenio*, as *Kimchi* Paraphraseth. Now I have found you, and shall be even with you. Art thou come, thou Villain, said *Stephen Gardiner* to Doctor *Taylor*, Martyr, when he first appeared before him? How darest thou look me in the face for shame? Knowest thou not who I am? Thus that proud Prelate, gnashing his teeth, and boasting great matters with his tongue, and he was bravely answered, as hath been before related.

Verf. 13. The Lord will laugh at him] See *Psal. 2. 4.* the righteous also shall have a time to laugh at him, *Psal. 53. 6.* and mean while comforteth himself with this, that God laugheth at him, and that therefore himself hath no great cause to cry, *sith ridendo irrisus reddit*, by laughing at them, he blasphemeth all their designs, and that with disgrace: men love not to be laughed at.

For he saith that his day is coming] His diurnal day, his Deaths-day (which will also be his Down-fall) that day wherein God hath determined to fly them with their

own

own sword, and to save the Righteous, as it is in the two next verses. But especially that last and great day of the World, wherein

Dicetur reprobis Ite, Venite probris.

Verf. 14. *The Wicked have drawn out the sword, and have bent their bow* That they may assault the Righteous, both *communis*, nearer hand, and *eminus*, at a distance; for which purpose they come against him (like a walking Armorie) with sword, bow, and other instruments of death; as resolved to kill and slay. We are counted as sheep to the slaughter, *Rom. 8.*

Verf. 15. *Their sword shall enter into their own heart* As did *Saul*, and his armour-bearers, *1 Sam. 31.* See *Psal. 7. 16.*

Per quod quis peccat, per idem puniatur & ipse.

And their bows shall be broken Neither their bows only, but their *armes* also, *Verf. 17.* They shall utterly be disarmed and disabled, when once God takes them to do; which is commonly when they are at the strongest, and most confident.

Verf. 16. *A little that the Righteous man hath, &c.* Whereas it was said before, *The meek shall inherit the earth*, some man might object that such are commonly poor enough; and that's no small affliction, as the Heathens (*Menander, Euripides, Alcaeus, &c.*) have affirmed; and experience assureth it. Hereunto is answered, that a little that the Righteous man hath is better, &c. as a box of pearls is more worth than many loads of pibbles. And as a bird with a little eye, and the advantage of a wing to soar with, may see farre wider than an Ox with a greater; so the Righteous with a little estate, joynd with faith, tranquillity and devotion, may have more pleasure, feel more comfort, see more of Gods bounty, than one of vast possessions, whose heart cannot lift it self above the earth, as One well observeth. Some render it thus, *Better is the little of one Righteous man, than the plentiful Mammon of many Wicked.* The Bee is as well (if not better) content with feeding on the dew, or sucking from a flower, as *Behemoth* that grazeth on the Mountaines. Here the Psalmist speaketh, saith *Vatablus*, of the secret blessing of God; *Qui etsi in diem visitent, caloramen non secum ac Manna pascuntur*; for although they have but from hand to mouth, yet they are fed from Heaven, as it were with *Manna*.

Verf. 17. *For the armes of the wicked shall be broken* i.e. His power, valour, all that wherein they think their strength and help standeth. See *vers. 15.* the strongest finew in the arm of flesh cracks.

But the Lord upholdeth the Righteous. Though seemingly never so weak and wealthlesse.

Verf. 18. *The Lord knoweth the dayes of the upright* In *bonum novit*, *Psal. 1. 6.* *id est prolongat*, saith *Kimchi*; he knoweth, that is, he acknowledgeth, approveth, hath a gracious regard unto their dayes, and the events thereof; he hath decreed to a minute how long they shall suffer; and what happinesse shall succeed their sufferings.

And their inheritance shall be for ever Here, long; and hereafter, eternal. What they want here, shall be there made up abundantly.

Verf. 19. *They shall not be ashamed, &c.* They shall hold up their heads, when others droop; neither shall they be without comfort in times of common calamity, as *Noah* was — *media tranquillitas in unda.*

And in the dayes of famine they shall be satisfied God will work wonders rather than they shall want any thing that is good for them; as he fed the Israelites in the Wilderness, *Eliab* by the Ravens, *Jeremy* by a special providence in the siege. As *Rachab* was relieved by an extraordinary shoal of fish cast in upon them by divine providence. And as *Leiden* besieged by the Duke of *Alva*, and forced for their sustenance to search and scrape dunghills, to boil old leather, &c. was rescued by the running of the Winds, and swelling of the Tide, which forced the Duke to raise the siege and be gone.

Verf. 20. *But the Wicked shall perish* In the midst of their wealth, and greatest abundance; their money shall perish with them.

And the enemies of the Lord These are worse than those Wicked aforementioned,

ned, saith *Theodore*; they are such as go on still in their trespasses, *Psal. 68. 21.* *Shall be as the fat of Lambs* which in sacrifices was wholly to be burnt and consumed, *Levit. 3. 15, 16, 17.*

Into smook shall they consume away Smoak, the higher it ascendeth, the sooner it vanisheth. *Quanto fuerit globus ille grandior, tanto vanior*, saith *Austin*. They shall be consumed in the smook of *Gehenna*, or Hell, saith the *Chaldee* here.

Verf. 21. *The Wicked borroweth, and payeth not again* Either because he cannot, he is so unable; or because he cares not, he is so unconscionable. But in the midst of his wealth, he is many times wanting; in the fullness of his sufficiency, he is in straits; and to supply his necessities, sticketh long in the *Ulfures* furnace, which leaveth him at last neither metall, nor matter.

But the Righteous sheweth mercy and giveth Of that which is his own; to which end he hath a great care to pay his debts. When *Archb. Crammer* discerned the storm which after fell upon him in *Queen Maries* dayes, he took expresse order for the payment of all his debts; which when it was done, a most joyfull man was hee. How hospitable he was and liberall, *Tremelius* testifieth in his Epistle before his comment on *Hosea*.

Verf. 22. *For such as be blessed of him, &c.* See *Verf. 9. & 11.*

Shall be cut off In *hoc saculo & futuro*, saith *Kimchi*. Or this verse may be taken as a reason of the former, viz. why are Wicked rich men so necessitated, and Righteous men so enabled, enlarged? God curseth the one, but bleisseth the other, and that is it which maketh the odds betwixt them.

Verf. 23. *The steps of a good man are ordered by the Lord* Heb. *The steps of a man, for good men only are reckoned of by God*, *Jer. 5. 1.* so a wife is put for a good wife, *Prov. 18. 22.* A bad wife is but (according to *Lamechs* second wives name) *Zillab*, that is, the shadow of a wife. Now as God chose out the Israelites way for them all along the wilderness; so he doth still for those that are good, not alwaies the shortest way, but the safest; nor alwaies the straightest way, but that which most conduceth to their journeys end. As therefore *Israel* in the Wilderness, so must we follow God, though hee seem to lead us in and out, backward and forward, as if we were treading a maze.

And he delighteth in his way His way it is called, for encouragement sake, though it be God alone who chuseth and chalketh out his way, yea causeth him to keep his Commandements, *Ezek. 36. Cerrum est nos facere quod facimus; sed ille facit ut faciamus.* God doth all our works for us.

Verf. 24. *Though bee fall, bee shall not be utterly cast down* See *Prov. 24. 16.* If he fall, yet he falleth forward; and if he be cast down, yet he continueth not, So *2 Cor. 4. 9.* as do the wicked, *Ezek. 32. 4.* whom God casteth into the briars, and there leaveth them.

For the Lord upholdeth him with his hand Gods hand is still under his; and his goodnessse lower than they can fall. His supporting grace preserveth them from utter recidivation; His Almighty power from utter destruction.

Verf. 25. *I have been young, &c.* Here he recordeth an experiment of his (such as whereof, *Psal. 119.* is mostly made up) and if other mens experiences agree not altogether with his, it is no wonder; Kings use not to mind beggars. Or he might only mean Vagrants; according to that, *Let their children bee Vagabonds, and beg their bread.* Good men may be compelled to crave their bread, as *David* himself did of *Abimelech* the High-Priest; as *Eliab* did of the widow of *Sarepta*; as those *pauperes de Lugduno*; and many others have lived upon almes. But seldome or never have good people needed to crave relief of the ungodly.

For have I not seen the Righteous forsaken Left he may be for a time (as the Lion leaveth his whelps till they are almost famished; and have wel-nigh killed them selves with roaring, to make them more hardy and valiant) but never forsaken. no though he beg his bread; because God hath said, *I will never leave thee, nor forsake thee.* The Righteous is never forsaken, nor his seed too, said *Mr. Perkins*. God may cast godly Parents into want, but their godly Children shall surely be blessed. Others understand by Righteous here, mercifull men, who give almes for the love of God, and therefore come not to poverty, *Psal. 112. 5. 9. Prov. 11. 24, 25. Psal. 41. 1.* See *Mr. Bradfords* sweet letter to *Mr. John Hall* and his Wife.

Prisoners for the Gospel. A.D. and Mon. 1495.

Verf. 26. *He is ever merciful, and lendeth* Heb. Every day, according to others necessitie, and his own ability; for to stretch beyond the staple, were to marre all. But he is ever ready to distribute, willing to communicate, 1 Tim. 6. 17. as Mr. Wylheare, the Scotch Martyr, whose charity had never an end, night, day, nor noon, saith Mr. Fox; and Thomas Tomkins, an English Martyr, very forward to lend, looking for nothing again.

And his seed is blessed] Heb. *Is in the blessing*, that is, receiveth grace, and communication of all true goodnesse from God; and praises, good-will, and good wishes from men.

Verf. 27. *Depart from evill, and do good*] See Psal. 34. 14. And dwell for evermore] *Sine indigentia*, saith Kimchi, without such indigency and poverty as may drive thee abroad, and make thee beg thy bread. Universall Righteousnesse secureth a man from such straits.

Verf. 28. *For the Lord loveth Judgement*] See Psal. 11. 7. But the seed of the Wicked shall be cut off] See Job 18. 19. with the Note.

Verf. 29. *The Righteous shall inherit, &c.*] This verse hath been expounded before, and is here repeated for more assurance, *Verbatoties inculcata viva sunt, vera sunt, sana sunt, plana sunt.*

Verf. 30. *The mouth of the righteous speaketh wisdom*] Having spoken of the privileged of the Righteous, he now describeth them; *Tales autem sunt non quicunque nomen iustorum preterunt, &c.* Such are not all they that pretend to Righteousnesse, or can talk of it; but that can speak of it fruitfully, feelingly, and from an inward Principle: And as he talketh, so he walketh, *ne dicta factis erubescant*, as Tertullian hath it; lest his life should seem to give the lye to his lips.

Verf. 31. *The law of his God is in his heart*] He hath a Bible in his head, and another in his heart; he hath a good treasure within, and thence bringeth good things; he speaketh not by rote, and as a bungler, or as a Philosopher only; but by proof, and as one that can say, *I beleved, I have felt it, and therefore have I spoken.*

None of his steps shall slide] How should they, when they walk so exactly, and by such a rule? Jeremy holding to it, durst say, Lord if I am deceived, thou hast deceived mee.

Verf. 32. *The wicked watcheth the righteous*] See Psal. 10. 8, 9, 10. with the Notes. *Speculator*, he accurately observeth; looking this way and that, as a watchman in a watch-Tower. Thus Sauleyed David, and laid out for him. Thus Jeroboam watched those of the ten Tribes that went to Jerusalem to worship, he watched them, and waylaid them, Hof. 5. 1.

And seeketh to slay him] All malice is bloody, and there want not those still that carry about Cains bloody club, hating to the death that goodnesse in another, that they neglect in themselves.

Verf. 33. *The Lord will not leave him in his hands*] For he knoweth how to deliver his, 2 Pet. 3. 9. as that Apostle could say by good experience, *Ad. 12.* when he was inter *sacrum & sacrum*, as they say.

Nor condemn him, when he is judged] Heb. *condem him for wicked*; but clear and acquit him, when falsely accused, yea when wrongfully condemned.

Verf. 34. *Wait on the Lord*] Bind him not to a day, wake not the Beloved, till he please.

Keep his way] For out of Gods precincts, out of his protection, When the Wicked are cut off, thou shalt see it] See and smile, look and laugh, Psal. 52. 6, 7. See the Note there.

Verf. 35. *I have seen the wicked in great power*] Or, *Formidable* to others; first, a terrour, and shortly after, a scorn.

And spreading himself like a green Bay tree] Or, *Cedars of Lebanon*, as the Greek hath it, *i. e.* priding himself in his great prosperity.

Verf. 36. *For he passed away, &c.*] The Greek and Latine have it, *I passed by.* See vers. 10. how soon and utterly withered and wasted the Fig-tree, Christ cursed for forebode his curse.

Verf. 37. *Like the perfect man, &c.*] As we must treasure up experiences out selves;

selves: so we must stir up others to do the like. There is a word such as consider not the operation of Gods hands, *Isa. 5. 12.*

For the end of that man is peace] I though his beginning and middle may be troublesome; yet his end (his after and no last) shall be peace. He shall by death enter into peace, rest in his bed, *Isa. 57. 2.*

Verf. 38. *But the transgressors, &c.*] Here the end is worse than the beginning. Sinners end tragically, *Woe be to them who sow trouble to themselves.*

The end of the wicked shall be cut off] Their end shall be death; but destruction; they are killed with death, *Rev. 2. 23.* life and hope end together.

Verf. 39. *But the salvation of the righteous, &c.*] *Restitutio ut paucis summa complectar*, their salvation temporal and eternal is of the Lord: so is also the destruction of the wicked, as is here necessarily implied.

He is their strength, &c.] That they faint not, sink not under the heavie burden of their light afflictions, which are but for a moment, *1 Cor. 10. 13.*

Verf. 40. *And the Lord shall help them, &c.*] *He succ. He stat. He stat.* On the Rhetorick of God! the safety of the Saints! the certainty of the Promises!

PSAL. XXXVIII.

A Psalm of David to bring to remembrance] Made purposely for a memorial; both of what he had suffered, and from what he had been delivered: See Chron. 16. 4. Exod. 30. 16. Lev. 2. 2. Eccl. 15. *Reverentia autem intelligitur memorie ex misericordia*, Psal. 132. *Isa. 62. 6. &c.* 63. 7. It is probable that David had so laid to heart the Rape of his Daughter Tamar, the Murder of his eldest Son Amnon, the flight of his next Son Absalom, and other troubles that befall him; that it cost him a great fit of sickness; out of which hardly recovering, he penned this and some other Psalms (as the 33. 39. 40.) but this especially for a Memorial; to imminde him of his own late misery, and Gods never-failing mercy to him. Both these we are wondrous apt to forget, and so both to lose the fruit of our afflictions, by falling afresh to our evil practices (as Children soon forget a whipping) and to rob God our Deliverer of his due praises: like as with Children, *cates bread is soon forgotten.* Both these milchies, to prevent both in himself, and others (for we are bound not only to observe Gods Law, but also to preserve it as much as may be from being broken) David composed this Psalm, for to record, or to cause remembrance (See the like title, Psal. 70.) and for a form for a sick man to pray by, as Kimchi noteth; not to be sung for those in Purgatory, as some Papists have dreamed.

Verf. 1. *O Lord rebuke me not in thy wrath*] He beginneth and endeth the Psalm with Petitions, filleth it up with sad complaints; wherein we shall finde him groaning, but not grumbling; mourning, but not murmuring; for that is not the guise of Gods people. He beginneth with *Eheu Jehova non recuso coargui & castigari*; Correct me O Lord, but with Judgement, not in anger, lest thou bring me to nothing, Jer. 10. 24. See Psal. 6. 1. with the Notes.

Verf. 2. *For thine arrows stick fast in me*] *i. e.* Sicknesses of body, and troubles of minde, Job 6. 4. Psal. 18. 14. the Jew-Doctors say, that he had a Leprosie for six Months; and that the Divine presence was taken away from him; so that he complained not without cause. But these were *agitta saluta*; saith Chrysostom, Arrows of Salvation, Love-tokens from the Lord, not unlike *Immanuel* arrows; 1 Sam. 20. 36. and he had been fore-warned of them by Nathan the Prophet; 1 Sam. 12. and so bore them the better. *Prævisajacula minus ferimus*, Darts fore-seen are in a manner dintels.

And thine hand presseth me sore] Heb. *Thou tresseth down thy hand upon me.* Now Gods hand is a mighty hand, 1 Pet. 5. 6. and the weight of it is importable; but *una cademaq; manus, &c.*

Verf. 3. *There is no soundness in my flesh because of mine iniquity*] This was the immediate cause of Davids misery, it came from *ipse duplicatus, antequam daretur* his sickness superabundant. But blessed be our Almighty God, who strengtheneth

R. Obadias, Deus amarquod
Sigitur. Aug.

he goes by the worst dash the best; faith *Basil*. And, *Sile*, & *functum* do diff. *plagams*; faith *Chrysostom*: Say nothing in such a case, and thou thereby givest thine adversary a deadly blow.

Verf. 14. *Thus was I as a man that shutteth up* [He doubleth his speech, to shew his holy pertinacy in a prudent and patient silence, though greatly provoked. *David* was, as it is reported of *Severus* the Emperour, *inquit*, *in hoc rector*, careful of what was to be done by him; but careless of what was said of him by others. As *Augustine*, he did but laugh at the *Savoy* and *Beffonias* published against him. He knew that as *Physick* pills must not be chewed, but swallowed whole; so must many injuries and indignities. *Conventus* *preta* *exco-*

Verf. 15. *For in thee, O Lord, do I hope*. This was the ground of his patience, and difference it from that of *Heathens*, which was rather pertinacy than patience, and came not from a right principle.

Then wilt thou hear [Or answer; and therefore what need is there of my answer.

Verf. 16. *For I said, hear me, lest otherwise, &c.* [He spread their vile speeches before the Lord, as afterwards good *Hesekiah* did *Rabsheds* Letter; and as it was said of *Charles*, that he spake more to God than to men; so did *David*. His former silence therefore was not either from stupidity (a Sheep bitten by a Dog is as sensible thereof as a Swine, though he make not so great a noise) nor from inability to make his own defence; if it had been to any purpose, for he was both innocent and eloquent: but he thought it farre better to sustain himself in faith and patience, and meekly to commit himself to God in well-doing, as unto a faithfull Creator. Besides, he feared, lest if he spake at all in this case, he should speak unadvisedly with his lips (as it is very easie to exceed) and so give occasion to the enemy to triumph, as the *Papists* did over *Luther*, for his hot and hasty speeches.

When my feet slipper [Or, when my tongue out-lasbeth in the least, they desire no other sport, but lay it in my dish as a foul disgrace. My *Motto* therefore shall be, (and my practice according) *Taceo, Fero, Spero*, I say nothing, but suffer, and hope for better.

Verf. 17. *For I am ready to halt* [i.e. to mis-behave my self, and so to marre a good cause by ill managing it, and then what will become of thy great Name? This is a very forcible motive to prevail with a jealous and just God.

And my sorrow is continually before me [That is, my sin, as *Eccles.* 11. 10. Or, my sorrow, but much more my sin the cause of it.

Verf. 18. *For I will declare mine iniquity* [To them that visit me in this disease, faith *Aben-Ezra*, that they may pray for me, according to *Jam.* 5. 16. or rather to God, that he may pardon me, and ease me. Or thus, *When I declare, &c.* Then

Verf. 19. *Mine enemies are lively, &c.* [q. d. It is nits to them, and they soon compose Comedies out of my Tragedies, growing more insolent by mine afflictions, and upbraiding me with my sins.

Verf. 20. *They also that render evil for good* [Whilst they joyce at my misery, who fasted for them in their adversity, *Psal.* 35. 15.

Are mine adversaries [Heb. *They Sarcasically hate me*, as if they were transformed into so many breathing Devils.

Because I follow the thing that good is [This was *Devil-like* indeed: this was to hate and persecute God in *David*. Thus *Cain* the Devils Patriarch hated his brother *Abel*, and slew him: And why? *Because his own works were evil, and his brother's righteous*; 1 *John* 2. 12. For like cause *Man* fretted at *Israel*, *Numb.* 22. 34. and the Courtiers at *Daniel*, chap. 6. 5.

Verf. 21. *For sake me not, O God* [This was that he most of all feared: Spiritual desertion. So *Jeremy*, *Be not thou a terror unto me, O God*; and then I care not what else can befall me.

O my God, turne thou from me [Though my friends stand aloof, *verf.* 21. yet, thou ever at hand to helpe me.

And thou shalt be my strength [Nemo enim fortius retinens; God our deliv-
erance, he should be our strength, he should be our strength, that he may attend his blessings to us.

PSAL.

PSAL. XXXIX.

Verf. 1. *I said, I will take heed* [He resolved so *Psal.* 38. 13, 14. to continue as one deaf and dumb to use *Isaacks* Apology to scoffing *Ismael*, viz. no Apology, unless it be that which is Recall; for *Vivendo melius arguuntur obrectatores, quam loquendo*, slanderers and railers are best answered by silence.

That I sin not with my tongue [An hard task, a long lesson, as *Pambus* in the Ecclesiasticall history, found it by experience; and after many years tryall, could not take it out. For the tongue is an unruly Member: And if any man offend not in word, the same is a perfect man, and able also to bridle the whole body, *Jam.* 3. 2. *David* resolved to temper his tongue, and to keep a bridle or a muzzle for his mouth, whilst he was in extremity of pain, and in the presence of the Wicked, who lay at the catch, and would soon exclaim; but his heart deceived him, for he quickly after brake his word, *verf.* 3. and made a rash request, *verf.* 4. to great need is there that the best pray to God to keep the door, as *Psal.* 141. 3.

Verf. 2. *I was dumb with silence* [As not willing either to open the mouths of those dead dogs; or to cast pearls before those sensuall swine.

I held my peace even from good [That good which I might have spoken in mine own defence, and their reproof, *ne micerem illud cum malo*, faith One, lest some evil should be mingled with it; as mud and gravel is with the clear water that runs down a current.

And my sorrow was stirred [Heb. *Troubled*; Though I had somewhat to do, to do it. Corruption must be curb'd, and kept in by violence, *Jam.* 1. 26.

Hanc franis, hanc in compece catenis.

Verf. 3. *My heart was hot within me* [It was almost suffocated for want of vent. By heat of heart, and fire kindled, faith One, the Prophet meaneth, not only the greatness of his grief, as they that are grievously sick feel great force and power of heat; but he meaneth also some motions that he had to impatience and fretting; to which fault they are very much subject, that are hot, and given to heat, Thus He. This dissembler to prevent, God and Nature have placed the heart near unto the lungs, *ut cum ira accenditur, pulmonis humore temperetur*, that when it is heated with wrath, it may be cooled and qualified by the allay of the lungs.

While I was musing, the fire burnt [This sheweth that thoughts and affections are the mutuall causes one of another, so that thoughts kindle affections, and these cause thoughts to boil. And hence it is, faith a Reverend man, that new-converts, having new and strong affections, can with more pleasure think of God, than any.

Then spake I with my tongue [But better he had held his tongue, according to his first resolution. The Greeks have a saying, *Let a man either keep silence, or speak that which is better than silence*. *Austin* paraphraseth thus; when I refrained so from speaking, for fear of speaking evil, that I spake no good, I was troubled at this my silence; lest my sin should be counted greater for this silence, than my virtue in refraining from speaking evil.

Verf. 4. *Lord, make mee to know mine end* [This *Austin* expoundeth of Heaven the end of all his troubles, which he now sighed after. But *Varatius*, *Calvin*, and most modern Interpreters conceive that *David* doth here ingenuously confesse that he grudged against God; considering the greatnesse of his grief, and the shortnesse of his life.

And the measure of my dayes [An *admaiorum* *que perfero* *compensationem* *suffici-*ent, whether they are likely to be enow to make mee amends for my grievous sufferings. This he seemeth to speak either out of impatience, or curiosity at least.

That I may know how frail I am [How soon-ceasing, and short liv'd. *Varatius* hath it, *quam mandatum* *sum*, how long I am like to be a man of this World, this vale of misery, and valley of tears.

Verf. 5. *Behold, thou hast made my dayes as an handbreadth* [i.e. Four fingers broad, (which is one of the least Geometrical measures, or a span-long) as some interpret it.

Ejusdem
sus est hic
mus cum pr
ri. Cimch

Inellige
bono licito,
non de bono
necessario
precepto.

T. W. in loc.

D. Goodw.

Quam durabi
lis sum. Treit

ic. Now to spend the span of this transitory life, after the wayes of a mans own heart, is to bereave himself of a room in that City of Pearly, and to perish for ever. Or take it for an *handbreadth*, should a man, having his lands divided into four parts (answerable to those four fingers breadth) leave three of them untill'd? should he not make the best of that little time that he hath? that he be not taken with his task undone? *Themistocles* dyed about an hundred and seven years of age; and when he was to dye, he was grieved upon this groined. Now I am to dye faith he, when I begin to be wise. But *Stultus* (semper incipit vivere, faith *Seneca*; and such complaints are bootlesse. O live quickly, live apace; and learn of the Devil at least to be most busy as knowing that our time is short, *Rev. 12. 12.* To complain of the miseries of life, and to wish for death, as *David* here seemeth to do (and as did *Job*, chap. 3. 19. & 6. 9. & 7. 15. and *Moses*, *Numb. 11. 11, 15.* *Eliak*, 1 *King. 19. 4.* *Jeremy*, chap. 20. 14. *Jonas* 4. 3.) is a sign of a prevailing temptation, and of a spirit fainting under it. We must fight against such impatency, and learn to do the like by life, as we do by a lease, wherein if our time be but short, we rip up the grounds, eat up the grasse, cut down the copses, and take all the liberty the lease will afford.

Mine age is as nothing] Heb. My World, that is my time of aboad in the World is but a *magnam Nihil*, as one faith of honour, *Pauitum est quod vivimus, & punito minis*, a meer *Salve vale*, a non-entire.

Verily every man as his best estate] When hee is best constituted and underlaid, set to live, as one would think, *firmus & fixus*, settled on his best bottom, yet even then he is all over vanity; *All Adams* is all *Abel*, as the originall runs elegantly, aluding to those two proper names, like as *Pfal. 144. 34.* *Adam* is *Abels* mate, or man is like to a soon-vanishing vapour; such as is the breath of ones mouth. See *Jam. 4. 14.* a feeble flash, a curious picture of Nothing.

Verf. 6. Surely every man walketh in a vain [shew] Heb. In an image, or, in a shadow, as *Job 14. 2.* in the shadow of death as some sence it; his life is like a picture drawn upon the water, faith *Theodore*; it passeth away as an hasty, headlong torrent. Verily, surely, surely, it is so; *Selah*, you may see to it.

Surely they are disquieted in vain] Heb. They keep a stirre, and trouble the World, as did great *Alexander*; who surfering of his excessive fortunes, from the darling of Heaven, came to be the disdain of the Earth, which hee had so oft disquieted. So the Emperour *Adrian*, who troubling himself and others to little good purpose, dyed with this saying in his mouth, *Omnia fui, & nihil profui*, I have tryed all conclusions, but got nothing. And faith not *Salomon* as much in his *Ecclesiastes*?

Hee heapeth up riches, and knoweth not who shall gather them] i. e. Enjoy them. See *Eccles. 2. 18, 19.* and be moderate. Think when you lock up your money in your chest (faith One, who shall shortly lock you up in your coffin. Think how that this very night thy soul may be required of thee, and then whose shall those things be which thou hast provided. *Luk. 12. 20?*

Verf. 7. And now Lord, what wait I for? q. d. *Abst ergo ut de istis quibus sum anxius*, Farre be it from mee to trouble my self about these transitory trifles; I am bent to depend on thee alone, to wait for thy favour, and desire it above all earthly felicity; to place all my hope on thee alone, who being my Lord, wilt not, canst not cast off thy poor servant, who desireth to fear thy Name.

Verf. 8. Deliver mee from all my transgressions] But especially from that of impatiently desiring to dye out of discontent, *vers. 4.* The sence of this one sin brought many more to remembrance; as a man by looking over his debt-book for one thing, meets with more. God giveth the penitent generally discharges; neither calleth he any to an after-reckoning.

Make mee not the reproach of the foolish] Let not any Wicked one (for such are all *fooles* in Gods dictionary) lay this folly in my dish, that I so foolishly desired death in a pet.

Verf. 9. I was dumb, I opened not my mouth] Or, Better thus, *I should have been dumb, and not have opened my mouth*, according to my first resolution. I should not have reasoned, or rather wrangled with thee, as *vers. 4.* but have kissed thy rod in an humble submission, and have known that the rod of *Aaron*, and pot of *Manna* must go together. *Macrobijus* writeth that the image of *Angerona* among the old *Romans* was

Profecto omnimoda vanitas omnis homo est quantumvis constitutus maxime. Time! Kimchi.

Two his of an age could make great Timor to death.

Eccl. 2.

was placed on the Altar of *Voluptas*, with the mouth closed and sealed up, to signifie, that such as patiently and silently bear their griefs, do thereby attain to greatest pleasures.

Because thou didst it] This is indeed a quieting consideration, and will notably quell and kill unruly passions. Set but God before them, when they are tumultuating, and all will be soon hush. This made *Jacob* so patient in the rape of his Daughter *Dinah*; *Job*, in the losse of his goods by the *Sabeans* spoylers; *David*, in the barkings of that dead dog *Shimei*; that noble Lord of *Plestit*, in the losse of his only son, a Gentleman of marvellous great hopes; slain in the wars of the Low-Countries. His Mother more impatient, dyed of the grief of it: But his Father laid his hand on his mouth, when Gods hand was on his back; and used these very words, *I was dumb, and opened not my mouth, because thou didst it.*

Verf. 10. Remove thy stroke away from mee] Having first prayed off his sin, hee would now pray off his pain; though it lesse troubled him; and for ease, he repaired, to *Jehovah* that healeth, as well as woundeth, *Hof. 6. 1.*

nam qui tibi vulnera fecit, Salva Achilleo tollere more potest.

Ovid. Trist. 1.

I am consumed by the blow of thine hand] Heb. By the consult or buffetings. Oh keep out of his fingers; for it is a fearfull thing to fall into them, *Heb. 10. Cavebis autem si paveris.*

Verf. 11. When thou with rebukes dost correct man for iniquity] Or, Shouldst thou but correct him according to his iniquity, correct him I say, or instruct him, *Kimchi* his Note here is, *Morbi sunt interpretes inter Deum & homines increpantes*, as *Job 33. 19.* Disceases are Gods chiding messages, or real rebukes.

Thou makest his beauty] Heb. Whatsoever in him is desirable, all his prime and pride, *pulchritudinem & prestantiam*, his beauty and bravery, as that of *Jonas* his ground.

To consume away like a moth] Heb. To melt away as a moth, which is easily crushed betwixt ones fingers, *Job 4. 19.* or actively, as a moth, *caco morsu* doth secretly and suddenly consume the most precious garment, so doth thou the Wicked by thy secret curse, though themselves or others little observe it.

Surely every man is vanity, Selah] See *vers. 5.*

Verf. 12. Hear my prayer O Lord, give ear, &c.] My prayer, my cry, my tears. See how his ardeny in prayer grew by degrees, and so availed much, *Jam. 5. 16.* we must rise in our requests, pray, cry, weep, ask, seek, knock, let the Lord see that wee are in good earnest; and then we may have any thing. Tears have a voice, and are very effectual *Orators*.

For I am a stranger with thee, and a sojourner] And in that respect subject to many miseries and molestations (ataniacall and secular, till I shall *repatriasse* get home (as *Bernard* expresth it) and this was the condition of all my godly predecessors, who yet found favour with thee, and so I hope shall I.

Verf. 13. O spare mee that I may recover strength] *Ut refociller, reficiar*; *Job* maketh the like request, chap. 10. 20. Some breathing while they would have, and a time to recollect themselves, before that last great encounter; They say in effect

Differ, habent parva commoda magna mora.

Before I go hence, and be no more] No more seen amongst men. It is said, that *Richard* the third caused the dead corps of his two smothered Nephews to be closed in lead, and for put in a coffin full of holes and hooked at the ends with two hooks of Iron; and so to be cast into a place called the black deeps, at the *Thames* mouth, whereby they should never rise up, nor be any more seen. *Josaph* is not, and *Simon* is not, *Gen. 42. 36.* The Righteous perish, *Isa. 57. 1.* when once I go hence, faith *David* here, viz. to my long home, *Eccles. 12. 5.* there will be a *New age*, an end of mee as to this World; wherefore I beg a little respite.

Σοὶ μὲν τὸτο, οὐκ, σπυγδὸν, ἐμοὶ δὲ μέγα.

Quamvis non palam fulmine & celo Deus. Vat.

Speed. 98.

PSAL. XL.

Vers. 1. *I waited patiently for the Lord*] Heb. *In waiting I waited; Distinxi me, sed optima successu*; I prayed and waited, I waited and prayed again; persevering in prayer, and begging audience, as *Psalm 39. 12.* with which *Psalm* maketh this Psalm to cohere, and well he may, for it seemeth to be of the same time and argument with the two former. *R. Obadiab* saith, that *David* composed this Psalm after that he was recovered of his Leprosie, *Psalm 38. 7.*

And he inclined unto me] i. e. he began at length to shew favour; for he waiteth to be gracious, and well knoweth that *desideria dilatare crescam, & cito data vilescant*: nothing is lost, by holding his people long in request.

Vers. 2. He brought me up also out of an horrible pit] *de puteo sonitus, ut Isa. 17. 12.* out of a noyse-full pit, where there is a continual hurry by the great fall of waters into it; He meaneth, out of dreadful dangers, out of a desperate disease, saith *R. Obadiab*, who also by rock here understandeth perfect health, *Sanitatem in corpore, sanitatem in corde.*

Out of the miry clay] *E luto, luto*, saith *Kimchi*, for here are two words used, of one and the same sense; to shew, that as a bemiſed beast he was in a perishing condition, till God puld him out, and set him on firm ground.

And establisheth my going] That I might not relapse into the same, or fall into another malady or mischief.

Vers. 3. And he hath put a new song in my mouth] i. e. new matter, which I shall soon contrive into a new song, by the help of his holy Spirit: for I cannot breathe out a desire after him, except he first imbreath me therewith, and so put a new song in my mouth.

Even praise unto our God] i. e. *Unto Christ*, saith *Junius*, to whom, and of whom the Church singeth, saith he, in the following verses.

Many shall see it, and fear, and trust in the Lord] Their eye shall affect their heart, both with fear of, and faith in the Lord, that bringeth greatest things to pass, and is fearful in praises, doing wonders; *Exod. 15.*

Vers. 4. Blessed is that man, &c.] See *Psalm 12. 12.*

And respecteth not the proud] Who are set in opposition to Believers, as they are also, *Hab. 2. 4.* *Self justifiers* especially, and *Merit-mongers*: faith is an humbling grace.

Nor such as turn aside to lies] As do Hereticks and Idolaters. These, the true believer, out of the greatness of his spirit, slighteth, how great soever they be: *Animo magno nihil magnum.*

Vers. 5. Many O Lord my God are thy Works which thou hast done] *Many and great* and all for them that trust in thee: Who therefore must needs be blessed, as *vers. 4.*

And thy thoughts which are to me-ward] Thoughts of peace, and not of evil, to give us an expected end, *Jer. 29. 11.*

They cannot be reckoned up in order unto thee] No, nor yet out of order; and yet we must be reckoning and relating them as we are able, to God, and men, by speaking good of his name; and at this *David* was old excellent, as we say.

If I would declare and speak of them] By whole-sale we must do it, though we cannot so well by retail; particulars also must be instanced, as *Moses* doth to *Jeitro*, *Exod. 22.* and for that end Catalogues must be kept; See one *Judg. 10. 11. 12.*

Vers. 6. Sacrifice and offering thou didst not desire] Comparatively to the obedience of faith, *1 Sam. 15. 22.* without which when Hypocrites thought to bribe God by cold Ceremonies, they were rejected. Christ is the end of the Law to all that believe; that Lamb of God slain from the beginning of the world is the only Expiatory Sacrifice, and the foundation of that fore-mentioned blessedness, *vers. 4.* Now since Christ suffered, the Levitical Sacrifices being abolished, we have none to offer but such as are gratulatory: to shew our thankfulness for such a Redeemer, whose perfect obedience, with the fruit of it, is here, and in the following Verses both described, and set forth for an absolute pattern to us of performing our duty toward

toward God, for this inexplicable mercy. Consider *Mat. 10. 34. &c.* Here we have in Christ for our instruction, and in *Revelation* of his Type for our example; 1. A firm purpose of obedience, in a *broken*, and a yielding heart. 2. A ready performance thereof, *Le. 10. 17.* 3. A careful observance of the Word written, in the volume of thy Book it is written of me, *vers. 7.* 4. Annually delight in that observance, *vers. 8.* 5. A publick profession and communication of Gods goodness to others, *vers. 9. 10.* Now, we should labour to express Christ to the world, to walk as he walked, *1 Joh. 2. 6.* our lives should be in some sense parallel with his life, as the transcript with the original: He left us a Copy to write by, saith Saint *Peter*, *1 Epist. 2. 21.*

Mine ear hast thou opened] Heb. *digged, bored*: an hearing ear hast thou bestowed upon me, which is a singular favour; for life entered by the ear, *Isa. 55. 3.* as did death at first, *Gen. 2.* O pray, that God would make the hole wide enough, that the inward ear being drawn up to the outward, one sound may pierce both at once.

Vers. 7. Thou saidst, Lo I come] Christ became obedient even to the death, yea that of the Cross, *Phil. 2. 8.* Christ's people also are a willing people, *Psalm 110. 3.* their obedience is prompt, and present, ready, and speedy, without delays and consults, *Psalm 119. 60.* without capitulation and security, *Isa. 56. 6.*

In the volume of thy book] *In libro plicatili*, in thy Law which was anciently, (and is till this day amongst the Jews) written in Paper, or Parchment rolled up; because it will last longer rolled than folded.

It is written of me] Of Christ, in many places: for He is both Author, Object, Matter, and Mark of both Testaments. Of *David* also, and all Gods people, doth the Law speak with fruit and efficacy; and they do use to read their own names, written as it were in every precept, promise, threatening. Look how men read the Statute-book of the Land, as holding themselves highly concerned therein: So here.

Vers. 8. I delight to do thy will, O my God] To Christ it was his meat and drink, *Joh. 4.* he set his face to do it, and to suffer it, *Luke 9. 51.* yea he was *straightened*, pained till it was done, *Luke 12. 50.* And the same minde is also in the Saints that was in Christ Jesus, *Phil. 2. 5.* *They delight in the Law of God after the inward man*, *Rom. 7. 22.* they prefer it before their necessary food, *Joh. 23. 12.*

Thy Law is within my heart] Heb. *in the midst of my bowels*; there is the counterpane, the duplicate of the Law written, yea printed, *Jer. 31. 33. 2 Cor. 3. 3.* Rip up my heart (saith Queen *Mary*) when I am dead, and there shall you finde *Galilee*, the loss whereof (as thought) killed her. Rip up the most mens hearts, and there you shall finde written, *The god of this present world*. But Gods Law is in good mens hearts, to live and to dye with it. *O beata Apocrypha* (saith that Martyr, catching up the Revelation cast into the same fire with him to be burnt) *O blessed Revelation, happy am I to be burned with thee in my hands!*

Vers. 9. I have preached righteousness in the great congregation] *David* did this, but Christ much more by the everlasting Gospel, sent the whole world throughout: great was the company of Preachers, and large was their commission. See a draught of it, *Acts 26. 18.*

I have declared thy faithfulness, and thy salvation] Righteousness of Christ imputed, faithfulness of God in fulfilling his Promises, Salvation the end of faith, loving kindness and truth the ground of all the former, Gods loving kindness, or mercy moving him to promise, and his truth binding him to perform; these are those Pearls that Christ by his Preachers casteth before people: if they bee but as forward to take them, as he is to tender them: How beautiful should the feet be of those that bring such glad tidings? and how heave will the dust of such feet bee, shaken off against despisers?

O Lord thou knowest] *sc.* That I have herein done my utmost, and with an upright heart.

Vers. 10. I have not hid thy righteousness within my heart] Or, if he did, as *Psalm 119. 11.* it was, that having wrought it first on his own affections, he might afterwards utter it a corde ad cor, from the heart to the heart, and so be able to save himself, and those that heard him.

pam, infamiam non effugiat, such as loved to speak evil of dignities, and could not give their governours (how blamelesse soever) a good word.

When shall he dye, and his name perish? Nothing lesse would satisfie their malice, than utter extirpation. But David recovereth, and his name flourisheth, when they lie wrapt up in the sheet of shame.

Verf. 6. And if he come to see me. That is, Achitophel, or some such hollow-hearted flatterer.

He speaketh vanity. Pretending that he is very sorry to see me so ill affected, and letting fall some Crocodiles tears perhaps.

His heart gathereth iniquity to itself. As Toads and Serpents gather venom, so vomit at you.

When he goeth abroad, he telleth it. Boasting to his treacherous Brotherhood, of his base behaviour.

Verf. 7. All they hate me, whisper together against me. Heb. Malignant, they mutter as Charmers use to do. These whisperers are dangerous fellows, Rom. 7. 20. like the wind that creepeth in by chinks in a wall, or cracks in a window. A venio percolato, & inimico reconciliato, libera nos Domine, saith the Italian.

Against mee doe they devise. Cogitant quasi cogitant.

Verf. 8. An evil disease, say they, cleaveth fast unto him. Heb. Aching of Be-lial, a vengeance hath befallen him; God for his foul offence hath put him over to the Devill to be tormented by a pettilentiall disease, that will surely make an end of him. So Genebrard (that mad dog) in the fourth book of his Chronology, Anno Dom. 1564. reckoning up those diverse diseases whereof Calvin dyed, (all which were known to be false) addeth, An Herodes terribilium animam Satana reddiderit, equidem nascit, whether Herod yielded up his soul to the Devill in a more horrible manner, I know not. With as little charity did Evagrins say of Justinian the great Law-giver, ad supplicia iusto Dei iudicio apud inferos tendens profectum est, he went to hell-torments, when he dyed by Gods just Judgement. And Luther of Occolampadii, se credere Occolampadium ignis Satana velis & hostis confectum subitanea morte perisse. — tamen animus calefactus ire? This false conceit is sufficiently confuted by the history of his life and death let forth by Simon Grynnus, as also is that concerning Calvin, by his life written by Bez, and others.

Verf. 9. Tea mine own familiar friend. Heb. The man of my peace. This was a great cut to David, τὴν αἰτίαν μὴ ὡς φίλος ἀδελφὸν, saith Sephaclet, what greater wound can there be than a treacherous friend? such as was Achitophel to David, Judas to our Saviour, Brutus to Julius Caesar (who was slain in the Senat-houle with three and twenty wounds, given for most part by them whose lives he had preserved) Magnentius to Constant the Emperour, who had formerly saved his life from the Souldiers fury: Michael Balbu to the Emperour Leo Armenius; whom he slew the same night that he had pardoned and released him. This evil dealing made Socrates cry out, φίλοι εἰσὶν φίλοι; Friends, there is hardly a friend to be found; and Queen Elizabeth complain, that in trust she had found Treason; and King Amadour pray to God to preserve him from his friends; and King Alphonso to complain of the ingratitude of his Favourites.

In whom I trusted. So did not our Saviour in Judas, for hee knew him better than so, and therefore this clause is left out, Job. 13. 18. where hee applyeth this saying to himself. Hierom and some others apply the whole Psalm to Christ, and for that end they render these words actively, Cui credidi, to whom I entrusted or committed my ministry.

Who did eat of my bread. My fellow-communer, with whom I had eaten little lesse than a bushel of Salt. A mans enemies are many times those of his own house, the Birds of his own bosom. Judas dipt in the same dish with Jesus, betrayed him with a kiss. Cavenus osculum Iherosolymum.

He lift up his heel against me. Heb. He hath magnified his heel, or the foot-sole, to supplant me, or to trample upon me, or to spurn against me. Metaphora ab equo calcitrantibus, saith Vatablus, a Metaphor from unruly and refractory Horses. See Judg. 15. 8. it importeth contempt, despise, and cruelty.

Verf. 10. But thou, O Lord, be merciful unto me. As storms beat a Ship into the harbour: so did mens misdeeds drive David to God; and as Children meeting

meeting with hard measure abroad, hie home to their Parents, so here.

And raise me up. From off this bed of weaknesse; and from under their feet of infolency and cruelty.

That I may requite them. Not in a way of private revenge (for that was utterly unlawfull, and would not bear a prayer) but of Justice, as I am a King, and a lawfull Magistrate. The tear of this might happily make Achitophel (foreseeing that all would be naught on Absolons side) to save the hangman a labour.

Verf. 11. By this I know that thou favourst me. This is the triumph of trust, and the fruit of faithfull prayer; ever answered, sometimes before it is uttered, sometimes in, and sometimes after the act; but we may be sure of an un-miscarrying return, if we pray and not faint, Luk. 18. 1. even such as shall bring us word, that God favoureth our persons.

Verf. 12. And as for mee, thou upholdest mee in mine integrity. Which earth and hell had conspired to rob mee of, but in vain, through thy help. My shield is yet in safety. My faith faileth mee not, nor yet mine innocency in regard of men, or the Righteousnesse of my cause.

And settest mee before thy face for ever. So that being never out of thy sight, I cannot possibly be out of thy mind. Confer 1 King. 17. 1.

Verf. 13. Blessed be the Lord God of Israel. Thus he sweetly shutteth up this first book of the Psalmes (as some distinguish) with a pathetical doxology, redoubling his Amen. Fias, Fias, to shew his fervency, and most earnest desire that God should be blessed by his whole Israel. This was the custome of the Scribes to do, saith Kimchi, when they had finished any book. The other four books of Psalmes (as they are reckoned) end in like manner.

From everlasting to everlasting. i. e. From the beginning of the World, to the end of it; or, as the Chaldees hath it, from this World, unto the World to come. Amen and Amen. So be it, and so it shall be. Dicitio est acclamationis, approbationis, & confirmationis. The Rabbines say, that our Amen in the close of our prayers must not be first, hasty, but with consideration, 1 Cor. 14. 16. Secondly, nor mimed or defective; wee must stretch out our hearts after it, and be swallowed up in God. Thirdly, nor alone, or an Orphan; that is, without faith, love, and holy confidence. The spirits of the whole prayer are contracted into it, and so should the spirit of him that prayeth.

PSAL. XLII.

Maschil for the sons of Korah. Korah and his complices were swallowed up quick by the earth in the Wildernesse for their gain-saying, Num. 16. but some of his sons disliking his practice, escaped, and of them came Heman (the Nephew of Samuel) a chief singer, 1 Chron. 6. 23. Now to him, and his Brethren, was this and some other of Davids Psalmes committed, both to be kept as a treasure; and to be sung in the Sanctuary, for comfort and instruction under affliction, according to the signification of the word Maschil; whereof See Psal. 32. title.

Verf. 1. As the Heart pines after the water-brooks. Heb. As the Hind, Greek, ὡς ὄρεος, for in females the passions are stronger, saith an Interpreter here, quicquid volunt, valde volunt. This Creature is naturally hot and dry, about Autumn especially (as Aristotle testifieth) but when hunted, extream thirsty. Chrysostom and Basil say, that the eateth Serpents, and so is further inflamed by their poyson. Now as the hunted and heated Hind glociat, breatheth and brayeth after the water-brooks,

So pines my soul after Thee, O God. He saith, not after my former dignity and greatness, before Absolon disturbed mee, and drove mee out (though he could not but be sensible of such a losse; we know what miserable moans Cicero made, when sent into banishment; how impatient Caro and many others were in like case, so that they became their own deathmen) but after Thee Lord; and the enjoyment of thy publick ordinances; from which I am now alas! hunted and hindered. After that Gods holy Spirit hath once touched a soul, it will never be quiet till it stands pointed God-ward.

Verf. 2. My Soul thirsteth for God. More than ever it did once. See the water of

παῖδες τοῦ
ὡς ὄρεος
τα.
Nocumenta
documenta.

De nat. anim.
l. 6. cap. 1.

Amo te D.
minis plus
quam meo, an
os, me. Ben

Plant.
Ore pro mea
sanitate orant
sed corde quie
runt malum.
Midrash Tillim

Omnes impie
tates quas per
petravisti.
R. Solom.

Lib. 9. cap. 1.

Lib. de Missi
privati.
Anno 1533.

An Dom. 337

the Well of Bethlem; and that, because he is the *living God*, the fountain of living waters, that only can cool and quench my desires, *Jer. 2. 13. & 17. 13.* so as I shall never thirst again, *Job. 4. 14.* whereas of all things else we may say

Quo plus sunt pota, plus sitimur aqua.

Ovid. The Rabbinis note here, that *David* saith not *so hungereth*, but *so thirsteth* my soul; because men are more impatient of thirst, than of hunger; they can go diverse dayes without meat, but not without drink. *Alexander* lost a great part of his army marching through the Wildernesse of the *Sustans* by want of water.

Kimchi. When shall I come and appear before God? Heb. And see the face of God? viz. in his Tabernacle. *Eben igitur quando tandem mihi miserrimo dabitur, ut se in ad sua conspiciam?* These earnest pantings, inquietations, and unsatisfiable desires after God and his ordinances, are sure signes of true grace. But woe to our worship-scorners, &c.

Aben-Ezra. *Verf. 3. My tears have been my meat day and night* Hunters say, the *Hart* sheddeth tears, or something like tears, when he is pursued, and not able to escape. Hereunto *David* might allude. Sure it is, that as *Hinds* by calving, so men by weeping, cast out their sorrowes, *Job 39. 3.*

Expletur lachrymis egeriturq; dolor.

Curt. ex Diodoro. And, *Affert solatium lugenibus suspiriorum societas* saith *Basil*, sighs are an ease of sorrow. Of *Mr. Bradford* the Martyr it is reported, that in the midst of dinner he used oft to muse, having his hat over his eyes, from whence came commonly plenty of tears dropping on his trencher. — *ὁ γὰρ δὲ δάκρυα δάκρυα ἀνέβη*, The better any are, the more inclined to weeping; as *David* than *Jonathan*, *1 Sam. 20.* Here we have him telling us that his tears were his meat, or his bread, as *Gregory* readeth it; and he giveth this reason, that like as the more bread we eat, the dryer we are, and the more thirsty, so the more tears of godly sorrow we let fall, the more we thirst after that living fountain springing from above. *David's* greatest grief was, that he was banished from the Sanctuary; and next to that, the reproachfull blasphemy of his enemies hitting him in the teeth with his God, as if not able or not willing to relieve him now in his necessity, and bitterly upbraiding him with his hopes as altogether vain.

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Whiles they continually say unto mee, Where is thy God? *Violenti certe impetus*, saith *Varatius* here; these were violent shocks indeed; and such as wherewith *David's* faith might have been utterly overthrown, had it not been the better rooted, and withall upheld by the speciall power of the Spirit of grace. Other of Gods suffering *Saints* have met with the like measure. At *Orleanse in France*, as the bloody *Papists* murdered the Protestants, they cryed out, *where is now your God?* what is become of all your prayers and *Psalms* now? Let your God that you called upon save you if he can. Others sang in scorn, *Judge and revenge my cause O Lord*; Others, *Have mercy on us Lord, &c.* The Queen Mother of *Scotland* having received aid from *France*, forced the Protestants for a while to retire to the *Hillands*, whereupon she scoffingly said, *where is now John Knox his God?* *My God is now stronger than his*, yea even in *Eife*, but her braggs lasted not long; for within a few dayes, six hundred Protestants beat above four thousand *French* and *Scots* &c. Gods Servants fare the better for the infolencies of their enemies; who when they say where is now their God? might as well say betwixt the space of the new, and old Moon, where is now the Moon? when as it is never nearer the Sun, than at that time.

Verf. 4. When I remember these things viz. My present preffures compared with my former happines, *Miserum sane est, fuisse felicem.* The *Epicures* held (but I beleeve they did not beleeve themselves therein) that a man might be cheerful amidst the most exquisite torments, *Ex praeteritarum voluptatum recordatione*, by the remembrance of his former pleasures and delights. *David* found this here but a slight and sorry comfort, though he better knew how than any of them to make the best of it; and his delights had been farre more solid and cordial.

I pour out my soul See *Job 30. 16.* with the Note.

For I had gone with a multitude Heb. *A thick crowd*, or throng of good people, frequenting the publick Ordinances, and *David* in the head of them. One

rendreth

rendreth it, *In umbra vel umbrella*, sicut mos est Orientalium ambulare umbrilla contra ardorem solis accommodatis.

I went with them to the house of God *Lente Itabam*, I went with a gentle pace, *Gressu gracilioris*. He speaketh, saith *Varatius*, of the order observed by the faithful when they went to the Sanctuary, viz. in comely equipage, singing praise to God, and confessing his goodness.

Verf. 5. Why art thou cast down, O my soul? Here *David* seemeth to be *Homo divisus in duas partes*, saith *Varatius*, a man divided into two parts, as indeed every new man is two men: and what is to be seen in the *Shulamite*, but as it were the company of two Armies? Cant. 6. 13. *David* chideth *David* out of his dumps. So did *Alice Benden* the Martyr, rehearsing these very words (when he had been kept in the *Bishops* prison all alone, nine weeks with bread and water) and received comfort by them in the midst of her miseries.

And why art thou disquieted in me? A good mans work lieth most within doors; he hath more ado with himself than with all the world besides; he prayeth oft with that Ancient, *Libera me Domine a malo homine meipso*, Deliver me, Lord, from that naughty man my self. How oft do we punish our selves by our passions, as the *Lion*, that beareth himself with his own tail? Grief is like Lead to the soul, heavie and cold, sinking it downward, taking off the wheels of it, and disabling it for duty; like as a Limb that is out of joynt, can do nothing without deformity and pain. Keep up thy spirit therefore, and watch against dejection, whatsoever befalls thee, yea against all distempers; such they hinder comfortable intercourse with God, and that Spiritual comfortedness, that Sabbath of spirit that we must enjoy, or else we cannot keep that continual Holy-day, *1 Cor. 5. 8.* How many are there who through unnecessary sadness, come to Heaven before they are aware?

Hope thou in God Faith quieteth the soul first or last (saith a Reverend man on these words) there will be stirring at the first: As in a pair of Ballance, there will be a little stirring when the weight is put in, till it come to a poise; so in the soul, it comes not to a quiet consistency till there be some victory of faith, till it rest and stay the soul.

For I shall yet praise him for the help of his countenance Heb. The health of his countenance, *Adhuc confitebor ei salutes vultus ejus*. *Chrysostom* bringeth in a man laden with troubles coming into the Church; where when he heard this passage read, *Why art thou cast down? hope in God, &c.* he presently recovered.

Verf. 6. O my God, my soul is cast down within me Though before he had schooled himself out of his distempers, yet now he is troubled again: such are the vicissitudes and interchanges of joy, and sorrow, that the *Saints* are here subject unto: as soon as the Spirit gets the better, as soon the Flesh; sometimes good affections prevail, sometimes unruly passions. Affections are the wind of the soul, passions the storm. The soul is well carried, when neither so becalmed that it moves not when it should, nor yet tossed with tempests to move disorderly.

Therefore will I remember thee from the Land of Jordan That is, saith one, I will call to minde former experiments there, and take comfort. Or, I will remember thee, as I may, here at *Mahanaim* beyond *Jordan*, under the mount *Hermon*, and that other little Hill (where I have found thee, in my meditations, and prayers, propitious unto me) though I cannot now worship thee in the beauty of holiness, being driven out by my ungracious Son *Abolom*, from the place where thine honour dwelleth.

Verf. 7. Deep calleth unto deep *Vorago voraginem advocat*, i. e. one calamity inviteth another: *Aliud ex alto malum*, they come thick and three-fold, the Clouds return after the rain, *Eccles. 12. 2.* as one shower is unburthened, another is brewed. One affliction followeth and occasioneth another, without ceasing, or intermission; so that they are grown as it were to an infiniteness, as *Psalms 40. 12.*

At the noise of thy water-pours i. e. Thy Clouds pouring down again, in a storm at Sea especially, by a *Cataclysm* of waters falling at once out of the Clouds, sometimes to the overwhelming and breaking of a ship. This, *Mariners* call a *storm*; *Psal. 18. 4. The floods of Belial made me afraid.*

S III

Kimchi in Radic.

A. & M. 1797.

Capit. 2. 2. 2. 2.

Dr. Sibbes.

Homil. in Genes.

Garg. gurg. rem excipit. Bez.

Propter pec-
cata nostra
te immissa.
Kimchi.

All thy waves and thy billows are gone over me] *Fluctus solum irruit*; yet not, without the Lord: the enemies and the evils that befall him are called *Gods waves* or *breakings*.

Verf. 2. For the Lord will command his loving kindness] He will after all this misery send forth a Commission, and a command to set me free: and his *Mandatum* will do it at any time.

And in the night his Song shall be with me] When others that are without God in the World have restless nights, the gnats of cares and griefs molesting them, a Saint can sing away care, and call his soul to rest, as *Psal. 116. 7.* being filled with peace, and joy through believing; such as setteth him a singing to Gods glory.

And my prayer unto thy God of my life] i.e. My *praises*, which are a chief part of prayer, *1 Tim. 26. 1.* Thank-giving is an artificial begging, *Gratiarum actio est ad plura dandum inuitatio.*

Verf. 9. I will say unto my God, my Rock, why hast thou forgotten me?] *Tene verbi mei immemorem esse?* Thus I will in a familiar manner expostulate with him, and lay my case open unto him, as to a friend. The flesh suggesteth that he is forgotten, but faith holdeth its own, fasting on the *Rock of ages*.

Why go I mourning] Heb. *Black*, as one that is in mourning weeds: or, that had lain among the pots.

Verf. 10. As with a sword in my bones] Heb. *A murdering weapon*, which when thrust into the bones causeth most exquisite pain: so deeply was good David affected with the dishonour done to God by his blasphemous enemies; it went to the very heart of him as a dagger.

Whites they say daily] See the Note on *vers. 3.*

Verf. 11. Why art thou cast down] See *vers. 5.*

Who is the health of my countenance] i.e. The Author of my manifold, present and apparent safety: such as shall make me look blithe and beautiful, cheery, and chirps.

PSAL. XLIII.

Verf. 1. Judge me O God] This Psalm is as it were an Epitome, or an Appendix to the former, and little differing in words or matter.

Plead my cause] See *Psal. 35. 1.*

Against an ungodly Nation] Heb. *A Nation not mild, or merciful*: so he calleth *Absolom* Complices, who sought and would have sucked his blood. Such are a people of Gods wrath, and of his curse.

Deliver me, &c.] From *Absolom*, or *Ahisophel*, or the whole Faction.

Verf. 2. For thou art the God of my strength] As being in Covenant with me both offensive and defensive: In the Lord Jehovah is a Rock of ages, or everlasting strength, *Isa. 26. 4.* for God of my strength, *Psa. 42. 9.* is my Rock.

Why go I mourning] See *Psal. 42. 9.*

Verf. 3. O send out thy light] i.e. thy comforting-grace, opposed to that *vers. 2.* I go mourning, or in black.

And thy truth] i.e. Thy faithfulness, opposed to the deceitful man, *vers. 1.* The Rabbines interpret *Light* and *Truth*, by Christ and *Elm*; the Arabick maketh it a prayer for the Jews conversion.

Let them bring me unto thy holy hill] *Zion*, the place of holy assemblies for Gods service. *Iterum commendatur hic dignitas ministerii publici: Vt igitur illi qui cadaverum horum non sum redimimus sacri, ministerii iustitiam, qui conciones sacras & Sacramenta altis negligunt, &c.*

And to thy Tabernacle] So called, either because it was set up at sundry times in sundry places, whilst it was transportative; or else because it was parted by veils into several rooms, *Heb. 9. 2, 3.*

Verf. 4. Then will I go unto the Altar of God] Not without store of Sacrifices. Gods service is now nothing to costly, and should therefore be more cheaply performed. *Heathens had their Altars, &c.* all save the *Peoples*.

Verf. 5. Why art thou bowed down, &c.] See *Psal. 42. 9. & 11.*

PSAL

PSAL. XLIV.

Maschil] i.e. *Making wise*, or *giving instruction*; for which purpose this Psalm was composed by *David* (as it is most probable) or some other excellent Prophet, for the use of the Church, which is *heres crucis*, the heir of the Croffe, as *Luther* speaketh; and is here instructed how to carry her self under it, and to get benefit by it.

Verf. 1. We have heard with our ears] i.e. We have both heard and heeded it, with utmost attention and affection. It is not a *Pleonasmus*; but an *Emphasis* that is here used.

Our Fathers have told us] According to that they were commanded, *Deut. 6.* and elsewhere, to *whet* good things upon their young Children, and to propagate the memory of Gods noble acts to all posterity, *Exod. 12. 26. & 13. 14. Josh. 4. 6, 7.* See *Psal. 78. 4, 6.* Hear this faith *Basil*, and blush yee Fathers, that neglect to teach your Children. They made their mouths as it were *Books*, wherein the noble acts of the Lord might be read to his praise, and to the drawing of their Childrens hearts unto him.

What work thou didst] All which they faithfully related, and carefully recorded for the use of after-ages, *Psal. 102. 18.* *This shall be written for the generation to come; and the people that shall be created, shall praise the Lord.*

Verf. 2. How thou didst drive out the Heathen] i.e. The Canaanites. These, God the great Proprietor of all supplanted, after that they had for a long time grown there as trees, and abounded with all kind of sensual delights, till they had filled the Land from one end to the other with their uncleanness, *Lev. 18. 24, 25.*

How thou didst afflict (or break in pieces) the people and cast them out] Or, cause them (the Israelites) to spread and propagate. (So *Mollerus* readeth it) as the Vine sendeth out her branches.

Verf. 3. For they got not the Land in possession by their own sword, &c.] Men are apt to arrogate to themselves, and say as *Luther* hath it, *Hoc ego feci. Sesostris* King of Egypt, when he had conquered any Country, was wont to set up pillars, and thereupon to engrave these words, *This Land I got in possession by mine own power.* He was afterwards slain by his own servants.

But thy right hand] *Quia per eam praelia & opera facta sunt*, saith *Kimchi*. God is the great Doer in all achievements.

And the light of thy countenance] i.e. *Unstis presentia tua qua praevisisti & prae-luxisti eis*, thy gracious presence and conduct.

Because thou hadst a favour unto them] Free grace was the fundamentall cause of all their felicity. God loved them, because he loved them, *Deut. 7. 7.* He chose them of his love; and then loved them for his choice.

Verf. 4. Thou art my King O God] Heb. *Thou art my King, Cr. Thou art the same my King*, i.e. the same that thou wast to those of old; Oh see to thy subjects, as ever thou hast done.

Command deliverances for Jacob] A *Mandatum* from thee will do it; He spake the word, and it was done. Some read it, *command deliverances O Jacob*, that is, *O God of Jacob*, as *Psal. 24. 6.*

Verf. 5. Through thee will we push down our enemies] *Cornu-potens*, a metaphor from horned creatures, as *Deut. 33. 17.* This we shall soon do, if thou do but only give the word of command; for together with thy word goeth forth a power.

Through thy name] *Two nomine & numine, auspicio & auxilio.*

Verf. 6. For I will not trust in my bow] To trust in men or means, is the ready rodetouter ruine. *Idas* one of the *Argonautes* is brought in by the Poet, bragging that he trusted not in the gods; but in his own arm, and armes.

Ἰδαι μὲ δὲ φέλει
Ἰδαι τὸν ὄντα πρὸς ἐμὸν δόρυ.

What need we to fear the Turks (saith *Sigismund*, the young King of Hungary in his pride and jollity) who need not at all to fear the falling of the heavens, which if they should fall, yet were we able with our spears and halberds to hold them up

Turk. hist. 10

for falling upon us? He, shortly after this, received a notable overthrow. Carnall confidence endeth in confusion.

Verf. 7. *But thou hast saved us*] Thou hast wrought and fought for us against those that sought to destroy us. Thou hast, and therefore thou wilt, for thou art the same my King, verf. 4.

Verf. 8. *In God we trust all the day long*] The Spaniards are said to be great boasters in the very lowest ebbe of fortune. A godly man may be, and must be so by an holy gloriation; he must make his boasts of such a King immortal, invisible, &c. The three Children did so: *Our God can deliver us, &c.*

And praise thy Name] Thou alone shalt have the praise of all our prosperity.

Verf. 9. *But thou hast cast off, and put us to shame*] Here's a sudden change, and a sad complaint, but handsomely brought in, the better to insinuate, the sooner to prevail for redress. Only this, it should have been remembered that the *Lords hand was not shortened* --- but their iniquities had separated between them and their God, Isa. 59. 1, 2. That noble General Trajan told *Valens* the Arrian Emperour, that by warring against God, hee had abandoned the Victory, and sent it to the enemies.

Verf. 10. *Thou makest us to turn back from the enemy*] By expectorating our faith and courage, and leaving us to a fearful faint-heartedness, that flieth at the sound of a shaken leaf. God strengtheneth or weakeneth the arm of either Army, Ezek. 30. 24.

Verf. 11. *Thou hast given us like sheep appointed for meat*] *Aliqui occisi, dispersi alii*, *Aben-Ezra*. & *vernandi gratis*, Some of us are slain, others scattered here and there, and sold for nought.

And hast scattered us, &c.] O the many miseries of such a banishment! The Poet thus expresseth it.

*Est miserum, patria amissa laribusq; vagare:
Mendica & timida voce rogare cibos.
Cum natisq; errare suis, & conjugis massa,
Et cum matre pia, cumq; parente senex.*

Tyticus;

Verf. 12. *Thou sellest thy people for nought*] Thirty for a penny the *Jews* were sold by the *Romans*, saith *Iosephus*, at the last devastation.

And dost not increase thy wealth by their price] Thou takest thy first Chapman (as the Pope gave England, in Hen. 8. his time, *Primo occupaturo*, to him that could first seize it) and hast not made thy best of them; but given them away, for whom thou wast wont to give great Nations, Isa. 43. 3. All the comfort in this case was, that yet they were dear to God as his Sons, though sold for slaves to the enemies, as may be seen Isa. 50. 1. & 52. 3.

Verf. 13. *Thou makest us a reproach to our neighbours*] This to a generous spirit is very grievous. The Cappadocians were noted for a servile people; and *Tiberius* said of his *Romans*, that they were *homines ad servitutem parati*. The *Jews* at this day hear ill among all Nations, for a nasty and fordid people. O *Marcemannus*, O *Quadi*, O *Sarmas*, *tamen alios vobis detestatos inveni*, said that Emperour, O *Marcemannus*, O *Quades*, O *Sarmasians*, I have at length found a more odious and contemptible people than you are any; meaning the *Jews*, with whose stench he was much annoyed.

Verf. 14. *Thou makest us a by-word among the Heathen*] Who use to say, *As hast as a Jew*, as wretched as an *Israelite*, &c. The *Turks* at this day say, *Indus sim si fallam*, If I be not as good as my word, count me a very Jew. We use to say, *As hard-hearted as a Jew*. Thus is fulfilled that which was threatened, *Dene. 28. 37. 1 King. 9. 7. Jer. 24. 9.*

Verf. 15. *My confusion is continually before me*] Heb. *All the day long*, or every day; so as that there is neither hope of better, nor place of worse.

Verf. 16. *For the voice of him that reproacheth and blasphemeth*] Reproacheth Religion, blasphemeth God and his people, as if hee cared not what became of them; and his dispensation seemeth to say as much: this reflecteth upon the Saints, and maketh them cry out --

-- *Pades*

*Pades hac opprobria nobis,
Et dici potuisse, & non potuisse refelli.*

Verf. 17. *All this is come upon us, yet*] This they alledge, viz. their constancy; as an argument of their sincerity, and a motive to pity; apply this with *Hierem*, to Christians, and then it is the voyce of Martyrs.

Neither have we dealt falsely in thy Covenant] i.e. We have not relinquished the true Religion, or revolted to dumb Idols: but held us close to thy sincere service. And therefore if that Heathen Emperour going against his enemy could say, *Non sic Deus colimus ut ille nos vinceret*, We have not so served the gods that they should serve us no better, than to suffer us to be worsted; How much more may Gods faithful Servants be confident of his help, and say, All people will walk every one in the name of his god; and we will walk in the name of the Lord our God for ever and ever? Mic. 4. 5.

Verf. 18. *Our hearts are not turned back*] *Metaphora à studio*, saith *Varatius*, As those that run a race stand not at a stay, much less turn back again; so neither have we either stopped or stepped backward, but advanced still toward the mark, having *Nondum metum* (*We have not yet attained*) for our Motto, as Saint *Paul* had; Phil. 3. 12. being in nothing terrified by our adversaries, nor afraid with any amazement.

Neither have our steps declined] We have watched over every particular action; Gods people are best when at worst.

Verf. 19. *Though thou hast sore broken us in the place of Dragons*] i.e. In Desarts haunted by Dragons. (See Isa. 34. 13. & 35. 7.) Whereinto we are driven in banishment, and there hast crushed us, and covered us with the shadow of death; i.e. deadly calamity.

Verf. 20. *If we have forgotten the name of our God*] i.e. forgone our Religion, as *Renegades*, denying the Lord that bought us. In the time of the *Maccabees*, many revolted to Paganism; *Damas* forsaking *Paul*, became an Idolatrous Priest at *Thessalonica*, saith *Dorotheus*; *Julian* turned Pagan; *Damasen* Mahometan, as some write; *Harding* an obstinate Papist. In the *Palatinate*, when, not forty years since, taken by the *Spaniards*, scarce one man in twenty stood out, but fell to *Pope-ry*, as fast as leaves fall in Autumn.

Or stretched out our hands to a strange God] This, *Ignatius*, *Laurenus*, and thousands of those Primitive Christians would dye, rather than be drawn to do. So the three Children, the seven Brethren, &c. *Origen*, for yeelding a little, was excommunicated.

Verf. 21. *Shall not God search this out?*] What pretences or excuses soever be used for the colouring, and covering of the same.

For he knoweth, &c.] See *Mat. 10. 26.* with the Note.

Verf. 22. *Yea for thy sake are we killed, &c. q. d.* Thou knowest that for thy sake, (and not for vain glory, or out of pertinacy, &c.) we are killed. 'Tis the cause, and not the punishment, that maketh the Martyr. Some suffer as Malefactors rather.

We are counted as sheep for the slaughter] As those Christians in *Calabria*, Anno 1560, thrust up in one house together, as in a Sheep-fold, and butchered severally. See *Rom. 8. 36.* besides those many, whose names being written in red Letters of blood in the Churches Calendars, are written in golden Letters in Christs Register in the book of life, as *Prudentius* hath it.

Verf. 23. *Awake, why sleepest thou?*] Considering all the premises, stir up thy self, and come and save us; carest thou not that we perish?

Verf. 24. *Wherefore hidest thou thy face?*] God sometimes concealeth his love, as *Ioseph* did, out of increasement of love: he retireth, but faith fetcheth him out, as the Woman of *Canaan* did, *Mark 7. 24. 25.*

Verf. 25. *For our soul, &c.*] Soul and Body (or body) both are oppressed, and lyt suppliant at Gods feet; resolved there to live and dye together.

Verf. 26. *Arise for our help*] Heb. *A help for us*, a sufficient help, proportionable to our necessities. The *Hibor* hath a letter more than ordinary.

PSAL.

*Amen.
Philosoph.*

*Phil. 1. 28
1 Pet. 3. 64*

Gr. 1. 1. 28

*Potes videre
hominem
more affi-
quare morti-
ficetur nescit.
Aug.
Act. & Mon. 8*

PSAL. XLV.

UPon Shofhannim] The name of an Instrument with six strings, saith Kimchi. Or, concerning the Lillies, that is, the Messiah and his people, saith Rabuenaki. The City Shusan had its name from Lillies there plentifully growing, as Rhodus from Roses, Florence from flowers, &c.

Adaschit] It is not said (as elsewhere) of David; and yet some will have him to have been the penman; others, Salomon; epitomizing his book of Canticles; with which indeed it is of the self-same argument, viz.

A song of loves] An Epithalamium or nuptiall verse, made at the marriage of Solomon and the Shulanite. As for Pharaohs Daughter, diverse good Divines are of opinion, that neither here, nor in the Canticles any respect is had, or allusion made to that match of Solomon with her, so expressly condemned by the Holy Ghost, 1 King. 11. ut per absurdum mihi videatur, illud matrimonium existimare fuisse tante rei typum, saith learned Beza. **Ansforth** rendreth it, A song of the well-beloved Virgins, friends of the Bridegroom and Bride, vers. 9. 14. to set forth Christ in his glory, and his Church in her beauty. So when Hieron had freed the Lucrarians from the tyranny of Anaxilas and Cleophras, the Virgins sang his praise, as is to be read in Pindarus his Odes; which Politian preferred before Davids Psalmes, *anfero nescio*, like an Atheist as he was.

Pind. Pi. 2.

Exordium ut vocant horum.

Præfat. ad Origin. opera.

Act. & Mon. fol. 855.

Verf. 1. *My heart is enditing a good matter*] Heb. *Frjeth, sicut que in sartagine friguuntur*, as things are fried in a frying-pan, *Levit. 7. 9.* The Prophet, being to sing of such a sublime subject, would not utter anything but what he had duly digested, thoroughly thought upon, and was deeply affected with. What an high pitch flieth St. Paul, whenever he speaketh concerning Christ? See *Ephes. 1. 6. & 2. 4. 7. & 3. 19.* The like is reported of Origen, *Nusquam non ardet*, saith Erasmus; *sed nusquam est ardentior quam ubi Christi sermones adusq; tractat*; that he was ever earnest; but most of all, when he discoursed of Christ. Of Johannes Mollius a Bononian it is said, that whensoever he spake of Jesus Christ, his eyes dropped, for hee was fraught with a mighty fervency of Gods holy Spirit; and like the Baptist, he was first a burning (boiling or bubbling) and then a shining light. *Ardor mentis est lux doctrinae.*

I speak of the things which I have made touching the King] Or, *I will speak in my works*, that is in this Psalm, concerning the King, viz. Salomon, and Him that is greater than Salomon in all his glory, Christ the King of the Church. **Works** he calleth this Poem, not for the greatness, but for the exquisitenesse thereof, it being *breve & longum planeq; acutum*; *ut pote in quo universa pene salutis nostra mysteria continentur*, as containing almost all the mysteries of mans salvation.

My tongue is the pen of a ready writer] i. e. I will roudly and readily relate what I have so well ruminated; and dexterously deliver my most mature meditations concerning the mystical marriage of Christ and his Church. This is a good president for Preachers. **Demosthenes** would have such a one branded for a pernicious man to the Common-wealth, who durst propose any thing publicly, which hee had not before-hand seriously pondered. And **Aristides** being pressed to speak to something propounded *ex tempore*, answered; propound to day, and I will answer to morrow; for we are not of those that spit or spue up things, &c.

Vnde palchrum i. Var.

Lennulus ad Senat. ap. Magdebb. cent. 1.

Verf. 2. *Thou art fairer than the Children of men*] Heb. Thou art double-fairer; the Hebrew word is doubled, *ad corroborandum*, saith Kimchi. It may very well be, that Salomon was, for his beauty, another *Nireus*; and for his eloquence, another *Nestor*; wisdom might make his face to shine. Of Christ we are sure, that his body being of the finest temperament, and no way diseased, could not be but very beautiful. The Roman register reporteth him to have been of a reverend countenance, his stature somewhat tall, his hair after the colour of the ripe hazel-nut, his forehead smooth and plain, his face without wrinkle, mixt with moderate red, his eyes gray, various, and clear, &c. Surely if Stephens face was as the face of an Angel, and if with his bodily eyes he could pierce the heavens, and see there what he would; How much more could the Lord Christ, whose very manhood came the nearest unto God of any that ever was or could be? His very countenance did expresse

preste a divinity in him. And what it to the Jews, who esteemed him not, but mis- signed him, and crucified him, he had neither form nor beauty, *Isa. 53. 2* what if he were so broken at thirty three years of age, with continuall pains and grief for them, that they judged him well-nigh fifty, *Joh. 8. 57?* yet he was every way compleat and comely above all the Children of men, yea above all the Angels in heaven: for in him the Godhead dwelt bodily, *Col. 2. 9.* and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth, *Joh. 1. 14.* His soul was like a rich pearl in a rough shell, like the Tabernacle, coated with out, but gold within; or as *Erasmus* his staff, *causa inter solidum aurum: coram vilibus cortice*. He was all glorious within, had a fullness of grace above that of Adam, *Joh. 1. 16.* as much as a Creature was capable of; and more near familiarity with the Godhead, than any creature.

Plutarch.

Grace is poured into thy lips] So that thou canst gracefully deliver thy self in a set speech. Solomon could, no doubt, as another *Pharon* or *Pericles* in whose lips, *πῶς τις ἐνέκρητο* (saith *Eupolis*) (sa) a strange persuasive faculty; so that he could prevail with the people at his pleasure. Jesus Christ could much more do so; together with his words there went forth a power; he spoke as never man spake he spoke with authority, and not as the Scribes; all that heard him wondered at, the words of grace that proceeded out of his mouth, *Luk. 4. 22. Isa. 50. 4.*

Therefore God hath blessed thee] Or better, *because that God hath blessed thee*, and endowed thee with such gifts and graces.

Verf. 3. *Gird thy sword upon thy thigh, O most mighty*] This is one of Christs titles, *Isa. 9. 6.* the Giant, or the mighty strong God, the valliant Champion of his Church. And his sword is the word of his mouth, *Rev. 1. 16. Heb. 4. 12. Isa. 49. 2.* All the wars in the conquest of Canaan were types of the spirituall wars under the Gospel, whereby the Nations were subdued to the obedience of the faith, *1 Cor. 10. 4. Ephes. 6. 11.* Christ hath his sword then, a two-edged sword; and he is here called upon to gird it to his thigh (after the manner of those Easterlings as we do our *skeins, hangers, woodknives*) that is, to take unto him his authority, and to exercise it for the conversion of his people, and confusion of his enemies. *Additur ei gladius quem non ostendit velut citharator, sed quem etiam deservit.* A sword hee hath, not for shew, but for service; whence it is added, *with thy glory and thy Majesty.*

O Heros.

Verf. 4. *And in thy Majesty ride prosperously*] Heb. *Propter te, ride thou upon the word of truth, of meeknesse and of Righteousnesse. q. d.* Ride thou in thy triumphant Charter, as it were drawn by those three glorious graces, Truth, Meeknesse, and Righteousnesse; and governed by the Word, as by the Charter-man; *Cui divinis allegoria explicanda a protei gravitate ac dignitate integro volumine opus esset*, saith *Beza*. For the explaining of which most divine allegory, according to the worth of it, a whole volume might well be full written. The Kings of the earth for most part have their Charters drawn by other horses, viz. Pride, Ambition, Cruelty, &c. as *Sesostris* King of Egypt.

Equita super verbum veritas.

Qui Pharios curru regum cervicibus egit.

And thy right hand shall reach thee terrible things] i. e. Shall inable thee to perform them. Christ riding on his white horse (his Apostles and Preachers) were forth conquering, and so conquer, *Rev. 6. 2.* Salomon was no such sword-man as was Jesus Christ.

Αμφοτερος βασίλειος τ' ἀρχιερέος, νεωτέρος τ' ἀρχιερέως.

Verf. 5. *Thine arrows are sharp, &c.*] **Peters** comments were pricks as heart; and Stephens hearers were cut to the heart; Christ can fetch in his rebels as farre off; he hath arrows as well as a sword, to wound them; that men may either bend or break, yeild, or become his footstool; One way or other he will surely have the better of them.

Ag. 1. Ag. 7. 54.

Verf. 6. *Thy throne, O God*] Here the Prophet directeth his speech not to Salomon (who never took upon him the name of God, as did *Sesostris* King of Egypt, *Antiochus*, *Deus*, *Caligula*, and some other proud Princes) but to Christ, *Hab. 1. 8.* who is God, blessed for ever, eternally; not to be called by an excellency only, as the Angels are, *Psal. 8. 5.* with *Hab. 2.* not by Office and Title only, as Magistrates

strates art gods! Psal. 16. nor Casachrestically and Ironically so called, as the Heathen gods, nor a diminutive god, inferior to the Father, as *Arrius* held, but God by nature, every way Co-essential, Co-eternal, and Co-equal with the Father, and the Holy Ghost; Job. 1. 1. Phil. 2. 6. 1. Job. 5. 20. Hold this fast, for it is the Rock, Mat. 16. 16. it is of the very foundation: so that if we believe it not, there is no heaven to be had, 1. Job. 5. 20. As for his Kingly Office here described, it belongeth to him as Mediator, and what is here spoken of him is to be understood of his whole person, for so is the Head of the Church, and King of Israel, for ever.

The scepter of thy Kingdom, &c. Thy government is not with rigour, but with righteousness, thou comest rightly by it, casting out Satan the Usurper, Mat. 12. 29. Heb. 2. 14. and dost most righteously administer it, Deut. 4. 8.

Verf. 7. *Thou lovest righteousness, and hatest wickedness* Salomon did so for a great while (nay Nero's first five years were such, that Trajan was wont to say, that none ever attained to the perfection of them) but Christ continually; neither can hee do otherwise. See Mat. 3. 10; 11. 12. Job. 5. 30. Mat. 12. 18, 19. 20.

Therefore God thy God hath anointed i. e. For which purpose God hath anointed thee his Messiah, or Christ, Psal. 2. 2.

With the oyle of gladness Quia totum mundum in unione Christi & ejus missione labitur, saith Kimchi. so called, because the whole World should bee cheered up by the Union and Mission of Messiah; he received the Spirit without measure, that of his fulness we might all receive and grace for grace, righteousness and peace, and joy in the Holy Ghost.

Above thy fellows i. e. *Ex relictis regum numero eximendus*, above all earthly Potentates; the best whereof (as David, Job. 40) had their faults, and flaws; or rather above thy Saints, thy fellow-brethren by grace, and Co-heirs of glory; they have Pluritudinem, but thou, Fortis; neither only art thou anointed *Pro consorsibus*, above thy fellows; but *Pro consorsibus*, for those thy fellows, as some render it, and it is very comfortable.

Verf. 8. *All thy garments smell of myrror, aloes and cassia* Things not only of good favour, but of great price. Myrror some take to be Musk, Aloes Amber, Cassia, a kind of Cinnamon, which in Galias time was very rare and hard to be found, except in the store-houses of great Princes. And Pliny reporteth, that a pound of Cinnamon was worth a thousand Denarii, that is an hundred and fifty Crowns of our money. This description then of Christs cloathing, doth allegorically set forth the sweetness and pleasure that the Father findeth in him (in eo wisdoma, Mat. 3. 17.) and that we also finde, whilst he is made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption, 1 Cor. 2. 30. (Confer 2 Cor. 2. 14.) and that out of his Ivory palaces, i. e. his heavenly habitations, from which he beholdeth us, and raineth down righteousness upon us.

Whereby they have made thee glad i. e. *Sexvi & sodales tui*, thy fellow friends and servants, who stand and hear the Bridegroom, and rejoyce greatly by reason of his voyce, Job. 3. 29. yea make him glad by their ready obedience, setting the Crown upon his head, and adorning him as it were with all his bravery in the day of his espousals. Cant. 3. 11. and making him say, How fair, how pleasant art thou, O love, for delights! Cant. 7. 6.

Verf. 9. *Kings daughters were among thyne honourable women* Thy Ladies of honour attending upon thy royal Consort (for after the description of Christ, the Bridegroom, followeth another of the Queen, his Bride, and of the royal Nuptials) Or, *Kings daughters are in thy preciousness*, that is, in thy comeliness that thou hast put upon them, Ezek. 16. 14. for all the Churches bravery is borrowed, and all her Daughters, i. e. Members, are adorned not with their own proper attire, Sed regio mundo & ornata, out of the King Christs Wardrobe; this is the righteousness of the Saints, Rev. 19. 8. viz. imputed, and imparted.

Upon thy right hand Which is a place of Dignity and Safety. As Christ is at the Fathers right hand, so the Church is at Christs right hand, where, as his wife, she sitteth with her Husband's beams. This is very comfortable.

Did stand the Queen i. e. the wife, pleniorum illi oculo respondent, as Gen. 2. 18. saith Adam, for the Church is made up of the Characters saith the Church.

was

was happy in his wife, a Lady of excellent vertue, who drew evenly with him in all the courtes of honour that appertained to her side, and seemed a peece so just cut for him, as answered him rightly in every joynt.

Verf. 10. *Hearken O Daughter, and consider, incline thine ear* The Prophets, or rather Christs Council to the Church, and each Member thereof wholly to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present World, to leave all, and to cleave to Christ. This, because it is soon said, but not so soon done, He presseth in many words all to one purpose, *Hearken, see, incline thine ear*. Self-deniall is a most difficult duty, and yet so necessary, that if it be not done, we shall be undone.

Forget also thine own people, &c. All evill opinions must be unlearned, and all evill practices abandoned, and all our love transferred, and transfused upon Christ; or we cannot be a fit Spouse for him. Christs Spouse must (as Deut. 21. 11, 12, 13.) shave her head, pare her nails, and bewail her Father and Mother, that is, her naturall inbred evils and corruptions.

Verf. 11. *So shall the King greatly desire thy beauty* If thou deny thy self and forego all others to please him alone, he shall set his whole heart upon thee, and be ravished with thy love, as Prov. 5. 19. How could that Persian Ladies Husband do lesse than love her, who having been at Cyrrus his wedding, and asked how she liked the Bridegroom? Like him, said she? I know not how I like him; for I looked upon no man there, but mine own Husband. Aspasia Milesia was very dear to Cyrrus, because she was καλὴ καὶ σοφὴ, Fair, and withall Wife.

For he is thy Lord And therefore not to be slighted by thee, for his great love, as many of the Persian Monarchs were (Abasbuerus for instance) but revered and obeyed, as Augustus was by his wife Livia.

Verf. 12. *And the Daughter of Tyre shall be there with a gift* Isa. 23. 18. The Tyrians, that wealthy people, when once converted (think the same of other Nations) shall leave hoarding and heaping; and find another manner of Merchandize and employment of their substance, viz. to feed and cloath Gods Saints, and maintain his Ministers.

Verf. 13. *The Kings Daughter is all glorious within* In the Inner-man, Ephes. 3. 16. the hidden man of the heart, 1 Pet. 3. 4. Great is the glory of the new Creature; but not discerned by the World, through which the Saints must be content to passe as concealed persons; and not think much to have the greater part of their ware in the inner part of their shop, and not all on the board or stall.

Her cloathing is of wrought gold ex vestibus auro ocellatis. Cloathed she is with humility, and other golden graces; as with that party-coloured garment, whereby Kings Daughters, as Tamar, were anciently distinguished from others.

Verf. 14. *She shall be brought* See the Note on verf. 13. she shall be presented to Christ a glorious Church, not having spot, wrinkle, or any such thing, Ephes. 5. 27. Rev. 21. 2.

Verf. 15. *With gladnesse and rejoycing* As at marriages is usual. Samsons wife, selected in weeping at such a feast. Oh the joy! the joy! said that dying Saint. But what in the mean-while?

Verf. 16. *In stead of thy Fathers, &c.* The Church shall still bring forth Children to her Husband Christ, and there shall bee a succession of his name, Psal. 72. 17.

Whom thou maiest make Princes The Saints are Kings in Righteousness, though somewhat obscure ones, as was Melchisedech.

Verf. 17. *I will make thy name, &c.* This is a second benefit promised to the Church, viz. everlasting renown, with highest estimation and imitation, to the Worlds end.

PSAL. XLVI.

Vpon Alamoth i. e. Upon the Virginals. Virgins with their shrill treble tune 1 Chron. 15. 20. used (belike) to sing this triumphant Psalm, and to play it on the Instrument; and their hearts were somewhat suitable to it. The pen-man some think to have been David, upon occasion of those notable victories, a Sam. 8. Others

Tttt

Daniels hist.

Tit. 3. 12

Ælian.

Hæc verè heroiæ est nobilitas.

Beza.

Diofcor. l. 1. c. 47. & l. 3. c. 22. & lib. 1. l. 2. Lib. 1. Ambr. dot.

Angusta.

Others, *Solomon*; for the Virgins to sing and play at his wedding, *Psal. 45. 8, 9*; with *Cant. 1. 2*; Others, *Isaiah*; either upon the overthrow of those two Kings, *Rezin and Pekah, 2 King. 16. 5. Isa. 7. & 8.* conter *Judg. 5. 11* or else after the slaughter of *Sennacherib's* army by an Angel; then the Virgin Daughter of *Zion*, (much more than before) despised him, and laughed him to scorn: the Daughter of *Jerusalem* shook her head at him, *Isa. 37. 22*; and sang as followeth.

Tremet.

Verf. 1. *God is our refuge and strength*] *Deum nobis est refugium, & robur.* All Creatures: when in distresse, run to their refuges, *Prov. 30. 26. Psal. 104. 18. Prov. 18. 11. Dan. 4. 10, 11. Judg. 9. 50, 51.* So do the Saints to God Almighty, for the safe-guarding of their persons, as here, and *Isa. 25. 4.* *Luther*, when in greatest distresse, was wont to call for this Psalm, saying, Let us sing the forty sixth Psalm in comfort; and then let the Devil do his worst.

Joh. Manlii
loc. com.

A very present help in trouble] Or, We have abundantly found him an help in tribulation. God, as he is not farre off his people at such a time, so he needeth not much intreaty; but when we are nearest danger, he is nearest to deliver, as in the Gun-powder-plot prevented eight or nine houres before it should have been acted, *Masses* were sung in *Rome*, for the prospering of it; but no prayers particularly made in *England*, for the preventing, nor could be. Here God was, if ever, *auxilium praesentissimum*.

I ego Plin. lib.
2. cap. 83. & 88.

Verf. 2. *Therefore will we not fear, though the earth, &c.*] No not in the greatest concussions of States, and revolutions in nature. Earthquakes are very dreadful, and lay whole Cities on heaps (sometimes as *Antioch* often, which was thencehence called *Θεόπολις*) but though not some part only, but the whole earth should be turned topsy-turvy, as a man *mixeth a dish, wiping it, and turning it upside down*, *2 King. 21. 13.* yea though heaven and earth should be mingled, *Heb. 12. 26.* in this also the Believer would be confident; because God is with him (*Psal. 23. 4. & 27. 1.*) whose praise and promise is, to fee to his Servants safety in the greatest dangers, and to fet them out of the gulf. *And though the Mountains be carried into the midst of the Sea*] Though all the World should be reduced again into that first *Chaos* of confusion.

Horat. Od. 3.
lib. 3.

*Si fractus illabatur orbis,
Impavidum ferient ruinae.*

M: omnes pro-
cellae horribili
cum boati cir-
cumfrent.
Ethic. 3. 7.

Verf. 3. *Though the waters thereof roar and be troubled*] Heb. *Be mudded*; yet we will not fear, viz. with a base distrustfull fear. *Tanti est experientiam sensumq; auxilii divini habere.* The tempestuous rising and roaring of the Sea is so terrible, that *Aristotle* saith, whosoever feareth it not, is either mad, or senseless. Fear not, saith the Angell to *St. Paul* himself in that dreadful storm, *Act. 27. 24.* which implyeth, that he was afraid with a naturall fear; and he might be so without sin. An awfull fear of God is consistent with faith; neither is any Believer guilty of a *Stoical apathie*. The very Devils beleeve and tremble, *Jam. 2. 19.* The Apostles word there implyeth, that they roar as the Sea roareth, and strike horribly.

Id quod Pro-
pheta miris ver-
borum figuris
addidit illustrat.
Beza.

Though the Mountains shake, &c.] As sometimes Promontories fall with the force, and impetuous beating of the Sea upon them. Admit all this, and more (whether in a sense literal, or allegoricall; set forth it is in a strain high and hyperbolicall) yet wee will bear up, and bee bold to beleeve, that all shall go well with us.

Verf. 4. *There is a River, &c.*] *Interea civitas Dei*, amidst all these garboiles and hurly-burlies abroad, the Church shall be helped with a little help, as *Den. 11. 34.* that through weaker means, she may see Gods greater strength. That contemptible brook *Cedron* (whereof read *Job. 18. 1.* compassing some part only of the City *Jerusalem*; or passing thorough the middle of it, as some write) together with the rivorets *Silot* and others that run into it, shall be able, through God, to save her from the power and greatnesse of her enemies. Conter *Isa. 8. 6.* and this place shall be the better understood.

The holy place of the Tabernacles] This was the beauty and bulwark of *Jerusalem*, viz. the Temple, the continued sincere service of God, this was the Tower of the Rock, and the strong hold of the Daughter of Gods people, *Mic. 4. 8.* See *Isa. 26. 12, 13.* And these Rivers of the Sanctuary, these waters of life, drawn with joy out of the

the wells of Salvation; the precious Promises, made glad the City of God, the Consciences of Believers; and caused them to triumph over all troubles.

Verf. 5. *God is in the midst of her*] Hence the Church is called *Jehovahs Shammah*, the Lord is there, *Ezek. 48. 35.* there he hath set him up a Mercy-seat; a Throne of Grace, and paved his people a new and living way threunto with the Blood of his Son, so that they may come boldly, obtain mercy, and finde grace to help in time of need, *Heb. 4. 14.*

She shall not be moved] Or, not greatly moved, *Psal. 62. 2.* in those great commotions abroad the world, *vers. 2, 3.* This bush may burn, but shall not be consumed; and that by the blessing of him that dwells in the bush, *Deut. 33.* built there is upon a rock, *Mat. 16. 16.* and so is every particular Believer, *Mat. 7. 25.* And if at any time they be in distresse,

Exo. 14. 13
Begneth have:
shugnah.
Kimchi.
אֲנִיכֵּינֹת הָאֵשׁ
אֲנִיכֵּינֹתֹס.

God shall help her, and that right early] Heb. *When the morning appeareth*; that is, in the nick of time, when help shall be most seasonable, and best welcome. Mourning lasteth but till morning, *Psal. 30. 5.* the Church is invincible.

Verf. 6. *The Heavens raged*] Among themselves, and against the Church (Christ mystical, as *Psal. 2. 1, 2.*) with great force and fury: *Quia ab ascensore suo Damone perurgemur*, as *Bernard* giveth the reason, because the Devil rideth them, and spurrereth them on.

The Kingdoms were moved] to remove and root out the Church, but that will not be; because in the thing wherein they deal proudly, God is above them. See those three sweet similitudes, *Zech. 12. 2, 3, 6.*

He uttered his voyce] Thunder-struck the enemies, and saved his people by a Miracle of his mercy, *Psal. 18. 6, 7.*

The earth melted] *Contra naturam suam, quia est arida*, saith *Aben-Ezra*; against the nature thereof, for it is dry. By the earth some understand the enemies, who had almost filled the whole Land with their multitudes.

Verf. 7. *The Lord of Hosts is with us*] Even the Lord who commandeth far other Hosts and Armies than the enemy hath any; and this they shall see by our Spiritual security.

The God of Jacob is our refuge] Heb. *Our high tower*, such as our enemies cannot come at. When he calleth him the God of Jacob, hee hath respect to the Promises, saith *Varatius*; Gods Power and Goodness are the Churches *Jacobin* and *Boaz*.

Verf. 8. *Come, behold the Works of the Lord*] *Venite, videte.* God looks that his Works should be well observed, and especially when he hath wrought any great deliverance for his people. Of all things, hee cannot abide to be forgotten.

What desolations he hath made in the earth] How he hath dunged his Vineyard with the dead Carcasses of those wild Boats out of the Forrest, that had infested it. Those four mighty Monarchies had their times and their turns, their rite and their ruine; but the Church remains for ever.

Verf. 9. *He maketh warres to cease*] As the Lord putteth the Sword in Commis-sure, bathing it in Heaven; so he can quiet it, and command it up at his pleasure. He did so when *Sisera* was slain, and when *Sennacherib*. The Church hath her *Halcyons*.

He breaketh the bow, &c.] No weapon formed against thee shall prosper, *Isa. 54. 17.* The Spanish Armada was set forth with infinite labour and expence; but soon dispersed and defeated.

He burneth the Chariots] *In quibus instrumenta bellica vel vidualia pro militibus circumgestant*, saith *Aben-Ezra*, i. e. their carriages for ammunition, and provie-fions.

Verf. 10. *Be still, and know, &c.*] *q. d.* As you must come and see, *vers. 8.* so come and hear what the Lord saith to those enemies of yours, *Cessate, & scitote, Be still, &c. and know, Ex vestris saltem malis discite*, learn by what yee have felt, that there is no contending with omnipotency. I will be exalted, asking you no leave, &c.

Verf. 11. *The Lord of Hosts, &c.*] See *vers. 7.*

T E T T

PSAL.

PSAL. XLVII.

A Psalm for the Sons of Korah.] *Carmen triumphale*, saith Mollerus; a *Panegy-
rical Oration*, saith Beza, written by David, when top-full of most ardent zeal,
and sung by the *Korites* in that stately solemnity, whereat he brought at length the
Lords holy Ark into the City of David: which gallant History is lively set forth,
2 Sam. 6. & 1 Chron. 15. And the use that David doth here make of it, viz. concerning
Christ's Kingdom, and the benefits thereby, concerneth us as much, or rather more,
than that ancient people. The *Rabbins* with one consent lay, that this Psalm is to be
understood *De diebus Christi*, of the days of the Messiah, who was prefigured by the
Ark, and should be the joy of all Nations.

Verf. 1. O clap your hands all ye people.] As they used to do at their Kings Co-
ronation, 2 King. 11. 12, shew your joy for, and interest in Christ your King, by
manifesting your righteousness, and peace, and joy in the Holy Ghost. Other
joys are mixt, and dear-bought, but this is sincere and gratuitous, as the Prophet
Isaiah setteth forth elegantly, chap. 9. 3, 5, 6, 7.

Shout unto God, with the voice of triumph.] Heb. *Of shrilling*. Gods praises are to
be celebrated with all manner of cheerfulness; and we are to be vexed at the vile
dulness of our hearts, that are no more affected and enlarged hereunto; seeing all
causes of joy are found eminently in God, and he is so well worthy to be praised,
Psal. 18. 3. Jews and Gentiles are here joyntly called upon, joyfully to praise
their Redeemer.

Verf. 2. For the Lord most high is terrible.] Amiable to his own, terrible to his
rebels. This Son, if not kissed, will be angry, *Psal.* 2. This Lamb, for a need, can
shew himself a Lion: as he is the Father of Mercies, so the God of Recompences, &c.
and being most high hee can easily overtop and subdue the stoutest of his ene-
mies.

He is a great King over all the earth.] As having taken possession by his wonder-
ful Ascension, of the universal Kingdom given him by his Father, and gathered
himself a Church out of all Mankind, which he wonderfully ruleth, and defendeth
against the rage of Earth, and of Hell.

Verf. 3. He shall subdue the people under us.] This was typified in the Government
of the Israelites, then ascendent in Davids days, but fulfilled when Christ rode a-
broad on his white Horse, the Apostles; *Conquering and to conquer*, Rev. 6. *Quan-
do Britannorum inaccessa Romanis loca Christo pascuerint*, as *Tertullian* hath it. Christ
subdued the Britans and others, whom the victorious Romans could never come
at. The Chaldees hath it, he shall kill the people under us, i.e. with the sword of the
Spirit, the Word; when the Law came, sin revived, and I dyed, *Rom.* 7. 9. The
Hebrew is, *He shall speak the people under us*; that is, he shall by the preaching of
the Gospel, powerfully persuade *Japhet* to dwell in the tents of *Shem*, Gen. 9. 27.
Tremellius rendereth it, *Cogit in caulam populos*, he gathereth the people into the
fold, viz. that there may be one Sheep-fold, and one Shepherd, as *Job.* 10. 16.
Eph. 2. 14.

And the Nations under our feet.] Hence the Jews to this day dream (as did also
the Disciples, sowed with their leaven) of an earthly Kingdom, wherein the Mes-
siah at his coming shall subdue the Nations, and distribute their Provinces and
wealth among his Jews. But Christ's Kingdom is of another nature, and the Na-
tions are already subdued to the Church, which remaineth one and the same, al-
though the Jews be as branches broken off, and others set in their place, *Rom.* 11. 24.
Besides, by the Nations under the Jews feet is meant (say some) that the Gentiles
should be Scholars, and the Jews School-masters, as it were, unto them: for sitti-
ring under the feet, or at the feet, signifieth in Scripture, *Acts* 22. 3. *Luke* 10. 39.
2 King. 2. 5. The teacher was called *Jshibbi*, or Sister; the Scholar *Mithabbehi*,
or one that lieth along in the dust, in token of his humble subjection. And in this
sense *Seneca* somewhere saith, that the basest of people (meaning the Jews) gave
Laws unto all the world.

Verf. 4. He shall chuse our inheritance for us.] Or, *He hath chosen*. Of his free
grace

C. 11. T

Jun. ex Aben-
Ezra, &
R. Judah.

grace, he elied out the Land of Canaan for his people Israel, flowing with Milk
and Honey, and such as was the glory of all Lands, *Ezek.* 20. 6. and as much,
yea much more hath he done for the whole Israel of God, both of Jews and Gentiles,
by electing them to an inheritance immortal, undefiled, reserved in Heaven for
them, 1 Pet. 1. 4.

The excellency (or high-glory) of Jacob whom he loved.] i.e. All those high and ho-
nourable Privileges wherein Jacob once, and now all the faithful may well glory
and rejoyce. See *Rom.* 9. 4, 5. having as great both abundance and assurance of
Gods grace and gooduels, as Jacob ever had.

Verf. 5. God is gone up with a shout.] The Ark is here called God, as also *Psal.* 132. 5.
and the face of God, *Pf.* 105. 4. because from the Ark, in the midst of the Cherubims,
God spake to his people, and they by looking towards it had a sure symbol of the
Divine presence. The bringing of it up with pomp and solemnity into Mount Zion,
was a type of Christ's wonderful ascension into Heaven, triumphing over all his
and our enemies, *Col.* 2. 15. *Eph.* 4. 8. and joyfully entertained by Saints and Angels
in Heaven. The Jews, ever apt to work themselves (as one faith of them) into the
fool-paradise of a sublime dorage, understand this passage of the future reduction of
the Ark into the Sanctuary, where it was once: and for the which they most ear-
nestly pray till, as *Buxtorf* writeth.

With the sound of a trumpet.] *Concrepantibus tubis*: and in like sort he shall return;
Acts 11. 11. with 1 Th. 4. 16.

Verf. 6. Sing praises to God, sing praises.] Do it with all alacrity, and assiduity,
being of that Martyrs mind who said, Should I do nothing else all the days of my
life, yea as long as the days of Heaven shall last, but kneel upon my knees, and re-
peat over Davids Psalms to the glory and praise of God, yet should I fall infinitely
short of what is my duty to do.

Verf. 7. For God is King of all the earth.] q. d. Our Kings said I? it is too little;
he is King of all the earth. A title vainly taken by some proud Princes, as *Sesostris*
King of Egypt, who would needs be called *Κρονοκτονος*, Lord of the whole world.
So, a Decree went out from *Augustus Caesar*, that all the world should be taxed; *Luk.*
2. 1. The great Turk *Amurath* the third stiled himself, God of the earth, Gover-
nour of the whole world, &c. but these were but bubbles of words, as *Saint Peter* hath
it; God is the sole Monarch of the whole Earth, *αὐτοκράτορ*.

Sing ye praises with understanding.] *Non buccinantium more*, but prudently, and
with a well composed minde, saith *Vatablus*; *Psalmus Didascalico*, saith *Tremellius*,
with such a Psalm or Song as whereby ye may rightly inform one another concern-
ing his Kingdom, and your own duty. Heb. *Sing ye Mafchil*, that is, one of the
Psalms that bear that title, as some sence it: or, every one of you that hath skill in
Songs, as others.

Verf. 8. God reigneth over the Heavens.] This is his universal Kingdom, where-
of before, *verf.* 7. and yet never can too much be said of it.

God sitteth upon the throne of his holiness.] He is in a special manner King of
his Church (as *Abisuroth* was of his Hester) called his throne, *Exod.* 27. 16 (be-
cause the hand upon the throne of it is Lord, that is, *Amalecks* hand upon the Church;
as some interpret it) His throne of glory, *Jer.* 4. 21. and here the throne of his holi-
ness, because Christ (who is called God so many times in this Psalm) loved
the Church; and gave himself for it, that he might sanctifie and cleanse it, and so
present it to himself a glorious Church, *Eph.* 5. 25, 26, 27.

Verf. 9. The Princes of the people are gathered together.] Or, the voluntary of the
people: The great ones disdain not to meet with the meanest at the publick As-
semblies, for performance of holy duties; but thither they fly one with another, as
the Doves do to their windows; *Isa.* 65. 8. glorying in this, that they are Christ's
Vassals, as did *Constantinus*, *Valentinian*, and *Theodosius*, those three great Empe-
rours, casting their Crowns at his feet, and willing to come under the common
yoke of his obedience, with the rest of the people of the God of Abraham, the common
foter of Christians.

For the shields of the earth belong to God.] That is, those Princes and Magi-
strates also, *Hof.* 4. 18. *Psal.* 89. 18. belong to the covenant of election; though
not many mighty, not many noble are called; 1 Cor. 1. 26. and it was grown to a

Pro-

Dr Synges
Jud. c. 13

Turk. Hist. 91

Quoique sa-
pientes intelli-
gentes & peri-
tissimi pullent

Socrates

Proverb, *omnium bonorum Principum imagines in uno annulo sculpi posse*. The Spanish Fryer was wont to say there were but few Princes in Hell; and why? because there were but few in all. If such shall shew themselves *shields* to their people to protect them from wrong; and not *sharks* rather to peel them, and pilage them; God will own and honour such. Others thus; *the shields of the Earth belong to the Lord*, that is, the *Militia of the World* is his; he hath and can quickly raise the *Post commans* of all Countries.

He is greatly exalted] How should he be otherwise who hath so great a command, and useth it for the defence of his people? Especially if the Grandees of the earth become Religious, and draw on others by their example, and liberality? *Magnates Magnates*.

PSAL. XLVIII.

Psal. a song for the sons of Korah] When and by whom compiled, we certainly know not. It by *David*, probably it was upon occasion of the Philistines coming up to seek him, but were sent away back with shame and loss, 2 Sam. 5. 7, 9. If upon the slaughter of *Sennacherib's* army by an Angel, *Isaiah* or some other Prophet of those times (as there were many) might be the Pen-man. It seemeth to be of the same time and occasion with *Psal. 76*.

Verf. 1. *Great is the Lord*] Greater, *Job* 33. 12. Greatest of all, *Psal. 95*. 3. Greatness it self, *Psal. 145*. 3. A degree he is above the superlative.

And greatly to be praised] No mean praises can be meet for so great a Majesty. It must be *modus sine modo*.

In the City of our God] i. e. In the Church; for others will not, cannot do it to divine acceptance. *Galen*, amazed at the wonderful frame of mans body, sang an hymn to the Maker thereof, but yet he lived and dyed a Pagan.

Verf. 2. *Beautiful situation*] *A beautiful Nymph*, so *R. Solomon*. Or, *beautiful for the branch that droppeth balsam*, saith *Moller*; that is, for the Ark there seated. Or, *for the tract and climat*, as *Job*. 12. 23. situate on the Northside of *Jerusalem*, as *Isa. 14*. 13. in a cold, drie and clear air, as *Job* 37. 22. *Sanctus illi, qui illic infirmis conveniunt*, saith *Kimchi*, they which come thither weak, are made well.

The joy of the whole earth] Not only of the whole Land, because thither three times a year the Tribes went up, the Tribes of the Lord unto the Testimony of *Israel*, to give thanks unto the name of the Lord, *Psal. 122*. 4. nor only of the *East*, whereot *Jerusalem* was held and call'd the Queen, *Urbinus totius Orientis clarissima*, saith *Pliny*, see *Lam. 1*. 1. but also of the whole earth; *Sumen totius orbis*, as one calleth it, and *Rabshakeb* himself (in that, more ingenuous than *Strabo*) confesseth *Judaea* to be a Land of Corn and Wine, of bread and Vineyards, *Isa. 36*. 17. Hence it is called the excellency of *Jacob*, *Psal. 47*. 4. the goodness of the Lord for Wheat and for Wine, and for Oyl, and for the young of the flock, and of the Herd; for all which men should come and sing in the height of *Zion*, *Jer. 31*. 12. but especially for spirituall blessings, that their souls might be as watered gardens, and they not sorrow any more at all, *ib.* but come to *Zion* with songs and everlasting joy upon their heads, *Isa. 35*. 10. for the grace of God that bringeth salvation to all men, thence appearing, *Tit. 2*. 11. *Isa. 2*. 3, 4. If *Plutarch* could say of *Rome* in *Numa's* time, that the Neighbour Villages sucking in the air of that City, *breathed Righteousness*, how much better might the same be said of this City of the great King, where God himself was resident, and his sincere service was established, *Psal. 132*. 13?

Verf. 3. *God is known in her Palaces for a refuge*] As the City was an ornament to the whole Country, so was God to the City, as being a common refuge to both; and as having his holy Temple there, not a professed Sanctuary for impiety, as *Florus* spitefully filled it, but rather better deserving than *Numa's* new Temple in *Rome* did, to be called, *μυστασιος ναὸς ἱερὸς*, the Sactary of Faith, and Peace, where the true God was truly worshipped, and found to be a very present help in trouble, the best bulwark.

Verf. 4. *For the Kings were assembled*] The Princes of the Philistines, 2 Sam.

5.

5. Or, *Sennacherib's* Princes, which were all Kings, *Isa. 10*. 8. *Oculampadim*, upon *Isa. 13*. 19. saith, that there were twenty and two Kingdomes in *Assyria*, these all came with combined forces to lay *Jerusalem* desolate, but could not effect it.

They passed by together] They could do this City (dear to God, and secured by him, the *Athenians* boasted that they were *θεοφιλες*, beloved of God, the *Hieropolymians* were surely so) no more harm, than as if they had been so many wayfaring men that had passed by it, with their staves in their hands.

Verf. 5. *They saw it, and so they marvelled*] None of them could say as *Caspar*, *Veni, vidi, vici*, but the contrary; they no sooner saw this Heaven-guarded City, but their hearts mis-gave them; and they were ready to say as that Duke of *Saxony* did, who intending to make war upon the Bishop of *Magdeburg*, and understanding that he made no great preparation for defence of himself, and his territories, but sought help from Heaven by fasting and prayer, *Infamissimus*, said he, God bleste mee from such a madnesse, as to meddle with a man who confideth in God, and committeth himself wholly to his protection.

They were troubled and hasted away] Heb. *they fled with an hasty or head-long flight*, being smitten with a suddain terrour, such as was that of the *Egyptians*, when their Chatter wheels were taken off; of the *Poillistines*, when for haste they left their Gods behind them, 2 Sam. 5. of the *Syrians*, 2 King. 7. when they left all and ran for their lives; of the *Assyrians*, when the Angel had slain an hundred eighty five thousand in their camp, &c.

Verf. 6. *Fear took hold upon them there*] By so in the former verse, and *There* in this, the shamefull flight of these enemies is lively deciphered, and as it were pointed at with the finger. So *Psal. 14*. 5. *There were they in great fear*; for God is in the Generation of the Righteous.

And pain as of a Woman in Travel] Their grief was no less than their fear; and it came upon them, *Certe, cito, subito*, suddainly, sorely, irresistibly, inevitably.

Verf. 7. *Thou breakest the ships of Tarshish*] i. e. Of the Ocean, or of the Mediterranean Sea, *Isa. 2*. 16. & 23. 1, 6, 10, 14. The meaning is, like as thou O God with thine East-wind that *Euroclydon* especially, which *Pliny* calleth *Naviganium Pestem* (the *Mariners mischief*) art wont to dash and drown the tallest ships at thy pleasure; so thou both canst, and wilt deal by thy Churches enemies: To whom therefore this Text should be as those knuckles of a mans hand were to *Belshazzar*, to write them their destiny; or as *Daniel* was to him, to read it unto them.

Verf. 8. *As we have heard*] viz. by the relation of our Fore-Fathers, *Psal. 44*. 1. or rather by the promises contained in the Holy Scriptures, which now we see verified and exemplified in our signall deliverances. *Hierusalem's* constant protection then is here assured and assured, *per comparationem promissionis & experientia simul*, & similiter eam attestantur. See the like, *Job* 42. 5. with the Note.

In the City of our God] The Church is the City of the living God, *Heb. 12*. 22. a City that breedeth men. yea Conquerours, as *Herodotus* saith of *Ecbatana* the Metropolis of the Medes, and as *Pindarus* of another place,

οὐδ' οὐκ ᾤοντο μαχεσθαι διωκτοῖς, &c.

God will establish it for ever] There shall be a Church till the Worlds end, mangle all her enemies.

Verf. 9. *We have thought upon thy loving kindnesse*] Heb. *We have silently mused or minded*, as being amazed, or rather amazed thereat, not able to speak for a while, we were so transported when we met in thy Temple for the purpose to praise thee, as for thy loving kindnesse towards us, so for thy power and Justice exercised on our enemies.

Verf. 10. *According to thy Name O God, so is thy praise*] i. e. It is infinite and inexpressible, *Psal. 148*. 1. *Psal. 145*. 3. Gods Name is exalted above all blessing and praise, as those holy Levites acknowledge, *Neb. 9*. 5. The distance betwixt God and us is infinite; and we should labour to fill up that distance, if possible, with our praises.

Thy right hand is full of righteousness] i. e. of noble Acts, which thou hast done for us according to thy promise, *Psal. 45*. 19.

Verf. 11. *Let Mount-Zion rejoice, let she Daughters, &c.*] Let the Church Catholic,

Hered. Clon.
Nemesis Od.

Catholick, and each particular Member thereof give God the glory of his Justice, and see that their joy be spirituall.

Verf. 12. *Walk about Zion, and tell the Towers thereof*] q. d. Are they not still the same, and as many as they were before the approach of the enemy? is any thing diminished or defaced by the late siege, or assault? Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this City, nor shoot an arrow there, &c. Isa. 37. 33.

Verf. 13. *Mark ye well her Bulwarks*] Not at all impaired. The great Turk could never have gotten the Rhodes, but by treachery, notwithstanding his long and mighty batteries made upon that place day and night. How he raged at the last assault of Scodra, and blasphemed, see Turk. hist. page four hundred twenty three. Geneva, is invironed with enemies, French, Spanish, Savoy, Pope, and barred out from all aid of neighbour Cities and Churches; yet is upheld, as it were, by an immediate hand of Heaven, as Beza hath set forth in an elegant Emblem.

Verf. 14. *For this God is our God*] To draw them up to this consideration it was, that the Prophet so calls upon people to view Zion, &c. and to take notice that she might well have written upon her gates (as that City Hippocrates writeth of, had) *Insula mares*, the Daughter of Zion is a Maid still, through the prowess of her Champion.

Even unto death] And after too; for this is not to be taken exclusive, He will never leave us, nor forsake us.

PSAL. XLIX.

Verf. 1. *Hear this all ye people*] This that is of so great consequence, and universal concernment, viz. that the Saints should not be frightened nor perplexed at the present prosperity of gracelesse persons; but consider that death at utmost shall render them extremely miserable, and at the day of Judgement men shall return and discern a manifest difference betwixt the Righteous and the Wicked, betwixt him that serveth God, and him that serveth him not; Mal. 3. ult.

Give ear all ye Inhabitants of the World] Hear and give ear, be not proud, for the Lord hath spoken it, Jer. 23. 15. The Inhabitants of the World (Heb. of the transitory World) are like men in a Mill, through hurry of businesse; or as one that is running a race, to whom though never so good counsell be given, he cannot stay to hear it. Of such we use to say, that they hear with their harvest-ears (harvest it is a time of great pleasure, and of great businesse) and hence it is that we have so ill a seed-time for the Word. Wee had need to with (as Harding once did) that wee could cry out against sin as loud, as the bells of Osney; yea as those Catholick Preachers, whose voice is heard in all speeches, and languages, Psal. 19. 3.

Verf. 2. *Both low and high, rich and poor together*] Heb. Both sons of Adam, or earthy-man, and sons of Ith, or noble-man

quorum

Ex miliore luto finxit praeordia Titan.

Diogenes once made a like out-cry at Athens, Ἀνίστατε ἄνδρες, Hear O ye men; and when a company came about him expecting what he would say to them, he looked upon them and said, Ἀνδρες ἐκείνη αἰὶς καὶ οὐδὲν ἔμελλεν, I called for men, and not for Varlets.

Verf. 3. *My mouth shall speak and wisdom*] Heb. wisdoms and understandings; and yet the matter of this Psalm was nothing extraordinary for the main of it; so that a profane person would have come out with his

Quid dignum tanto tulit hic promissor biatu?

But good points are not therefore to be slighted; because commonly handled, but therefore the better to be heeded, and proof to be made by practice, what that good and holy and acceptable will of God is, that is so much pressed upon, as Rom. 12. 3.

Verf. 4. *I will incline mine ear to say possible*] q. d. I desire you to do no more than I will do myself, I believe, therefore have I spoken, I have wrought my Do-

ctin

ctin upon mine own affections first; and shalt digge it out of mine own bosome for your benefit. It is a Parable I must tell you, or a Master-sentence, yea it is a Mytery, a Riddle, as the other word here signifieth.

I will open my dark sayings] The doctrine of Life Eternal, and the Judgement to come, here more clearly delivered than any where else almost in the Old Testament, is a mytery.

Verf. 5. *Wherefore should I fear in the day of evil?*] All the days of the afflicted are evil, Prov. 15. 15. But why should either I, or any other afflicted Servant of God be over-much troubled, as if some strange thing had befallen us; or staggered at the better condition of worse men, all things considered?

When the iniquity of my heels] Or, of my Supplanters, mine enemies, those naughty men (called here iniquity in the abstract) who seek to trip up my heels, and do surround me with their snares for that purpose. See Psal. 56. 7. Or thus, *When the iniquity of my heels, &c.* That is, as some will have it, when my sins come to my remembrance, or are chastened upon me. Every mans heel hath some iniquity. As we shall have some dirt cleaving to our heels while we walk in a dirty world: so there is some defilement upon all our actions, which wee may call the iniquity of our heels. He that is washed, saith our Saviour to Peter, needeth not save to wash his feet, but is clean every whit, Joh. 13. 10. The comparison seems to be taken from those that wash in Bathes; for although their whole bodies are thereby made clean, yet going forth they touch the earth with their feet, and so are faine to wash again: temblably the Saints, though bathed in that blessed Fountain opened for sin, and for uncleanness, Zech. 13. 1. and thereby freed from the stain and reign of sin; yet their feet or heels have some filth on them, some reliques of corruption do still cleave to them, and cause them some sorrow; yet ought they not to fear, or be dismayed, but by the practice of mortification purge themselves daily from all filthiness of flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7. 1.

Verf. 6. *They that trust in their wealth*] which was never yet true to those that trusted in it: And yet it is wondrous hard to have wealth, and not in some measure to trust in it; that is, to think our selves simply the better, and the safer for it, as our Saviour sheweth, and this Disciples after some wonderment, at length understood him; so Mark 10. 23, 24. Hence that strict charge, 1 Tim. 6. 17.

And boast themselves in the multitude of their riches] Contrary to Jer. 9. 23. This Psalm sets forth the better gloriation of a Believer in the grace of God, and in his blessed condition, wherein he is lifted up above the greatest Worldlings.

Verf. 7. *None of them can by any means redeem his brother*] And therefore all Money that hath been given for Masters, Diriges, Tremals, &c. hath been cast away: seeing Christ is the only Redeemer, and in the other World Money beareth no Mastery, neither can a man buy off death, though hee would give never so much. Death will not regard any Ransome, neither will he rest content though thou givest many gifts, as Solomon saith in another case, Prov. 6. 35. Fye quoth that great Cardinal Beauford, will not Death be hired? Will Money do nothing? Wherefore should I dye, being so rich? If the whole Rea'm would save my life, I am able either by policy to get it, or by riches to buy it, &c. Lewis the Eleventh would not hear of death all the time of his last Sicknes, but when he saw there was no remedy, he sent for the Holy Water from Rhemes, together with Aarons rod, as they called it, and other holy Reliques, thinking therewith to stop Deaths mouth, and to save him off; but it would not be. O Miser (saith one thereupon) hoc assidue times quod semel faciendum est? Hoc times quod in tua manu est ne timeas? Pietatem assume, superstitionem omitte; mors tua vita eris, & quidem beata atq; eterna.

Verf. 8. *For the redemption of their soul is precious*] i. e. the price of life is greater than that any man, how wealthy soever, can compass it. Money is the Monarch of this World, but not of the next.

And it ceaseth for ever] i. e. The purchase of a longer life ceaseth, there is no such thing, believe it, Job 36. 18, 19. Dent. 32. 22. Zech. 11. 12. To blame then were the Agrigentines, who did eat, build, plant, &c. as though they should live for ever.

Verf. 9. *I that be should still live for ever*] As every wicked man would, if it

Vuuu

might

Manc ubem
non nisi mira-
culose stesife
& stare per
multos annos
res ipsa clamat.
Anton. Fayus.

A. & Mon-in
H. 6.

Epi. Hist. Gall.
Balth. Exner.
Val. Max.
Christ. 391.

might be had for money; for he knoweth no happiness but to Have, and to Hold; on the other side the Grave, he looketh for no good; whereas a godly man holdeth mortality a Mercy, as *Phil. 1. 23.* he hath, *Mortem in desiderio & vitam in patientia*, as *Fulgentius* saith, he desireth to dye, and yet is content to live: accepting of life, rather than affecting it, enduring it, rather than desiring it.

And not see corruption] Heb. *The pit of corruption.* The Chaldees understandeth it of Hell: to the which the wicked mans death is as a trap-door.

Verf. 10. For he seeth that wise men dye, likewise the fool] This to be a truth, *est enim una claustra cadavera*, the dead Corples of both do preach and proclaim, by a dumb kinde of eloquence. Death maketh no difference: *Pallida mors equo, &c.* It is appointed for all men once to dye. *It lieth as a mans Lot*, as the word signifieth; *Heb. 9. 27.* and all men can say, We are all mortal; but alas, we lay it for most part, *Magis usum quam sensum*, more of custom than feeling; for we live as if our lives were rivetted upon Eternity, and we should never come to a reckoning.

Heu vivunt homines tanquam mors nulla sequatur,

Aut velut inferni fabula vana foret.

And the brutish person perish] His life and his hopes ending together. But it would be considered, that wise men dye as well as fools. good men dye as well as bad, yea good men oft before the bad, *Isa. 57. 1.* *Jeroboams* best Son dyed before the rest, because there was some good found in him.

And leave their wealth to others] *Nec aliis solam, sed & alienis*, to meer strangers; this *Solomon* sets forth as a great vanity. It was therefore a good speech of a holy man once to a great Lord, who had shewed him his stately House, and pleasant Gardens; *You had need make sure of Heaven, or else when you dye, you will be a very great loser.*

Verf. 11. Their inward thought is, that their houses, &c.] Some joyn this verse to the former, and read the words thus; *Whereas each of them seeth that wise men dye, likewise the fool, &c.* yet their inward thought is, &c. they have a secret fond conceit of their own immortality, they would fain believe that they shall dwell here for ever. The Hebrew runneth thus, *Their inward are their houses for ever*; as if their houses were got within them, as the Pharisees goods were, *Luke 11. 14.* *τα εσωτα.* So here, *Internum vel interiora*; not the thoughts only, but the very inmost of the thoughts of wicked Worldlings, the most retired thoughts and recesses of their souls are about these earthly things: these lye nearest to their hearts; as *Queen Mary* said when she dyed, *Open me, and you shall find Calice at my heart.* It was a pitiful case, that a rotten town lay where Christ should, and yet it is ordinary.

They call their Lands after their own names] So to make them famous and to immortalize them at once. Thus *Cain* called his new-built City, *Enoch*, after the name of his Son, whom he would thereby have to be called *Lord Enoch of Enoch*. This is the ambition still of many, that take little care to know that their names are written in Heaven; but strive to propagate them, as they are able, upon Earth, *Nimrod* by his Tower, *Abolom* by his Pillar, *Alexander* by his *Alexandria*, *Adrian* by his *Adrianople*, &c. But the name of the wicked shall rot, *Prov. 10. 7.* and those that depart from God shall be written in the earth, *Jer. 17. 13.* &c.

Verf. 12. Nevertheless man being in honour abideth not] Howsoever he think to eternalize himself, and be grown never so great, dye he must, whether *Lord or Lest*; and dye like a beast, a carrion beast (unless he be the better man) but only for his pillow and bolster. At one end of the Library at *Dublin* was a Globe, at the other a *Skeleton*; to shew, that though a man was Lord of all the World, yet hee must dye, his honour must be laid in the dust. The mortal *Synne* (saith one) is master of the royal Scepter, and it moweth down the Lillies of the Crown, as well as the Grass of the field. *Perpetram accomodamus hic versiculum*, saith another: this verse is not well interpreted of the first man *Adam*, to prove that he sinned the same day wherein he was Created, and lodged not one night in Paradise.

He is like the beasts that perish] *Ecoribus, morticinis*, saith *Junius*, the Beasts that dye of the Murrain, and so become Carrion, and are good for nothing.

Verf. 13. This their way is their folly] This their fond conceit of an immortality is an egregious folly, fully confuted by every days experience; for the longest lives die at last, as did (beside the Antediluvian Patriarches) *Jemmes de Tempo-*

Temporibus, Armour-bearer to *Charls* the Great, who dyed *Anno Dom. 1139* aged three hundred sixty one years. So the old man of *Bengala* in the *East-Indies*, who was three hundred thirty five years old when he came to the *Portugals*, from whom for his miraculous age, he received a yearly stipend till he dyed. He that lived in our days till one hundred and fifty years, or thereabouts, yielded at length to Nature, and yet men doat and dream still of an immortality. The first doom that ever was denounced was Death, *Them shall surely dye*; and the first doubt that ever was made was concerning Death, *ye shall not surely dye*; ever since which time there is something of the spawn of that old Serpent left in our natures, prompting us to doubt of that whereof there is the greatest certainty; and although every man granteth that he shall dye, yet there is scarce any man that *sureth* not his death, and thinketh that he may live yet, and yet, and so long: this is folly in an high degree, and we should be sensible of it, labouring to become neither fond of Life, nor afraid of Death.

Test their posterity approve their sayings, Selah] Heb. *Delight in their mouth*, are as vile as their Ancestors, tread in their track: take up their inward thoughts, *verf. 11.* observe the same lying vanities, and so forsake their own Mercies, *Jon. 2. 8.* *Selah, q. d. O wonderful*, for, see the issue of their folly.

Verf. 14. Like sheep they are laid in the Grave] These fatlings of the World, these brainless yonkers, that will not be warned by other mens harms, but walk on in the same dark and dangerous ways; whatever cometh of it, these chop into the grave (as a man that walketh in the Snow may do suddenly into a Marl-pit, and there be smothered) or rather are there pent up, as Sheep are thrust up in a stall, or stable, to be slaughtered there (and in Hell their souls) they lye as Grapes in a Wine-press, pickled Herring in a Barrel, Stones in a Lime-furnace, Tiles in a Brick-kiln, &c. *Tanquam pecudes, like sheep*, saith the *Psalmist* here; and *Junius* his Note is, *Morticinas puta in cloacis, exquilitis vel puticulis projectas* like sheep, that dyeing of the Murrain, are thereupon cast into Ditches, Jakes, Boggs.

Death shall feed on them] They shall be meat for Worms, yea they shall be killed with death, *Rev. 2. 23.* which is worse than all the rest: sin, as an heavy grave-stone, presseth them to death, &c.

And the upright shall have dominion over them in the morning] i. e. at the Resurrection, when the Saints shall share with Christ in his Kingdom (when the wicked shall be his foot-fool) and shall judge the World; yea the Angels. Others, by morning understand suddenly, or seasonably, as *Psal. 46. 5.*

And their beauty shall consume in the Grave] All their pomp and bravery wherein they came abroad whilst alive (as *Agrippa*, and *Bernice* came to the Tribunal with a great deal of phancy, *Acts 25. 23.*) and with which they affect to be buried in state;

Sic transiit gloria mundi, 1 Cor. 7. 31.

From their dwelling] Whence they are carried to the Grave, that dark house of all living, *Job 30. 23.* Some render the text thus, *Infernus habitaculum ipsius*, Hell shall be their habitation, *Tremellius* thus, *Et formam eorum consumat infernus receptam ex habitaculo eorum*, and Hell consume their shape (that is, their bodies now re-united to their souls) received out of its House, that is, out of the Grave.

Verf. 15. But God will redeem my soul from the power of the grave] Heb. *From the hand of Hell, q. d. I am, and shall be in far better condition both in life, at death, and after death, than any of the Worlds darlings: why then should I fear, as verf. 51.* why should I envie their seeming happiness, which will have so sad a Catastrophe, as *verf. 14*? I shall have heaven, and that is more worth than all.

For he shall receive me, Selah] A notable Text indeed, and well worthy of a *Selah*: a clear testimony for the immortality of the soul, and for a better life after this, as is well observed. *Ha sunt parabola, & haec sunt anigmata*, saith a good Interpreter. These are those Parables, and these are those dark sayings, mentioned *verf. 4.* riddles to the wicked, but cordials to the faithful.

Verf. 16. Be not thou afraid] *David* was comforted, and so he would have others to be: for as it was said of a certain Bishop of *Lincoln*, that he held nothing

Vuuu

Affeds Chro
not. 475.
Nauder.
Purchas, Pil
p. 481.

Spe bona Do
ab indoctis d
ferunt, dixit
Chilo.

ΑΠΟΚΥΤΩΙ.

ὁ δὲ λόγος
θεοφιλέτης.

his own but what he had bestowed upon others, *Hoc habeo quodcumq; dedi*: so the Saints think their comforts nothing so comfortable, unless others may share in them, and fare the better by them.

When the glory of his house is increased] viz. By a numerous Off-spring, stately building, gay furniture, great rents and revenues; for as they say of the metal they make glass of, it is nearest melting when it shineth brightest; so are the wicked nearest destruction when at greatest lustre.

Verf. 17. *For when he dyeth he shall carry nothing away*] Nothing but a Shroud, as that great Emperour caused to be proclaimed at his Funeral. He was a fool that on his Death-bed clapt a peece of Gold into his mouth, and said, *Some wiser than some; I will take this with me*. See Job 1. 21. 1 Tim. 6. 7. with the Notes there.

His glory shall not descend after him] No, nor be able to breath one cold blast upon him, when he is burning in Hell. O that wicked rich men would think of this, before the cold Grave hold their bodies, and hot Hell hold their souls.

Verf. 18. *Though whilst he lived he blessed his soul*] As that rich fool did, Luk. 12. and that King of France, who puffed up with the Marriage of his Sister to the King of Spain, called himself by a new title, *Tres-bonneuse Roy*, the thrice happy King; but was soon after accidentally slain by the Captain of his Guard running at Tilt with him, at the solemnizing of that same Marriage, in the very beginning of his supposed happiness.

And men will praise thee when thou doest well to thy self] Feathering thine own Nest, and pampering thine own Carcass; thou shalt bee sure of Parasites, and Trencher-flies, who will highly commend thee, though against their own Consciences, Rom. 1. 10. The world generally admireth the happiness of such as live at full, and ask what should such a one ayle? The *Iris* ask what they meant to dye?

Verf. 19. *He shall go to the generation of his fathers*] i. e. To the grave, or albeite he come to the age of his Fathers, that is, live here very long.

They shall never see light] Either have any found comfort at death, or any part in Gods Kingdom.

Verf. 20. *Man that is in honour and understandeth not*] *Verfus amahuu*. See verf. 12. there is but little difference: *Stultitiam patimur opes*. The more a man hath of worldly wealth, and the less of Spiritual, and heavenly understanding therewith, the more bestial he is, and shall be more miserable. *Caligula* called his Father-in-law *Marcus Silanus*, χρυσὸν πρόβατον, a golden brute, *Quid cervo ingentia cornua, cum desit animus?*

Vel mihi da clavem, vel mihi tolle seram.

PSAL. L.

A Psalm of Asaph] Who was both a Musick-master, 1 Chron. 15. 2. and a Psalm-composer, 1 Chron. 29. 30. The most are of opinion, that this Psalm was made by David, and committed to Asaph to be sung, after that Israel had been afflicted with three years Famine, and three days Pestilence, and the Angel had appeared to David, and set out the place where the Temple should be built, 2 Sam. 21. 5. 24. 1 Chron. 21. 18. & 22. 4.

Verf. 1. *The mighty God, even the Lord*] Heb. *The God of gods*, whether they be so deputed, as Angels, Magistrates; or reputed only, as Heathen-deities, 1 Cor. 8. 9. Jehovah, or *Essentia* is Gods proper Name. Some say God is here thrice named, to note the Trinity in Unity.

Has spoken] sc. By the mouth of his holy Prophets, which have been since the world began; *Henoch* the seventh from Adam spake much like, Jude 14. The Rabbines say, that this Psalm is, *De die iudicii futuro*, of the Day of Judgement. Others, that it is the Lords judging of his Church, drawn according to the model of the great and last Judgement, whereunto it serveth as a preparation, or a warning-peece.

And

And called the earth from the rising, &c.] The habitable part of Gods earth; the sons of men, Prov. 8. 31. with Mal. 1. 11. These are all called to attest the equity of Gods proceedings against an hypocritical Nation; Children that were corrupters. For God hath thus farre instructed all men, that He is to be honoured of all, with all manner of observance, Rom. 1. 20. Let this be pressed upon all sorts, said *Zalomon* the Locrian Law-giver, in the preface to his Laws, 1. That there is a God. 2. That this God is to be duly worshiped.

Verf. 2. *Out of Sion the perfection of beauty*] Heb. *The whole Perfection*, or the *Universality of beauty*; because there especially was Gods glory set forth in his holy ordinances, and more clearly manifested than in all his handy-work besides, See Psal. 48. 2.

God hath shined] Like the Sun in his strength, sometimes for the comfort of his people, as Psal. 80. 1. sometimes for the terror of evill-doers, as Psal. 94. 1. and here. But evermore God is terrible out of his holy places, Psal. 68. 35. & 89. 7.

Verf. 3. *Our God shall come, and shall not keep silence*] He doth daily come and sit upon the tribunall in his Church by the Ministry of his Servants, Mat. 18. 17. who must reprove sinners with all authority, and shew themselves sons of thunder, that they may save some at least with fear, snatching them out of the fire, Jude 23. as Peter, Act. 2. 40. and Paul, 2 Cor. 5. 11. but especially when, to work upon the *Proconsul Paulus Sergius*, he set his eyes upon *Elymas* the forcerer, as if he would have looked thorough him: After which lightening, followed that terrible thunder-crack, *O thou full of all subtilty, and all mischief, thou child of the Devil, thou enemy of all Righteousness, wilt thou not cease to pervert the straight wayes of the Lord?* Act. 13. 9, 10.

A fire shall devour before him] As he gave his law in fire, so in fire shall he require it.

And it shall bee very tempestuous round about him] Not before him only, but round about him; lest the Wicked should hope to escape by creeping behind him. That was a terrible tempest, that befell *Alexander* the great, and his army marching into the Country of *Gabaza*; when by reason of continual thundering and lightening, with hailstones and light-bolts, the army was dis-ranked and wandred any way; many durst not stirre out of the place, &c. *Tremellius* rendreth it without, but in a parenthesis, *Les our Lord come, and in him not be silent*. The Saints know that they shall bee safe, when others shall smoke for it; because God is their God.

Verf. 4. *Hee shall call to the Heavens from above, and to the earth*] That these dumb Creatures may be as so many speaking evidences against an unworthy people, and witnesses of Gods righteous dealings against them. See Deut. 32. 1. Isa. 1. 2. Mic. 6. 2. The Chaldees thus paraphraeth, He will call the high Angels from above; and the just of the earth from beneath.

Verf. 5. *Gather my Saints together unto mee*] This seemeth to be spoken to the Angels, those active Instruments and executioners of Gods Judgements. By Saints here, understand professors at large, all that live in the bosome of the Church visible, and partake of the externall priviledges only; such as are in the Vine, but bear no fruit, Job. 15. 2. have a name to live, but are dead, Rev. 3. such as whose sanctity consisteth only in covenanting by sacrifice. Basil saith, that such are called Saints to aggravate their sins; as a man that hath an honourable title, but hath done wickedly; and is therefore the rather to be condemned. When one pleaded once with a Judge for his life, that he might not be hanged, because he was a Gentleman; hee told him that therefore he should have the Gallows made higher for him.

Those that have made a Covenant with mee by Sacrifice] But were never brought by mee into the bond of the Covenant; for then the rebels would have been purged out from among them, as it is, Ezek. 20. 37, 38.

Verf. 6. *And the Heavens shall declare his Righteousness*] Those Catholick Preachers, whose voice goeth our aloud to the end of the World, Psal. 19. 4. See verf. 4.

For God is Judge himself] And from him is no appeal; every transgression and disobedience, from him shall receive a just recompence of reward, Heb. 2. 2. even those

Perfectionem
pulchritudinis
locus. Trem

Curios lib. 8.
ex Diodor.

Jnn.

R. Nihum ap.
Nebien.

those corruptions that are most inward, and lymp in the heart of the Country, as it were; those pollutions not of flesh only (i. e. worldly lusts, and grosse evils) but of spirit also, 2 Cor. 7. 1. more spirituall lusts, as pride, presumption, formality, self-flattery, carnall confidence in externall legall worshipps, the sin principally taxed in this Jewish people here in the next verses.

Verf. 7. *Hear, O my people, and I will speak, &c.* What sweet and winning language is here for a preface! Gods proceedings against sinners, whom he might confound with his terrors, is with meeknesse and much mildnesse, Gen. 3. 9. 21. & 4. 9. Mat. 26. 50. & 22. 21. Be we herein followers of God as dear Children, Job. 7. 19. Gal. 6. 1. 2 Tim. 2. 29.

O Israel, I will testify against thee [i. e. I will expostulate with thee, and convince thee. This is a mercy which the Lord vouchsafed our first Parents when they had sinned; the Serpent he would not so much as examine, but doomed him presently.

I am God] And should therefore have been better obeyed. Even thy God] And therefore thou of all others shouldst have had more care, and not have deplored mee with seeming honours, by presenting mee with out-side services.

Verf. 8. *I will not reprove thee for thy Sacrifices* [i. e. For thy neglect of them, but for thy resting in them, sticking in the bark, bringing mee the bare shell without the kernel, not referring thy Sacrifices to the right end and use, but satisfying thy self in the work done. This was afterwards the sin of the Pharisees, is still of the Papists, and of too many carnall Gospellers, who think they have served God, for they have been at Church, done their devours, for they have said their prayers, &c. Yea many of the better sort amongst us hold only a certain stint of daily duties, as Malt-horses their pace, or Mill-horses their round (that move much, remove little) out of custome, or form. Yea the best find it hard enough to be in duty in respect of performance, and out of duty in respect of dependance; to do all Righteousness, and yet to rest in none but Christs.

Or thy burnt-offerings to have been continually before mee] Heb. Thy burnt-offerings have been continually before mee. So that I am fared with the very sight of them, Isa. 1. there, God complained that all his senses were wearied, and his soul vexed, by the abundance of their outward ceremonies, but want of morall service.

Verf. 9. *I will take no Bullock out of thy house, &c.* q. d. Keep them to thy self, I need them not; thou settest an high price upon them, and thinkest to ingratiate with mee by them, I value them not, nay I loath them. Sordit in conspectu Judicis. quod fulget in conspectu operantis. That which is highly esteemed amongst men, is abomination in the sight of God, Luk. 16. 15. Displeasing service is double dishonour.

Verf. 10. *For every Beast of the Forest is mine* [God is the great Proprietary; and all is his by primitive right. It is but of his own therefore that any man giveth him ought, as David freely acknowledgeth, 1 Chron. 29. 14. and that great Emperor, who dedicating his rich Communion-table to Jesus Christ, wrote upon it τὰ οὐ ἐν τῶν σῶν οὐκ ἔχομεν. Thine own, and of thine own Lord present we unto thee, &c.] And yet vain man is apt to conceive that God is obliged unto him, when he offereth unto God any part of his goods.

And the Camel upon a thousand Hills] Or, Upon the Hills of a thousand owners. Verf. 11. *I know all the fowles of the Mountaines* [i. e. in numero habeo, saith Vatablus, they are alwaies before mee ready at my service.

And the wild Beasts of the Field] R. Solomon interpreteth it Reptile, the creeping things of the Field; others, copiam volucrum in vallibus, the abundance of birds that are up and down the Fields and Vallies.

Verf. 12. *If I were hungry, I would not tell thee* [I would not employ thee to cater or purvey for mee. But it befalls not God to be hungry, as not only Heathens held, and therefore said that their Jove was gone into Ethiopia to be feasted, &c. but some carnal Jews also, who conceived that a fat Sacrifice was as acceptable to God as a fat dinner was to themselves.

For the World is mine, and the fulness thereof] Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, as Semeca hath it; all is the Lords, hee made all, maintaineth all, and may therefore at his pleasure make use of any; he needeth

Justinian apud
Cedren.

Homer.
Lucian.

needeth not bee beholden; but the truth is, he needeth not any such broken supports. See Psal. 24. 7.

Verf. 13. *Will I eat the flesh of Bulls? &c.* q. d. Are you so thick-brained, as to think so?

Verecundum in patria, crassus; sub aure nasi?

No; He that killeth an Oxe (unless he see his own guilt, and be carried out to the immaculate Lamb of God, who taketh away the sins of the World) is as if he flew a man; he that sacrificeth a Lamb (unless he see his own guilt, and be carried out to the immaculate Lamb of God, who taketh away the sins of the World) is as if he cut off a dogs neck: He that offereth an oblation (unless therewith he offer up himself for a whole burnt Sacrifice, Rom. 12. 1.) is as if he offered Swines blood; he that burneth incense (unless he lift up holy hands in prayer without wrath, and without doubting, 1 Tim. 2. 8.) is as if he blessed an Idol, Isa. 66. 3.

Verf. 14. *Offer unto God thanksgiving* [That pith of your peace-offerings, that Sacrifice more acceptable to God than an Oxe that hath horns and hoofs, Psal. 69. 31. Oh cover Gods Altar with the calves of your lips, giving thanks to his name, Heb. 13. 15.

And pay thy vows unto the Most High] Say not God a thank only, but do him thanks; the life of thanksgiving is the good life of the thanksgiver. Our praises should be real and substantiall: Vow and perform to the Lord your God, Psal. 76. 11.

Verf. 15. *And call upon mee* [These two, praising God for what we have, and praying for what we want, do take up the whole duty of man; a holy trade is hereby driven betwixt heaven and earth, and sweet intercourse maintained betwixt God and man.

In the day of trouble] At any time, but then especially, the time of affliction being the time of supplication; for then we are fittest to call, and then God is readiest to give answer, then we may have any thing, Zach. 13. ult.

I will deliver thee] It is but ask and have; and surely he is deservedly miserable who will not make himself happy by asking. When there was a speech among some holy men what was the best trade? One answered Beggery; It is the hardest and richest trade. Common beggary is indeed the easiest and poorest trade, but prayer he meant. It is like the Ring given a Noble-man in this Land by Queen Elizabeth, with this promise, that if he sent that Ring to her at any time when he was in distress, she would remember and deliver him. He sent it, but it never came to her hands, but prayer never mis-carrieth, &c.

And thou shalt glorifie mee] Servi tui sumus, ut serviamus, Luk. 1. 74. And yet it is ten to one that any returneth with the Leper, to give God the glory of a deliverance. Plerique accipiant impotenti, domo acceptum iniqui, ubi acceptum ingrati, saith Bernard truly; Most men are importunate, that they may receive good at Gods hands, restless till they have it, and are careless to return thanks afterward. Our upon such an ingratitude, hateful even amongst Heathens.

Verf. 16. *But unto the Wicked God saith* [To the fair professor, but foul sinner, to the Hypocrites in Sion, Isa. 33. 14. to the sacrificing Sodomites, Isa. 1. 10, 11. those that take upon them to be Teachers of others, especially, Rom. 2. 20. 21. Origen, after his foul fall, opening the book and lighting upon this Text, was not able to preach, but brake out into abundance of tears.

What hast thou to do to declare my statutes? [Sith they are holy, and ought to be handled by such as are holy, Isa. 52. 1. else they are dishonoured, 1 Sam. 2. 17. Gods name blasphemed, Rom. 2. 23, 24. foul sinners hardened, Adm. 23. 15. Quid verba audiam cum facta videam, say such? Adm. facta in erubescunt, saith Tertullian, their practice shameth their profession. And therefore to such we may say as great Alexander did to one Alexander a souldier of his, but a coward; Either leave off thy name, or be a souldier; so may we say to such profligate professors. Oras Archidamus the Lacedemonian said to his Son, rashly conflicting with the Athenians, Aut viribus addere, aut animis adime. So here; Either add practice, or lay away Profession.

Or that thou shouldst take my Covenant in thy mouth] boasting thy self to be one of mine, and blurring our good words, when the deed of the mouth is not in the heart. If that

D. Preston.

De Confid. l. 4.

Kimchi.

Ore loquens
de illis, sed
corde odisti.
Syr. Interp.

that State in story would not hear a good motion from an ill mouth, much less will God.

Verf. 17. *Seeing thou hatest instruction*] Or, *Discipline*, thou wilt not be brought to live strictly, to exercise godliness; thou refusest to be reformed, barest to be healed. *Bucer* and *Melancthon* framed a form of Reformation, with approbation of the Peers and States; but the Clergy of *Cullen* rejected it with slander, and said; that they would rather live under the great Turk, than under a Magistrate that should seek to settle such a reformation.

And castest my words behind thee] They are near in thy mouth, but far from thy reins, *Jer.* 12. 2. denying in thy life what thou professest with thy lips: *Ethiopian*-like, being white in the mouth only; or as Lillies, white but unfavoury. The Jews at this day shew very great respect to the Law, which no man may touch but with the right hand, and with a kiss of reverence: No man may carry it behind him, but must lay it next to his heart in his travel, &c. They are enjoyed to take up any paper which they see lying on the ground: and the reason is, lest haply the name of God be written in the paper, and ignorantly trodden under foot. Christians, though free from such Superstitious curiosity, yet full of religious care, should observe every title in Gods Word, lest they should trample upon any. And when corruption boyleth (saith a Reverend man) think the Gospel of Christ professed by you lyeth prostrate before you: and will yet trample upon that Gospel? will yet tread under foot the blood of the Covenant, as if it were a prophane thing?

Verf. 18. *When thou sawest a Thief, when thou consentest with him*] *Mala opera hic memorata sunt in secreto*, saith *Kimchi*. These evils hereafter mentioned, are secretly acted by those that pretended to better things. See *Ephes.* 5. 12. and therefore Heaven and Earth are called to witness against them, *verf.* 4. See *Jer.* 20. 27. -- *Servi ut taceant iumenta loquentur*, the very Beasts have a Verdict to pass upon secret sinners, as the Ass upon *Balaam*, and those Horses upon Cardinal *Angelot*, who was so basely covetous, that by a private way he used to go into his own Stable, and steal the Oates from them.

And hast been partaker with the Adulterers] 1. In thy desire, supposing thy self with them. 2. In thy filthy acts, though closely carried; as the Popish Priests, whose rule is, *Si non castè, tamen carè*.

Verf. 19. *Thou givest thy mouth to evil*] Heb. *Thou sendest*, the Devil borroweth thy mouth, and thou leest him have it.

And thy tongue frameth deceit] Heb. *Joyneeth, knisseth, compactereth*.

Verf. 20. *Thou sittest*] In the seat of the scornful, on the Ale-bench, &c.

And speakest against thy brother] Thy slanderous tongue, like a mad Dogge, biteth all it meeteth with; not thy near allies excepted: so inhuman are Hypocrites.

Verf. 21. *These things hast thou done, and I kept silence*] I suffered them, seemed to wink at them, bearing with thine evil manners.

Thou thoughtest that I was altogether such a one as thy self] A good-fellow, an approver, an abettor of thy lewd pranks and practices. *Cogitabat quod Ebieb erat sicut tu*, so *Kimchi* reads it. This is the evil use that wicked men make of Gods patience, they transform him into an Idol after their own fancy, they have bafe and bald conceits of him.

But I will reprove thee, and set them in an order before thee] Thou shalt see them once in their ugly hue, to thy conversion or confusion: Mens actions are in print in Heaven, and unless they make their peace with the Judge in his privie Chamber of Mercy, and so stop his open judicial proceedings in Court, he will one day read them aloud in the ears of all the World. Mean-while God looketh upon old sins, (which he seemed to wink at) as now presently committed (for as there is no beginning of eternity, so no succession) and whatsoever he hath threatned, whatsoever arrows are in the Bow-string, will one day fly and hit, and strike deep. Wo be to men, when God shall break up that filthy sink of sin that is in them, surely they will then be as little able to bear the stench thereof, as *Judas* was, who sought help of an Halter.

Verf. 22. *Now consider this, yee that forget God*] That cast him and his Counsels behind

behind your backs, before he awaken your drowsie Conscience, and rouse up the Lion that lyeth sleeping in your bosoms, like *Cain* Dogge, *Gen.* 4. 7. with his Dogge-sleep: and before you come to answer for all, with flames about your ears.

Left I rear you in peace, and there be none to deliver you] From the Woolf a Shepherd may rescue his Lambs, not so from the hungry Lion, *Amos* 3. 1. 3. 4. Gods power is irresistible, his punishments unavoidable.

Verf. 23. *Who so offendeth, praise thy face, me*] So his praise be cordial, oral, real, with Recognition of my benefits, Affirmation, Retribution; this is the best sacrifice he can bring me.

And he that ordereth his conversation aright] That walketh accurately and exactly: walketh as in a frame, treading gingerly, stepping warily, not lifting up one foot till he find sure footing for the other.

I will show the salvation of God] 1. c. Give him a prospect of Heaven here, and hereafter a full fruition of it.

PSAL. LI.

Psalms of David] who was not ashamed to do open penance here in a white Sheet, as it were: so did *Theodosius* the Emperour, at the reprehension of *Ambrose*, after the slaughter at *Thessalonica*, he spent eight months, saith *Theodoret*, in weeping and lamentation: he fell down on his face in the place of the Penitents, and said, *My soul is gladd to the earth*, &c. *Henry* the Fourth (then King of *Navarre*: only, afterwards of *France*, also), having abused the Daughter of a Gentleman in *Kochel*, by whom he had a Son, was persuaded by *Monsieur de Pleffis*, to make a public acknowledgement of his fault in the Church, which also he did before all the Nobility of his Army. This counsel being thought by some to be too rigorous, *De-Pleffis* made this answer, That as a man could not be too courageous before men: so he could not be too humble in the presence of God.

When Nathan the Prophet came unto him] Rousing him out of a long Lethargy, into which Sin and Satan had cast him. See here the necessity of a faithful Ministry, to be to us as the Pilot was to *Jonas*, as the Cock to *Peter*, &c. as also of a friendly admonition, such as *David* had prayed for, *Psal.* 141. 5. and here he is answered. *David* had lain long in sin without repentance to any purpose; some remorse he had felt, *Psal.* 32. 3. but it amounted not to a godly sorrow, till *Nathan* came, and in private, dealing plainly with him, more prevailed than all the Lectures of the Law, or other means had done, all that while.

After he had gone in to Bathsheba] This was the Devils Nest-egge that caused many sins to be laid one to, and upon another. See the woful chain of *David*'s lust, *2 Sam.* 11. 8. 12. and beware.

Verf. 1. *Have mercy upon me, O God*] 'Twas wont to be, *O my God*, but *David* had now sinned away his assurance, wiped off his comfortables: he dares not plead propriety in God, nor relation to him, as having forfeited both. At another time, when he had greatly offended God, by numbring the people, God counted him but plain *David*, *Gen.* and say to *David*, *2 Sam.* 24. 12. whereas before, when hee purposed to build God a Temple, then it was, *Go tell my servant David*, *2 Sam.* 7. 5. Sin doth much impair and weaken our assurance of Gods favour: like as a drop of water falling on a burning Candle, dimmeth the light thereof. The course that *David* taketh for recovery of this last evil, is confession of sin, and hearty prayer for pardoning and purging grace. In the Courts of men, it is safest (saith *Quintilian*) to plead *Non feci*, Not guilty; not so here, but *Ego feci, misereere miserum peccatorem, misericordi Domine*. Guilty Lord, have mercy, &c.

Per misericordiam tuam tollitur ira Dei.

According to the multitude of thy tender mercies] They are a multitude of them, and *David* needeth them all, for the pardon of his many and mighty sins; that where he had abused grace might be superabounded, it may have a super-plena mea, *2 Tim.* 1. 14.

Life of Phil.
de Morn. by
Mr. Clerk.

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Wash me, O Lord, from mine iniquity. One of thy *Black Lines*: cross out the black lines of my sins with the red lines of Christs blood; cancel the Bonds, though written in black and bloody Characters.

Verf. 2. *Wash me thoroughly from mine iniquity* Heb. *Multiply, wash me*, so *Isa.* 55. 7. God is said to multiply *our* sins, as much as we multiply *his*. David apprehended his sin for exceeding sinful, his stain to inveterate, to ingrained, that it would hardly be ever gotten out, till the cloath were almost rot'd to pieces; that God himself would have somewhat to do to do it. He had been in a deep slumber, *Prov.* 23. 4. 7. and was peacefully moyled. He therefore begs hard to be thoroughly rinsed, to be bathed in that blessed fountain of Christs blood, that is opened for him, and for uncleanness. *Zech.* 13. 1. to be cleansed not only from outward defilements, but from his *sinful* nature: for though a Swine be washed never so clean, if he retain her nature, she will be ready to wallow in the next puddle. The time of our being here is *time of washing*, as *Nazianzen* calleth it, *Eph.* 2. our washing time. Wash thy heart, O Jerusalem, that thou maist be clean; *Jer.* 4. 14. not by thinking to set off with God, and to make amends by thy good deeds for thy bad; this is but *lucrum lucipurgare*, to wash off one filth with another, but by the practice of Mortification, and by Faith, in Christs meritorious Passion: for he hath washed us, from our sins in his own blood, *Revel.* 1. 5. Other blood defileth, but his purifieth from all pollutions of flesh and spirit, *1 Joh.* 1. 7.

And cleanse me from my sin. In like manner, as the Leper under the Law was cleansed: Leprosy, Prentice, Heretic, and Jealousie, are by men counted incurable: *Sed omni potentis medico nullus insanabilis occurrit morbus*; *1 Joh.* 1. 9. to an Almighty Physician Disease is incurable. There is indeed a Natural *Novatianism* in the timorous Consciences of convicted sinners, to doubt and question pardon for sins of Apostasy, and falling after Repentance; but there need bee no such doubting, for God who hath bidden us to forgive a repenting Brother *seven times* *seven times* *in one day*, will himself much more. All sins and Blasphemies shall be forgiven to the sons of men, *Mat.* 12. 31.

Verf. 3. *For I acknowledge my transgressions* And therefore look for pardon, according to thy promise. *Homo agnoscit, Deus ignoscit.* And my sin. My twisted sin, and sadly accented; mine accumulative sin, volun- tarily wickedness, that hath to many sins bound up in it, as *Cicero* saith of Paricide.

Is ever before me. To my great grief and regret, my Conscience twitteth mee with it, and the Devil layeth it in my drift. This maketh him follow God so close, resolved to give him no rest till he hath requited, and enrolled the remission of his sins in the Book of Life, with the bloody lines of Christs soul-saving sufferings, and golden Characters of his own eternal love.

Verf. 4. *Against thee, thee only have I sinned* This he saith in respect of the secrecy of his sins, lay some: whence also it followeth, *And done this evil in thy sight*; David sent for *Bathsheba* by his Servants, but they knew not wherefore he sent for her, saith *Kimchi*; neither knew any one why Letters were sent to *Joab* to kill *Uriah*: but because hee refused to obey the King, bidding him go home to his house, &c. Others thus, *Against thee only*, that is, *thee mainly*; for every sin is a violation of Gods Law, the *transgression* may be against man, but the *transgression* is ever against God. Others again thus, *Against thee, &c.* that is, *Against thee so good a God have I thus heinously offended*, giving thereby mine enemies occasion to blaspheme thee. This, I take it, is the true meaning.

And done this evil in thy sight. Which was to despise thee, *2 Sam.* 12. 10. not caring though thou lookedst on.

That thou mightest be justified when thou speakest, &c. I am declared to be just, whatever thou hast denounced against me, or shalt inflict upon me. The righteousness of man commendeth the righteousness of God, *Rom.* 3. 4. 5. To thee, O Lord God, belongeth righteousness, but unto no confusion of face, saith *Daniel* *chap.* 9.

Verf. 5. *Behold I was hidden in iniquity* This he allegeth, viz. his original perversity, not as an excuse, but as an aggravation of his actual abominations, which he saith were committed out of the vile viciousness of his nature. See *Psal.* 58. 3. 4. The

The Masorites here observe, that the word rendred *iniquity* is full, written with a double *Vau*; to signifie the fulness of his sin; whole evil being in every man by nature, and whole evil in man; which when the Saints confess, they are *full in the mouth*, as I may so say, they begin with the root of sin (not at the fingers ends as *Adambezak* did) stabbing the old man at the heart first, and laying the main weight upon original corruption, that *in-dwelling sin*, as the Apostle calleth it, *Rom.* 7. 14. that sin of *evil concupiscence*, as the Chaldee here: that *peccatum peccans*, as the Schools. *Tully* belike had heard somewhat of this, when he said, *Cum primum nascimur, in omni continuo pravitate versamur*. As soon as ever we are born, we are forth-with in all wickedness. *Augustine* saith, *Damnatus homo antequam natus*, Man is condemned as soon as conceived.

And in sin did my mother conceive me. Heb. *Warm me*; This *Athen-Eura* interpreteth to our great Grand-mother *Eve*, *Qua non parturibat antequam peccabat*. David meant it doubtless of his immediate mother, and spake of that poison where-with she had warmed him in her wombe, before the soul was infused. Corruption is conveyed by the impurity of the seed, *Job.* 14. 4. *Joh.* 3. 6. & 31. Sin may be said to be in the seed *incoactive & dispositive*, as fire is in the Flint. Let us therefore go with *Elisba* to the Fountain, and cast salt into those rotten and stinking waters. And for our Children, let us labour to mend that by education which we have marred by propagation.

Verf. 6. *Behold, thou desirest truth in the inward parts* *Quam tamen mihi defuisse res ipsa demonstrat*; but this truth hath not been found in me, when I acted my sin in that sort, and did mine utmost to hide it from the world, I have shewed little truth in the inward parts, but have grossly dissembled in my dealings, with *Vriah* especially, whom I so plied at first with counterfeit kindness, and then basely betrayed him to the sword of the enemy. *Sincerity* is fully opposite to *sincerity*, treachery to truth.

And in the hidden parts thou shalt make me to know wisdom. Thus, by faith, saith one, he riseth out of his sin, being taught wisdom of God. Others read it, *Thou hast made me to know, &c.* And yet have I sinned against the light of mine own knowledge and Conscience; although thou hast taught me wisdom privately, *Es eben quam familiariter*, as one of thine own Domesticks, or Disciples. Some make it a prayer, *Cause me to know wisdom, &c.*

Verf. 7. *Purge me with Hyssop and I shall be clean* Sprinkle me with the blood of Christ by the *Hyssop-bunch* of faith, not only taking away thereby the sting and stink of sin, but conferring upon me the sweet favour of Christs righteousness imputed unto me. See *Heb.* 9. 13, 14, 19. where he calleth it *Hyssop*; of which see *Discoerides*, lib. 3. chap. 26. 28. David multiplieth his lute for pardon, not only in plain terms, but by many metaphors.

Wash me, and I shall be whiter than snow. So we cannot be by any washings of our own, though with Snow-water, *Isa.* 6. 46. The Brides Garments are made white in the Lambs blood, *Rev.* 7. 14. the foulest sinners washed in this Fountain become white as the snow in *Salmon*, *Isa.* 1. 18. *1 Cor.* 6. 11. *Eph.* 5. 27. *Peccata non vedemus*.

Verf. 8. *Make me hear joy and gladness* God will speak peace unto his people, he createth the fruits of the lips to be peace, *Isa.* 57. 19. &c. No such joyful tidings to a condemned person as that of a Pardon. Be of good cheer, thy sins are forgiven thee. *Feri, feri Domine, nam a peccatis absolvus sum*, said *Luther*. Davids Adultery and Murder had weakened his Spiritual condition, and wiped off all his comforts: but now he begs to be restored by some good Sermon, or sweet promise set home to his poor soul.

That the bones which thou hast broken may rejoice. By leaping over Gods pale he had broke his bones; and fain he would be set right again, by a renewed righteousness, and peace, and joy in the Holy Ghost, by his former feelings of Gods favour.

Verf. 9. *Hide thy face from my sin* We are not able to indure Gods presence, much less his Justice for our sins; nor can there be any sound peace of Conscience whilst he is frowned. His favour is better than life, but his displeasure more bitter than death itself, See *2 Sam.* 14. 32.

X x x x

And

And blot out all mine iniquities] See how one sin collecteth to mind many thousands; which though they lye a sleep a long time, like a sleeping debt, yet wee know not how soon they may be reckoned for. Make sure of a generall pardon; and take heed of adding new sins to the old.

Vers. 10. *Create in mee a cleane heart, O God*] His heart was woefully soiled with the filth of sin, and the work of grace interrupted; he therefore prayeth God to interpose and begin it again, to let him up once more, to re-kindling those sparks of the spirit that lay almost quite smothered; to put forth his almighty power for that purpose, to farm that *Angan* stable of his heart; to sanctify him throughout in spirit, soul, and body; and to keep him blamelesse unto the coming of his son, 1 *Thes.* 5. 23.

And renew a right spirit within mee] Or, a firm spirit, firm for God, able to resist the Devill, stedfast in the faith, and to abide constant in the way that is called holy.

Vers. 11. *Cast mee not away from thy presence*] Deprive mee not of communion with thee, and comfort from thee; for that's a peece of Hell torments, 2 *Thes.* 1. 9. *Gain* punishment, which possibly David might here mind, as being guilty of murder: And *Sams* losse of the Kingly Spirit, 1 *Sam.* 15. 15. might make him pray on

And take not thine holy Spirit from mee] David knew that he had done enough to make the holy Spirit loath his lodgings; he might also think that the Spirit had utterly withdrawn himself, and others might think as much, beholding his Crofles, *Jer.* 30. 17. But the gifts and callings of God are without repentance; and where the Spirit once inhabiteth, there he abideth for ever, *Jeb.* 14. 16. an interruption there may bee of his work, but not an intercession; and a Saint falling into a grosse sin may lose his *jus aptitudinale ad calum*, but not his *jus bareditarium*; his fitness, but not his right to Heaven, that holy place.

Vers. 12. *Restore unto mee the joy of thy salvation*] He had grieved that holy thing, that Spirit of God whereby he was sealed to the day of redemption, *Ephes.* 4. 30. and is therefore at a losse for comfort; he had viltended that patene of his pardon which God had passed under his hand and seal: God therefore calleth for it home again into the pardon-office, as it were; that he may know the worth by the want. A man may sin away, not only the sense and comfort of his pardon, but the evidence and knowledge of it, as that place of *Peter* seemeth to imply, 2 *Per.* 1. 9. Mountebanks, who wound their flesh to try conclusions upon their own bodies how love-raigne the false is, do oft feel the smart of their presumption, by long and desperate wounds: So God will let his *David* see what it is to make wounds in their consciences, to try the preciousnesse of his balm; such may go mourning to their graves. And though with much ado they get assurance of pardon, yet their consciences will be still trembling, till God at length speak further peace; even as the waters of the Sea after a storm are not presently still; but move and tremble a good while after the storm is over.

And uphold mee with thy free Spirit] Heb. *firmis sustin me* with thy noble or Princely Spirit; that may make mee steddy and ready to come off roundly in thy service. Sin against conscience disableth for duty, taketh away freedom to it, and stability in it. David therefore prayes God, to fix his quick-silver, to ballance his lightnesse, to settle and fill that vain and empty heart of his, with something that may stay and stablish it, that may also free and enlarge it (for where the Spirit of God is, there is liberty, 2 *Cor.* 3. 17.) that he might yeeld prompt and present obedience to God in all things, and withall might be apt and able to teach transgressors, as he promiseth to do in the next words.

Vers. 13. *Then will I teach transgressors thy wayes*] *Instruunt nos Praes tui doctores, tum labores*, saith *Augustine*. Two wayes the Saints teach us. First, By their Doctrin. Secondly, By their Follies and Failings. David had taught men this last way to his cost, that it is *triste moralitatis privilegium licere aliquando peccare*. Now he promiseth by his example and instruction to teach transgressors, those that are in the very bonds and hands of the Devill, Gods wayes of mercy to the penitent; and that they must either turn to God; or burn for ever in Hell.

And sinners shall be converted unto thee] They shall give not the halfe, but the whole

turn; and it shall appear by them. The turning of a sinner from evil to good, is like the turning of a Bell from one side to another; you cannot turn it, but it will make a sound, and report its own motion.

Vers. 14. *Deliver mee from blood-guiltinesse O God*] Heb. *From blood*; in every drop whereof is a tongue crying for vengeance. Besides, if *David* adultery was a sin of infirmity (he was preoccupied, 25 *Gal.* 6. 11) yet his murdering of *Uriah*, and many others that fell together with him, was a sin of presumption; a deliberate premeditated evill, done in cold blood; and therefore lay very heavy upon his conscience. Howbeit he gat pardon of this great sin also; so that it never troubled him on his death-bed, as some other did, though not so great, whereof he had not so thoroughly repented, 1 *King.* 2.

Thou God of my salvation] By making choice of this to fit an Attribute, he flattereth up himself to take better hold.

And my tongue shall sing aloud of thy Righteousnesse] That is, of thy faithfulness in performing thy promise of pardon to the penitent. As *Aarons* golden bells sounded, to shoud our tongues sound Gods praises, and sing them aloud, shall them out.

Vers. 15. *O Lord open thou my lips*] Which now I find stopt and sealed up, as it were, with the sin that doth so easily beset mee; so that whereas I promised before to sing aloud of thy Righteousnesse; this I shall never be able to do without thy speciall furtherance, *nisi verba suppediet* & *tanquam praesens*, unless thou please to supply mee both with affections and expressions, as well as with matter of praise.

And my mouth shall shew forth thy praise] David had not been dumb till now, all the while he lay in his sin, but all he did was but lip-labour, and therefore lost-labour. *Daniel* confesseth the like of himself and his people, chap. 9. 13. *All this evil is come upon us; yet made we not our prayer before the Lord our God; thus we might turn from our iniquities, and understand thy words.* Prayed they had, but because they turned not from their iniquities, they got nothing by their prayers or praises. God is a Fountain, and if he meet with a fit pipe (as is an ordinance rightly performed) there he usually conveyeth his grace; but if he meet with a foul pipe and obstructed, there he doth not conferre a blessing. The Pharisees were not a butt for the better for all their long prayers, because rotten at heart.

Vers. 16. *For thou desirest not sacrifice*] This is the reason why David testifieth Praise, if God will pardon his great sin, *vers.* 14. viz. because he well understood that God preferred praise before all sacrifices whatsoever; provided that it came from a broken spirit, *Vers.* 17. rightly humbled for sin, and thankfully accepting of pardon. See *Psal.* 50. 14. 15. 23.

Thou delightest not in burnt-offering] viz. Comparatively; and indeed not at all without a contrite heart.

Una Dei est, purum, gravissima victim, pellum.

Nazianz.

Much lesse then doth God respect the sacrifice of the Masse, that hath no footing or warrant in the word. A certain *Sorbonist* finding it written at the end of St. *Pauls* Epistles *Missa est*, &c. brag'd he had found the Masse in his Bible. And another reading *Joh.* 1. 44. *Invenimus Messiam*, made the same conclusion. Some of them, as *Bellarmine* for one, would fain ground it upon *Mal.* 1. 11. Others fetch the name *Missa* from the Hebrew *Mals* for tribute; which comes from *Mas* to melt (because it many times melteth away mens estates) *Religio quidam*, saith *River*, per *Missam* scilicet pietas omnis liquefacta est & dissoluta.

Vers. 17. *The sacrifices of God are a broken spirit*] i. e. Such an heart as lyeth low, and heareth all that God saith, such a sacrifice or service as is laid on the low altar of a contrite heart, which sanctifieth the sacrifice; such a person as with a self-condemning, self-crucifying, and sin-mortifying heart, humbly and yet beleagueringly maketh out for mercy and pardon in the blood of Christ, this, this is the man that God expects, accepts, and makes great account of.

A broken and a contrite heart, O God, thou wilt not despise] This is great comfort to those that droop under sense of sin, and fear of wrath, being at next door to despair. Bring but a broken heart and God will receive you graciously, pouring the oyl of his grace into your broken Vessels: This comforted *Bernard* on his death-bed

See hive cap. 3, fol. 93, 94. Buxtorf.

Mr. Abbot.

Jo. Manl. loc.
com. 73.

he dyed with this sentence in his mouth. *Auf* in caused it to be written on the wall over against his bed where he lay sick and dyed. Many poor soules even in times of Popery had Heaven opened unto them by meditating on this Psalm; and especially on this 17. vers.

Verf. 18. *Do good in thy good pleasure unto Sion*] Having made his own peace with God, he now prayeth for the Church; and the rather, because by his foul sins he had hazzarded, or rather exposed both *Sion* and *Jerusalem*, Church and State, to divine displeasure. *Delirant reges, plebsque Achivi.*

Build thou the walls of Jerusalem] i. e. Protect, defend and maintain the civill State, grant all things necessary for its safety and well-being; supply of all wants, confirmation and increase of all blessings. Thus pray we, *Jer. 29. 7. Psal. 122. 6, 7, 8.* for except the Lord keep the City, &c. See *Isa. 5. 1, 2, 3. &c. 27. 3.* Hee is a wall of fire, *Rev. 20. 9.* of water, *Isa. 33. 20, 21.* lay therefore as *Isa. 26. 1.* and beware of security, sensuality, senselesse, &c.

Verf. 19. *Then shalt thou bee pleased with the sacrifices, &c.*] i. e. Such as are offered in faith, and according to the will of God, *Psal. 4. 6.*

Then shall they offer Bullocks upon thine Altar] They shall be free-hearted, and frequent in thy work and service, *va torpori nostro*, Woe to our dullness and backwardness in these happy dayes of peace and free protection, which we had need improve as they did, *Act. 9. 31.* Otherwise, we may desire to see one of the dayes of the Son of man, and not see it, *Luk. 19. 22.* Go to Shiloh, &c.

PSAL. LII.

A Psalm of David] Of the same time and argument, likely with *Psal. 58.*

Maschi] Or, do teach, that the end of the Wicked is evil; *Redarguit pravos mores*, saith the Syriack.

When Doege the Edomite] When *Abiathar* escaping the slaughter-slave, the blood-bound (as Edomite may signifie) came and told *David* what was befall the Priests, and their City. This was no small affliction to *David*, the rather because by telling the Priest a lye, himself had occasioned that Massacre. Hereupon for the comfort of himself and other good people who were startled at this sad accident, and might be deterred thereby from succouring *David*, he penned this Psalm.

When Doege the Edomite came and told Saul, &c.] *Doege* is a fit name for a courtier; for it signifieth a solicitous or busy-headed fellow, a catch-poll, a proggung-companion, an informer, one that listneth after rumours, and carrieth tales to curry favour. An Edomite he was by Nation; but a *Proselyte* in pretence at least, and one that was at that time detained before the Lord, either by vertue of some vow, or because it was the Sabbath-day, and he would not travel on it, or to perform some other religious service, *1 Sam. 21. 7.* this dissembled sanctity was double iniquity; and he became a type of *Judas*, as some make him.

He came and told Saul] Like a *Parasite* and a pick-thank, as he was; when as he should rather have told *Abimelech*, that *David* was out of *Sauls* favour, and fought for to the slaughter, as *Kimchi* here noteth on *vers. 3.* but he concealed that, that he might accuse *Abimelech*, and so slew three at once (saith another Rabbin) viz. himself, *Saul* and *Abimelech*, *calumniatorem, calumniatum & calumniam audientem.*

And said, David is come to the house of Abimelech] Few words, but full of poison; *leviter voluit non leviter vulnerant.* See the story more at large, *1 Sam. 22. 9. &c.* The Rabbin say (from *Levit. 24.* where the same word is used of the Leprous house, that is here, *vers. 5.* of *Doege* doom) that he was for this fact smitten with leprosy; and afterwards sent to Hell, which they gather from *Psal. 120. 4.*

Verf. 1. *Why boastest thou thy self in mischief, thou mighty man*] Or, *Thou Giant*; for so he seemed to himself when he had slain *tot inermes nec repugnantes*, so many naked men, not making any resistance, though they were the Priests of *Jehovah*; and afterward had smitten the innocent inhabitants of the City of *Nob*, together with the women, the infants and the Cattel like another *Ajax flagellifer* or *Hercules furvus*, and now vaunted himself in that mischievous prowess.

Egrogium

Verba Doege
erant paucifera
multum nota
Kimchi.
Midrash Tilla.

The Hebrew word for boasting here, signifieth also *malitia*; when it is taken in the worse sense, as *Jer. 48. 9.* See *Prov. 2. 14.* and to boast of his hearts desire is the note of an Atheist, *Psal. 10. 3.*

The goodness of God endureth continually] Mangeth thy spitefulness, God is good to *Israel*, to the pure in heart, and will be so. The Rabbin make this the sense, If *Abimelech* had not received me, God would have stirred up some other to have done it. Some others understand it thus, The goodness of God towards thee a wicked wretch endureth all the day. This should lead thee to repentance, *But thou after the hardness, &c. Rom. 2. 4.*

Thy tongue deviseth mischiefes] i. e. venteth the mischievous devices of thy mind, being an interpreter and an instrument fit for such a purpose. Such another *Doege* was *Nicholas Saunders*, Priest, the Fire-brand of Earl *Dunmow*. Rebellion in *Ireland*, Anno 1580. a restless and wretched man; whose foul mouth was at length stopped with tar-pine, that had been ever open to stir up rebellions against the State; that had uttered so many Blasphemies against God, and his holy Truth, and invented so many loud and lewd lyes against men.

Like a sharp razor, working deceitfully] That instead of shaving the hair, launcheth the flesh, or mising the beard, cutteth the throat; *Constitit aberrare iugulum perit*; whence *Dionysius* the Tyrant would not trust any Barber (no not his own Daughters) to shave him; but singed off his own hair with hot coals. The slanderers Tongues, as sharp as a razor, or as the quills of a Porcupine; flattereth and galleth the good names of others, and that many ways, viz. both by denying, disguising, jellening, concealing, misconstruing things of good report; and also by forging, increasing, aggravating, or uncharitable spreading things of evil report; not for any love to the truth, nor for respect to justice, nor yet for the bettering of the Hearers, or the Delinquent; but only to prejudice the one, and to increase the other. This was *Doege* sin, and demonstrateth him a Lye; *vers. 3.* though hee had spoke but the truth.

Verf. 3. *Thou lovest evil more than good*] Indeed evil only, and not at all good, whatever thou pretendest. Thy heart is naught, and thence it is that thy tongue is so mischievous; as stinking breath cometh from corrupt inward.

And lying rather than to speak righteousness] For thou hast cunningly infiltrated, for thine own base ends, and against thine own Conscience; that those innocent and faithful Priests were of the combination; and so hast built thy self upon their ruins, thou false Sycophant, *artifex dolis*, *Selah*.

Verf. 4. *Thou lovest all devouring words*] *Verba devorativa*, the Greek hath it, *nocturno vorax*, that devoure and swallow up, so as the Sea doth things cast into it. So elsewhere, *their throat is an open sepulchre*, which devoureth all bodies but renderth none without a Miracle. Some render it, *Verba voraginis*, the words of a Whirlpool, which first turns men round, and then sucks them in. Others, *Verba absorptionis*, in reference to that use of the tongue, which is to sup up dish-meats; *Sic lingua detrahit homines ut ut absorbeat*, saith *Psalmist*. The vulgar hath it, *Verba praecipitationis*, words that hurl one down headling, *Ex edna edina vil stipium*, as *Hilary* hath it, from the top of houses, or high rocks.

Or thou devisest tongues] Because although it were for most part truth that hee spoke, yet hee did it maliciously, and by dissimulation passed over that which might have made for *Abimelech*, viz. that hee received *David* in the simplicity of his heart, as thinking him to be high in the Kings favour, and employed by him. *Egesippus* saith of *Pilate*, that he was *Vir aequum & pueri facilius inducitur*; a naughty man, and one that made no bones of a Lye; such another was *Doege*.

Verf. 5. *God shall likewise destroy thee*] Here are *quae verba ut contritas*, so many words, so many thunderclaps. As thou hast destroyed the Lord's Priests and their whole City, razing and hazzarding it to God will demolish and destroy thee utterly, as an house pulled down to the ground, so that one stone is not left upon another, *Lev. 24. 45.* So shall God pull down *Doege* from that high preferment, which hee by Sycophancy hath got at Court.

He shall take thee away] As a coal of fire is taken with the Tongue, *Ps. 30. 4.* that it do no further mischief: Some render it, *Ute shall burn thee*; *R. Gabon*, *He shall suffice thee.*

R. Solomon.
Kabuenaki.
Midrash
Tilla.

Copiat, id est
cruciat.

Exscindit car-
nem cum cri-
nibus.
R. Solom.

D. excid. Jerul.
l. 2. c. 5.

Judeum ip-
sum lethale
describitur.

Esurire.
Vasab.

And pluck thee out of thy dwelling place.] Or, shall sweep thee out of thy tabernacle. R. Gagn. interpreteth it, *Barb hamidra*, the Lords Tabernacle, whence into a *Doeg* may set his foot as farre as a David, but God will pluck him thence.

And root thee out of the land of the living.] *Everet* & *everet* is *even* *long* *family*. He shall utterly ruinate thee and thine, leaving thee neither root nor branch, much not child.

Selah 3. 6. *Veritas est*, faith *Aben-Ezra*. It is even so: think not that these things are spoken only in *terrorem*, for a Scarebug, for they shall all be surely fulfilled upon thee.

Verf. 6. The righteous also shall see and fear.] With a reverential fear, from which shall spring sincere service, *Aliorum perditio sua sit cautio*; let other wretches perdition be our caution; let us walk our feet in the blood of the wicked. There is an elegance in the original that cannot be englished.

And shall laugh at him.] With an holy laughter: not that of irrisiō, but of exultation in God, for his righteous executions.

Verf. 7. *Le*, this is the man.] Or rather, now the *Monker* to be pointed at; once so mighty, now so miserable; *O quantum hac Niobe*, &c. what a strange change is here; &c. As the true *Israelite* is pointed out with a *Behold* for imitation, *Job* 1. 47. so is this counterfeit *Israelite* for detestation.

That made not God his strength.] But carried the matter as if hee had been some petty-god within himself.

But trusted in the abundance, &c.] Never true to those that trusted them.

And strengthened himself in his wickedness.] Heb. *In his woful evil*, in his putting many poor Creatures to their *Wo* to me.

Verf. 8. But I am like a green Olive-tree, &c.] Thus, when *Doeg* blasted David, David blesteth himself. Let him flourish in the Court; I shall much more in the House of God. My name shall be precious among the Saints, when hee stinketh above ground; hee shall wither, when I shall bee fresh, flourishing, and fruitful.

Trust in the mercy of God.] Not in riches, as *Doeg*; and this faith is the root of my fruitfulness, cheerfulness, &c. *Gul. Parisiensis* reporteth of true *Chrysal*, that by touching only it reviveth the decayed virtue of other precious stones: sure it is, that faith reviveth the virtue of other precious graces.

Verf. 9. I will praise thee for ever, because thou hast done it.] Hast delivered mee from *Doeg*, and others. *Quod non perierim comies*. Or, thou hast done execution upon *Doeg*: i. e. Thou wilt undoubtedly do it.

And I will wait on thy name.] i. e. Depend upon thy Promises and Providence.

P.S.A.L. LIII.

Aschil, a Psalm of David.] Purposely set down here the second time, (see *Psal.* 14.) to instruct what every man is by nature, and that hee who is scholar to his own carnal reason, is sure to have a fool to his master. The *Ilathens* are very obstinate in propugning mans nature, witness *Cicero*, and both the *Senecæ*, saying, that if men would but follow the bent of their own natures, they could not do amiss. And we have much ado to perswade people that their Natures are so foul, their ways so wicked, &c. twice therefore is this Psalm recorded, that all may be convinced, that there is no safety in such a condition, nothing better than to hasten out of it.

Verf. 1. 2. The Fool, &c.] See the Notes on *Psal.* 14. 1. 2.

Verf. 3. Every one of them is gone back.] *Diogenes* in a great assembly going backward of purpose, and seeing every one laughing him to scorn, asked them aloud, if they were not ashamed so to do? (sith he went backward but once, they did so all the days of their life.)

Verf. 4. Have the workers of iniquity no knowledge?] *Eliam sciet in fine*, & *doctores*, faith one, Know they shall to their sorrow in the end, that they have eaten that on earth which they must digest in hell.

Verf. 5. There were they in great fear.] Heb. *They feared a fear*. God may feared

not, of men they were greatly feared, and yet here they feared a fear where no fear was, viz. without themselves; only *falsi sunt a corde suo fugitivi*, they feared and fled before their own consciences, their own trembling heart, *Deut.* 28. 65. the sound of fear that is in their ears, *Job* 35. 21. the sound of a leaf chafeth them, *Levit.* 26. 36. they flee when none pursueth, *Prov.* 28. 1. Naturalists tell us of a certain little bird, *quæ fortiter metum in ipsam calum ruit, imponere sibi semper dormienti alcerum pedem*, which for fear left the Skie should fall on her head, sleepeth still with one foot laid upon her head. The *Gauls* that dwelt near the *Adriatick* Sea, being asked by *Alexander* the Great, what they most feared? answered, *ne supra se calum corruat*, lest the Skie should fall upon them. *Galen* writeth of a certain Melancholick fellow, who hearing that *Atlas* supported Heaven with his shoulders, was therefore fore afraid lest he should faint under the burthen; and therefore carried his arm before him to save his head. *Heraclides* out of *Anacreon* telleth of one *Artemon* a timorous man, who kept home as much as might be; having ever a couple of servants to hold a brazen buckler over his head, lest any thing should fall upon him from above. And if he were at any time necessitated to go abroad, he was carried in a horse-litter that touched the ground almost; and was thereupon called *Periphoretus*.

For thou hast scattered the bones.] i. e. The strength, the strong troops faith the Chaldees; they want decent burial, as *Job* 22. faith the Syriack.

Thou hast put them to shame.] viz. The poor afflicted, *Psal.* 14. 5. because God hath despised them.] i. e. Subjected them to the contempt of the wicked.

Verf. 6. O that the salvation.] Heb. *Salvations*; *Indica plenam salutem*, faith *Kimchi*.

P.S.A.L. LIV.

Aschil] Instructing us, faith One, to draw neer to God, as dangers draw neerer to us.

When the Ziphims.] Which signifieth *Flourishing*; they might have flourishing estates, but they had withered souls; else they would never have fought twice over to have betrayed good David into the hand of *Saul*, 1 *Sam.* 23. & 26.

Came and said to Saul.] If a Ruler hearken to lyes, all his servants are wicked, *Prov.* 29. 12. See the Note there.

Doth not David hide himself with us?] viz. In the wood and wilderness neer unto our City? But what if he did, should they therefore discover him, and so pull the vengeance of God upon themselves and their City? *George Eagles* (*alim Trudge over the World*) hid himself in a corn-field, was decryed by *Ralph Lurdain* for money, and burnt at *Chelmsford*; where afterward the same *Lurdain* was hanged for stealing an horse; and confest it was just in God upon him, for betraying that innocent man.

Verf. 1. Save mee, O God, by thy name.] i. e. By thy self, and especially by thy goodness, whereby thou art *nominatissimus in Ecclesia*, well known in thy Church, as a main peece of thy name, *Exod.* 34. 6. 7.

Verf. 2. Hear my prayer, O God.] He runs to God by most earnest prayer, for our instance and instruction in like case; for we must prepare for the like trials; *ne de cruce dispendium est: atque & velut in umbra*, &c.

Verf. 3. For strangers are risen up against mee.] He meaneth not foreigners, but home-dwellers; *Saul*, *Doeg*, *Ziphims*, &c. strangers to Religion, reason, common humanity, *Jews* outwardly, but not inwardly; Heathens upon the matter, *Psal.* 59. 5. *Rev.* 11. 2. *Am.* 9. 7. The Pope showed himself no better in delivering up for money *Zames* the great *Turks* Brother, who fled to him for safeguard of his life, wrongfully fought after.

Oppressors seek after my soul.] i. e. My life at least; my soul also they would destroy, if it lay in their power, as the *Papists* delivered up *John Hu* to the Devil when they burnt him; and would not allow *Hierom of Beague* a Confessor, though he requested it. So the *Monks* of *Milvain* that made his enemy first: *cum* *Christ* in hope of life; and then stabbed him to death, saying, Now go soul and body to the Devil. So hee that see spie procuring a man to be hanged, and seeing him

Yyyy

penitent

penitent, said, *I am afraid, the rage will go to Heaven.*

They have not set God before them] This was the root of all their out-rages, they made no reckoning of God, *propterea iudex & vindex malis* as he is a severe Judge, and a sharp revenger of sin and wickedness.

Verf. 4. *Behold, God is mine helper*] And that mine enemies might have seen, had they set God before them. The Dutch have a proverb, *where God has a mind to destroy a man, he first putteth out his eyes.*

The Lord is with them that uphold my soul] That favour my righteous cause, and with my well-fare, as doth *Jannabai*, and the rest that fear God; who although they be but few and feeble in comparison, yet they have God with them, and for them, *(non interius modo, sed etiam praesent)* and how many do you reckon him for? as *Augustinus* once said. *David* was invironed, and in great danger to be surprized; but God rescued him by an invasion of the Philistines, 1 Sam. 23, 27, 28. The Lord knoweth how to deliver his, 2 Pet. 2. R. *Moses* expoundeth it, God is *loco omnium*, & *super omnes*, in stead of all, and above all.

Verf. 5. *He shall reward evil unto mine enemies*] Or, *Mine observers*, that watch mee a mischief. I shall escape out of trouble, and they shall come in my stead, Prov. 11. 8.

Cut them off in thy wrath] i. e. According as thou hast pronounced against such as seek and suck innocent blood.

Verf. 6. *I will freely sacrifice unto thee*] Or, *Liberally*, not with an ill will and pinchingly. The Arabick rendereth it, *Laudabo te obediens*. Praise is the best sacrifice, and obedience is the best praise.

I will praise thy name, O Lord, for it is good] Thy name is good, and it is a good thing to praise it; for thereby men do thee right, help thee to thine own, secure to themselves former favours, and procure future.

Verf. 7. *For he hath delivered mee*] i. e. He surely will: this is the language of faith; this is the triumph of Trust.

And mine eye hath seen my desire upon mine enemies] This was not an evil eye of envy or private revenge, such as was that of him, who when he saw a pit full of mans blood, cried out, *O formosum spectaculum!* O brave sight! or that of Antichrist who hath oft gluted his eyes with many such goodly bloody sights; as when he caused the *Massacre of Paris* to be painted in his Palace, and had the Admirals head sent him for a present: But as admiring Gods justice on his enemies, and love toward his people, he was well pleased with such a providence, and beheld it with comfort. The Arabick rendereth it, *Oculum meum requievisit*. Tremellius, *Mine eye beheldeth mine enemies*; I dare now boldly look them in the face, being strengthened with thy might, &c.

PSAL. LV.

A Psalm of David] Whether made upon occasion of his flight from Keilah, 1 Sam. 23, or from Absolom, 2 Sam. 15, & 16. *Idem est argumentum, & idem usus huius Psalmi utq; superioris*, saith *Beza*; this, and the former Psalm are of the same argument, and for the same use. It is most probable that this Psalm was written when Absolom was up, and *Hushai* related unto *Zadach* the troubled state of the City, 2 Sam. 17. 15. with which compare, vers. 9, 10, 11. of this Psalm. For thereupon David, put into a great perturbation, as vers. 4, 5. wished for the wings of a Dove, not the pinnions of a Dragon, that he might flye farre away.

Verf. 1. *Give ear to my prayer, O God*] Davids danger was present, his prayer therefore is pressing, being not the labour of his lips, but the travell of his heart. The breath that cometh from the lips is cold, not that which cometh from the lungs.

Hide not thy self] As men when they are not willing to be sued unto, will not be seen.

Verf. 2. *Attend unto mee, and hear mee*] Heb. *Ansere mee*, that is, grant mee deliverance from this death which threatneth mee. This is his sense, as appeareth by the sequel, though as present he could not instance, but only beggeth audience. *A mentis inusitatus*] Heb. *Ita estis mei et meum*. I am so much troubled,

bled, ut meipsum lamentando huc & illuc versare, & mire agitare cogar.

And make a noise] *Plango, & percrepo*. Of our Saviour it is said, that being in an agony, he prayed more earnestly; He bent, as it were, all his nerves, and set up his note, Luk. 22. 44.

Verf. 3. *Because of the voice of the enemy*] He may very well intend *Shimeas* bitter revilings, 2 Sam. 16. 5. &c.

For they cast iniquity upon mee] They tumble it on mee, as men do stones or any thing else upon their besiedgers, to endamage them; so did these, sin, shame, any thing, upon innocent David, to make him odious.

And in wrath they hate mee] Heb. *They satanically hate mee*.

Verf. 4. *My heart is sore pained within mee*] No otherwife than a woman is pained in travell, *cordiculus doleo*.

And the terrors of death are fallen upon mee] Caused doubtlesse by the deep sense and conscience of his late grievous sins.

Verf. 5. *Fearfulness and trembling are come upon mee*] Fearfulness of heart, and trembling of body; which last fallth out, when as the Spirits flying back to the heart, to relieve it, leave the outward parts destitute.

And horror hath over-whelmed mee] This was Davids infirmity; for he should have better fortified his heart against that cowardly passion of fear: the Devil also had a finger in it. At another time David could better resolve and say, *What time I am afraid, I will trust in thee*.

Verf. 6. *And I said, O that I had wings like a Dove*] *Ne citissime & longissime fugerem*, that I might swiftly fly far off from Absoloms pursuers; as the Dove saveth her self by flight, and not by fight, scoureth away to the Rocks and deserts, Jer. 48. 28. Many touls are swifter of flight than Doves; but these hold out better. R. *Jeremiah* saith, that whereas other birds when they are wearied with flying, do rest them upon rocks or trees, and are taken; the Dove doth not so, but letteth down one wing, and flyeth with the other, and thereby escapeth the pursuer.

For then would I flee away] But whither, he saith not, because he knew not. The Church in the Revelation fled into the wilderness, Rev. 12. God provided a Pella for those primitive Christians. Luther being asked where he would be at quiet from his enemies? answered, *Sub calo*, some where God would secure him.

Verf. 7. *Lo then would I wonder farre off*] Farre from the force and fury of these breathing Devils. Jeremy witheld the like, as being tired out by the ungodly practices of his countrymen, chap. 9. 2. And many a dear Child of God forced to be in bad company cries, *O that I had the wings &c.* Or if that O will not set him at liberty, he takes up that *Woe*, to expresse his misery. *Woe is mee that I sojourn in Meshach, &c.*

And remain in the Wilderness] Among wild beasts; which were better than to abide with these *Lycanthropi*, men more cruel, savage, and bloody than any beasts.

Verf. 8. *I would hasten my escape from the windy storm, &c.*] I would thrust my ship into any creek in the whole World, go as farre as my legs, nay wings could carry mee. Of the swiftnesse of the Doves flight, see *Plin.* l. 10. c. 37. and how David hastened his flight from Absolom, see 2 Sam. 15. 14.

Verf. 9. *Destroy O Lord, and divide their tongues*] Heb. *Swallow them up, O Lord, and divide their tongues*; by an allusion, as some conceive, to those two famous Judgements of God upon *Dathan* and *Abiram*, first, *Numb.* 16. and then, secondly, upon the *Babel-builders*, *Gen.* 11. both which were thrown out for examples, to all succeeding ages, (as St. Jude saith of the *Sodomites*, *Jud.* 7.) and are to be considered of by the Saints, as here in their prayers against their enemies. How God answered this prayer of David, see 2 Sam. 17. 1. &c.

For I have seen violence and strife in the City] i. e. In Jerusalem, something I have seen, but more outrages I have heard of, since Absolom with his army came into it. The rude souldiers plunder the poor Citizens at pleasure, and cannot agree among themselves in dividing the spoil.

Verf. 10. *Day and night they go about it upon the walls thereof*] The ruffianly souldiers do, as in garisons is usual: Or Violence and Strife do; so that in no place are good men in safety, from rapines and robberies.

Yyyy 1

Mischief

Præ dolore moveo me nunc huc nunc illuc. Campe

Timor cordis tremor corporis.

R. Jonah apud Kimchi.

Mischief also and sorrow are in the midst of it.] What work may be thought make the common fouldiers, among the women especially, when *Abfalom* openly defileth his Fathers concubines in the fight of all *Israel*, 2 *Sam.* 16. 22? when *Tilly* took *Magdeburg* in the late *German* wars, besides many other outrages, the Ladies, Gentlewomen, and others, like beasts and dogs they yoked and coupled together, leading them into the woods to ravish them. Such as resisted they stripped naked, whipt them, cropt their ears, and so sent them home again.

Verf. 11. *Wickedness is in the midst thereof*] As if it were no longer as once *Theopolis*, but *Poneropolis*, for all kind of naughtiness there.

Deceit and guile depart not from her streets] The *Vulgar* hath it, *Ufura & dolus*, *Ufury* and guile; and *Theodorets* note here is, *Notandum est, non modo Novi Testamenti perfectionem, sed Legis statum sanus damnare*, that *Ufury* is condemned in both old and new Testament.

Verf. 12. *For it was not mine enemy that reproached mee*] *Achitophels* perfidy and villany troubled *David* more than all the rest; there not being any wound worse, as *Sophocles* saith, than the treachery of a friend; he being such a kind of enemy, *quem neq; fugere, neq; fugare possumus*, as *Bernard* hath it, whom we cannot easily prevent. See *Pfal.* 41. 9.

Then I could have born it] Though as a burden; but nothing so grievous; I should not have much mattered it.

Verf. 13. *But it was thou a man, mine equal*] Heb. *According to my rank*, my compeer, my colleague, mine *Alter-ego*, my bosome-friend, one that stood even with mee, and upon the same ground as it were.

My guide] In all mine affaires and actions; so that I thought nothing well done, that I did not by his advice and counsel; my *Duke*, my *Doctor*, my *Rabbi*; *David* is, as *Rabbi David* hath it, out of *Kabuenaki*.

Verf. 14. *We took sweet counsel together*] It was my great delight to confere and consult with him, especially about the things of God, and the exercises of Religions; which is or should be *sacratissimum inter homines vinculum*, the straitest tie of all.

And walked unto the house of God in company] But to do those false *Italians*, who carry a pocket-Church-book with a pistol hid in the binding, which turning to such a page discharge; a plot to intrap him whom they hate, even while they are in their devotions together, when there's left suspicion.

Verf. 15. *Let death seize upon them*] *Irnat super illos mors*, as a mercilesse Land-Lord, as a cruel creditor, or as he in the Gospel who took his fellow by the throat and said, Pay that thou owest mee. A bad time it must needs be with the wicked, when death shall come upon them with a writ of *Habeas corpus*, and the Devil with another of *Habeas animam*, *Capiat illos mors*, so *Aben-Ezra* rendreth it, *Exigat mors in eos*, so *Kirachi*, a *tristis* *Pfal.* 89. 21. Here it is written saith he, without an *Aleph*, as it were with a swift hand; and as if death and seize were all one word; to note the sudden stroak of death, and that it will soon dispatch them: To which sense also some render it, *Decipiat eos mors*, Let death deceive them; be too nimble for them.

And let them go down quick into Hell] As did *Dathan* and his complices, *Numb.* 16. See on *verse* 9. According to this imprecation, *Ahitophel* and *Judas* hanging themselves, went to Hell alive; that is, *bail and well*; not infeebl'd by sickness first. *Augustine* saith, that *Hereticks* do the like, falling with open eyes, and self-condemned.

For wickedness is in their dwellings, and among them] Heb. In their sojourning-place (for here we are but guests or sojourners) and in the middle of them; that is, in their hearts and houses both, *undiq; circumstant malitia & maleficia*, they are as naught as need to be.

Verf. 16. *As for mee, I will call upon God*] Or, *I have called upon God*, sc. for good to be done to my self, *verse* 1. &c. and for evil to mine enemies, *verse* 9. &c. (of which sort of imprecations, see the Note on *Pfal.* 35. 4.)

And he hath heard mee] I know he hath, both for my self, *verse* 17. 18. and against them, 19. 20. 21. for why? first, they fear not God, 19. secondly, they break covenant, 20. thirdly they use deceit, 21. These courses will work their ruin and ruine.

Verf. 17. *Evening and morning, and at noon will I pray*] So *Daniel* prayed three times

Σοφὴν μετ' αὐτὸν
ἔλασεν ὁ Φι-
λόστροφος
Soph.

Religio are-
ligand.

Il Mercurio l-
talico, Intrud.

times a day; *chap.* 6. 10. and in the Temple they prayed at the third, sixth, and ninth hour of the day. The Saints set themselves certain hours to pray in (besides extraordinary occasions putting them upon that daily sacrifice) the better to arouse their spirits, and to keep constant intercourse with God. Papists have their set times; and *Mahometans*, what occasion soever they have, either by profit or pleasure, to divert them, will pray five times every day. This they do of form and custome, not of conscience; take we heed of those ordinary *marre-goods*, formality, and customatiness: it hath been bewailed before, that many hold only a certain stint of daily duties (as malt-horses their pace, or mil-horses their round) and rest upon them when they have done, using the means as *Mediators*; and so fall short of Christ.

And cry aloud] Rousing up my self, and wrestling with God, not in a customary, frigid, bedulling way; but with all intention of spirit, and contention of speech.

And he shall hear my voice] How should he do otherwise, I coming upon him with such earnestness? *Preces fundimus, calum innuimus, misericordias extorque-mus*, said those Primitive Christians whose prayers came before God as the noise of many waters, *Rev.* 14. 2.

Verf. 18. *Hee hath delivered my soul in peace from the battle*] This he speaketh upon his prayer, by the force of his faith; as being assured of victory before the battle was fought, or struck struck, as they say.

For there were many with mee] i.e. Gods holy Angels, as 2 *King.* 6. 16, 17.

Verf. 19. *God shall hear*] sc. My prayers which are on the file before him, and as *Sollicitours* with him. *Mittamus preces & lachrymas, cordis legatos*, saith *Cyprian*: Up go prayers, down come deliverances.

And afflict them] *Ludit ambiguitate verbi*; The same word signifieth to afflict, and to answer, q.d. he shall answer mee, but afflict them; answer them with blows, with bitter answers.

Even he that abideth of old] And is therefore no changeling; the Eternity of *Israel* cannot lye, nor repent; for he is not a man, that he should repent, 1 *Sam.* 15. 29. neither can mine enemies hide themselves from him in any starting-holes.

Selah] *Id est, mudo honorabilis*, saith *R. Gaon*. Or, *So be it*, O Lord. It is set in the middle of the verse, as respecting both parts of it.

Because they have no changes, therefore they fear not God] Changed they are not by repentance (which is such a change of the heart, as bringeth forth a reformed life) but continue obstinate and obdurate; neither have they any alterations in their outward estate; they are not *passed from vessel to vessel*, have a constant prosperity (such as *Demetrius* called *mare mortuum*, a dead Sea) and do therefore settle upon their lees, cast away all care of God and his service.

Verf. 20. *He hath put forth his hands, &c.*] That wicked *Ahitophel* hath. The Fathers understand it of God, and his Judgements.

He hath broken his Covenant] His oath of allegiance, and a particular oath when he was sworn of *David's* counsel. The *Scythians* were strict covenant-keepers; and the *Carthaginians* infamous for the contrary; as now the *Turks* are.

Verf. 21. *The words of his mouth were smoother than butter*] Full finely he could tooth and smooth mee up, while he was my counsellor, with his *Pithanologie*.

Met in ore, verba latit:

Fel in corde, frans in fatis.

But war was in his heart] Heb. *His heart was war*, so in another Psalm *David* saith of himself, *I am peace*; but when I speak of it, they are for war.

His words were softer than oyl] So were *Joabs* to *Achisa*, *Judas* to *Christ*; *Cambyses* to his Brother whom he slew; *Andronicus* to his Nobles, put to death by him, while he wept over them, as if he had been the sorrowfullest man alive. Whereupon the Historian cryeth out, *O deep dissimulation, and Crocodiles tears*, &c! The wiser sort deemed *Andronicus* his prayings to be the beginnings of a mans disgrace: his bounty, his undoing; and his kindness, his death.

Verf. 22. *Cast thy burden upon the Lord*] *Dare sumum, vel Donum sumum*, that is, whatsoever thou wouldst have the Lord bestow upon thee, cast it first by faith

Vel multi ex
Israele orantes
pro Davide, sic
Aben-Ezra.

Seder Deus ad
judicandum, &
furgit ad puni-
endum, Aug.

Herod. Melp.

Cicero.

Turk. Hist.
fol. 50.

Agedum igitur
animula mea
cur te diutius
Exercitus? Be-

upon him in prayer; even all thy cares, businesses, travels, and troubles. This, David speaketh first to himself, and then to others. R. Solomon maketh this Gods answer to Davids prayer; *Spiritus sanctus sic respondit*, faith he.

And he shall sustain thee] Or, *visitat thee*, nourish thee as a Foster-father; as Joseph did his father and brethren, *chepi tappam*, according to the moutnes of their little ones, Gen. 47. 12. as Barzillas at this time nourished David at Mahanaim, 2 Sam. 17. 27. & 19. 32.

He shall never suffer the righteous to be moved] Or if moved, yet not greatly moved, Psal. 62. 2. not removed. Hee will *establishe the just*, Psal. 7. 9.

Verf. 23. *But thou O God shalt bring them down into the pit of destruction*] Into the deep Gehenna, faith the Chaldee; thou shalt hurl them into Hell, from their lofty tops here.

Bloudy and deceitful men shall not live out half their days] Heb. *Shall not half their days*; that is, shall be soon cut off, dye in the flower of their age, come to an untimely end; either the Sword in Battels or the Sword of Justice shall cut them off; or some treachery of men, or their own intemperance, or Gods immediat hand shall make an end of them betimes, and before they come to the full age of a man, or before they have effected their evil designs (*Luther* rendreth it, *Non dimidiabunt negotia*) or before they are in fit case to dye, *Tempore non suo*, Eccles. 7. 17. then when it were better for them to do any thing than to dye. Our *Richard 3.* and Queen *Mary*, reigned the shortest while of any other since the Conquest. *Charles* the Ninth of France, that bloudy Prince, dyed young, of a bloudy Discafe, &c. *Abolom* and *Abiophel* came to Tragical and unhappy ends; so did all the Primitive Persecutors; those cruel-crafties.

But I will trust in thee] For safety here, and for Salvation hereafter.

PSAL. LVI.

Farra columba.
Hof. 7. 11.

Vpon *Jonath Elens Rechakim*] Meaning himself, who had wished before the wings of a Dove, Psal. 55. 6. and was now the Dove of dumbness among Forcietts; Philistines, those ravenous Hawks that were ready to seize and tear him. *Dumb* he was fain to feign himself, and worse amongst them. See Psal. 34. the title, 1 Sam. 21. 17. &c. and therein was more of the Serpent than of the Dove. *Michtam* of David] *Davidi insigne aureolum*, Davids Jewel, or golden ingot. See Psal. 16. title. This *Michtam* he made likely (as also Psal. 34.) when gotten away from *Gaib*, he came into the Cave of *Adulam*, 1 Sam. 22. 1.

Carmina secessum scribentis & otia quarunt.

Verf. 1. *Bemercifull unto me, O God: for man would swallow me up*] *Swop me up* (as the Hebrew word soundeth) make but one draught of mee, or suck mee in as a Whirlpool, (swallow mee up as a ravenous wild Beast. The Devil is said to *seek whom he may swallow down* (1 Pet. 5. 8.) at a gulp, as it were; and his Imps are as greedy, but that they are gagged by God. The man here mentioned is *Ishbubenob* the brother of *Goliath*, faith the Chaldee: but they do better, who understand it of *Saul*, and his complices.

He fighteth daily oppresseth me] *Pliny* faith of the Scorpion, that there is not one minute, wherein it doth not put forth the sting: The like do Satan and his Instruments.

Verf. 2. *Mine enemies (or observers) would daily swallow me up*] *Anhelant observatores mei*. To set forth the indignity of the thing, he repeateth the same sentence again in the plural number; noting, that there were not a few of them bitterly bent by might and main to mischief him, a poor forlorn friendless man.

For there be many that fight against me, O thou most High] Or, *though there be many that fight for me from on high*, that is the Angels, as *Aben-Ezra* rendreth and sense the Text.

Verf. 3. *What time I am afraid, I will trust in thee.*] This was bravely resolved; *Quid times hominem homo in furore dei posuit?* Faith quicquid et killeth distrustful fear; but awful dread, it breedeth, feedeth, fostereth, and cherisheth.

Verf. 4. *In God I will praise his Word*] Having placed my confidence in God, I will

will take his bare word for my security. He hath promised to make mee King, 1 Sam. 16. 13. and he will not suffer his faithfulness to fail, or alter the thing that is gone out of his mouth, Psal. 89. 33. the Word of God cannot bee broken, John 5. 35. David once doubted of it, but hee soon took himself up for halting, Psal. 116. 11.

I will not fear what flesh can do unto me] *Flesh* is *terminus diminutus*: what can proud flesh do against the God of the spirits of all flesh? Man is but despicable flesh at the best.

Verf. 5. *Every day they wrest my words*] Or, *my matters*; they distort and pervert every thing I say, or do, from the true intention, and all to make a Traitor of me. That I carried my self wisely in the Court, valiantly in the Field, faithfully toward *Jonatham*, cautelously for the safe-guard of mine own life, shifting as I could from one place to another; all this they lay was done out of affection of the Kingdom, and as seeking *Sauls* death. So they dealt by our Saviour in the Gospel, taking that with the left hand, which he tendered with the right; and many times marring a good Text by an ill Glofs put upon it. So *Simon* the Leper served that good Woman, who made an Ewer of her eyes, and a Towel of her hair, *Luke* 7. 34. Men should interpret every thing the best way, and not as Logicians do, *Sequi partem deteriorem*.

All their thoughts, &c.] See the Note on verf. 1.

Verf. 6. *They gather themselves together*] They convene and combine to do me mischief: and should not Gods people meet often together to counterplot such Malignants, and to pray them down? *Cum bonis cum probi coeunt, cum pii, cum casti congregantur, non est factio discordia, sed curia: Et e contrario, illic nomen factionis accommodandum est, qui in odium bonorum & proborum conspirant*, faith *Tertullian*.

They mark my steps] They spy and pry into my practices, that they may take any advantage: this calls for careful and exact walking, 1 Pet. 2. 21. Heb. 12. 13.

Verf. 7. *Shall they escape by iniquity?*] q. d. No, let them never think it, their sin will surely finde them out, as cunning as they are, and sith they are so fool-hardy, as to walk upon iniquities Fire-works, let them look to bee blown up; and they shall have my prayers to that purpose.

In mine anger cast down, &c.] It is Propheticall, as well as Optative.

Verf. 8. *Thou sellest my wanderings*] Or, *thou ciphers up my sittings*, and hast them in numerate, ready told up; my vagaries whilst hunted up and down like a Partridge, and hushed out of every bush, so that I have not where to settle. *Saint Paul* was at the same pals, *asotus* faith he, we have no certain abode, 1 Corin. 4. 11. and so were sundry of the holy Martyrs and Confessors, who wandered about in Sheep-skins, and Goat-skins, &c. driven from post to pillar, from one Country to another, God all the while noting, and numbring all their sittings: yea all their footings, Bottling up their tears, booking down their sighs, as here, and *Mal. 3. 16*. See *Mat. 10. 30*. The Septuagint for my wanderings, or sittings have my life; to teach us, faith one, that our life is but a sitting.

Put thou my tears into thy Bottle] Heb. *My tear*, that is, every tear of mine; let not one of them be lost, but kept safe with thee, as so much sweet water. It is a witty observation of one, That God is said in Scripture to have a Bag and a Bottle, a Bag for our sins, a Bottle for our tears; and that wee should help to fill this, as we have that. There is an allusion here in the Original, that cannot bee Englished.

Are they not in thy Book?] So. Of Providence, where they cannot be blotted out by any time, or tyrants.

Verf. 9. *When I cry unto thee, then shall mine enemies turn back*] For how should they stand before so mighty a God? Of the power of Prayer, for the bearing back of enemies, besides the Scripture, Histories are full; that famous *Vittoria* *Hallebatia* for instance.

Verf. 10. *In God will I praise his word*] The Jew-Doctors observe that *Elohim*, God, is a Name importing Justice; and that *Jehovah*, Lord, holdeth out mercy; according to that *Exod. 24. 6*. *Jehovah*, *Jehovah*, *Merciful*, *Gracious*, &c. But if God should seem neither to show his Mercy upon us, nor his Justice upon our enemies,

Apol. adref.
gentes, cap. 39.
Name 530.

2ain.

mies, we must nevertheless adhere to his Word, or Promise, and patiently wait his performance; which will be as sure as he is God and Lord. See the Note on *vers. 4.*

Vers. 11. In God have I put my trust, I will not be afraid, &c.] When news came to *Luther*, that both the Emperour and Pope had threatened his ruine, he bravely answered, *Contemptus est à me Romanus & favor & furor*; I care for neither of them; I know whom I have trusted. See *vers. 4.*

Suntus post-
quam Vorit.
Arabe

Vers. 12. Thy Vows are upon me, O God] I am a Votary ever since I was at *Garb*, there and then I vowed, that if the Lord would vouchsafe to bring me out of that brake, I would do as became a thankful man every way. And now I am *Damnatus votorum*, as the Latine expression is; *Vow* I must, and pay to the Lord my God, *Ecce ego Domine*, Lord I am ready, do thou but set me up an Altar, and I will offer a Sacrifice; restore me to thy Sanctuary, and I will do it exactly, in the Ceremonies and Formalities thereof: Mean while, mine heart and lips shall not be wanting to give thee praise in spirit and truth, *I will render praises unto thee.*

Vers. 13. For thou hast delivered my soul from death] Which was the very thing I begged of thee when I was at worst, *viz.* that thou wouldst save my life, which then lay at stake; I also then solemnly took upon me such and such engagements, which lye upon me as so many debts, and I am in pain till I have paid them. This if I shall do effectually,

Wilt not thou deliver my feet from falling?] Yea, I know thou wilt, Lord, for every former favour of thine is a pledge of a future.

That I may walk before God in the light of the living] Called else-where the *Land of the living*; that is in this present life, (pending the span of it in thy fear, and labouring to be every whit as good as I vowed to be when I was in great distress and danger. *Pliny* in an Epistle of his to one that desired rules from him how to order his life aright, I will, saith he, give you one rule that shall be instead of a thousand, *Be tales esse perseveremus sani, quales nos futuros esse profitemur infirmi*; i. e. That you hold out to be such when well, as you promised to be when weak and sick, &c.

PSAL. LVII.

Altaschib] i. e. *Destroy not*; *David* being in an imminent danger of destruction in the Cave, might send up this short request as it were in a fright, before he uttered this ensuing prayer. *Altaschib* in such an exigent might well be an effectual prayer; as was the Woman of Canaans, *Lord help me*, and the sick mans, *Ah Father*; or these might now be his words (to *Abishai*, or some other of his Servants, whose fingers even itched to be doing with *Saul*) as afterwards they were upon a like occasion, *1 Sam. 26. 9. Destroy not Saul*. See thou do it not.

μὴ ἀποφθε-
ῖν. Sept.

Miriam of David] See *Psal. 16. title.*
When he fled from Saul in the Cave] *1 Sam. 24. 1.* Or, into the Cave for shelter; and where when he might have cut *Saul's* throat, he cut his Coat only, and was inwardly checked for it; nevertheless the Spirit came upon him, which was no small comfort, as *Aben-Ezra* here observeth, and he said

Vers. 1. Be merciful unto me; O God, be merciful] *q. d.* Now or never help at a dead lift. *Bi pro more rogantium, ad corroborandum*, saith *Kimschi*. Other Jew-Doctours give this reason of the repetition of his petition, *Be merciful, &c.* lest either I fall into *Saul's* hands, or *Saul* into mine; lest desire of revenge prick me on to kill him. Or, *Have mercy on me*, that I sin not; or if I do sin, that I may repent.

Midr. Tili.

For my soul trusteth in thee] An excellent argument, so it comes from the soul, so it be heart-sprung.

Ten in the shadow of thy wings, &c.] As the little Chicken in danger of the Kite hovereth, and covereth under the Hen.

Until these calamities be over-past] For long they will not continue; *Nabucula- ess, sine transiit*, said *Arbanaeus* of the Asian Persecutions, which for present were very sharp. So *Masius* *Jewus* about the beginning of *Queen Marius* reign, persua-

ding

ding many to patience, said often, *Hac non durabunt atatem*, this sharp shower will soon over.

Vers. 2. I will cry unto God most high] Who can easily over-top *Saul*, as high as he is, and all his complices; against whom I have this comfort, that in the thing wherein they deal proudly, God is above them, *Exod. 18. 11.*

Unto God that performeth all things for mee] And in mee, *Isa. 26. 12.* doth not his work to the halves, but is both author and finisher of my faith, and other affairs, *Heb. 12. 2. Phil. 1. 6. Psal. 138. 8.* Here are the two props of *David's* prayer. First, *Gods sufficiency*, he is the Most High. Secondly, his *efficiency*, he perfectly accomplisheth all things for mee.

Vers. 3. He shall send from Heaven and save mee] Rather than fail, I shall have an Angel to rescue mee; for although the Lord usually worketh by means, yet he can work by miracles, and will do it, if there be a just occasion, howsoever, his mercy and his truth he will be sure to send, and that's enough. He will beseech the Mount, he will repent for his servants when he seeth their power is gone, *Dani. 32. 36.* when there is *dignus vindice nodus*, an extremity fit for divine power to interpose.

Vers. 4. My soul is among Lions] And so is a lively picture of the Church in all ages. Would any man take the Churches picture, saith *Luther*? then let him paint a silly poor maid sitting in a wood or wilderness, compassed about with hungry Lions, Wolves, Boars, and Bears, &c. *Talis est Ecclesia in hac vita, sicut & in historia Danielis pingitur.*

And I lie even among them that are set on fire] *sc.* With rage and hellish hatred: Others expound it actively, of those *Ardentes antici*, those Court-Incendiaries, who enraged *Saul* and the Nobles against *David*; as a traitour and Pest. See *1 Sam. 24. 10.*

Even the sons of men] i. e. Carnall men; that being in their pure naturalls, have no goodnesse at all in them.

Whose teeth are spears and arrows] Such was *Dogg* that dead dog, and others void of the Spirit, which is, *neg; mendax, neg; mordax.*

Vers. 5. Be thou exalted O God above the Heavens] That is, saith the Chaldee, above the Angels.

And let thy glory be above all the Earth] That is, above the inhabitants of the earth. There are, saith *Kimschi*, that think thou either wilt not, or else canst not save; O let thy power appear for the conviction of all such who now lift up themselves, and seem at least to touch the Heaven with one finger.

Vers. 6. They have prepared a net for my steps] So that I can hardly keep foot out of snare: I dare not lift up one foot till I find sure footing for the other; and that's hard to do. See *Saul's* charge to the *Ziphites*, *1 Sam. 23. 22.*

My soul is bowed down] I am glad to shrink in my self (as fearful people use to do) that I may shun those gins and snares that they have set to maim and mischief mee.

They have digged a pit, &c.] They have forced mee into this subterranean cave; and behold *Saul* himself is cast into mine hands, in this mine hiding-hole.

οὐ ἀντὶ τοῦ καὶ τὸν αὐτὸν, ἀλλὰ καὶ τὸν αὐτὸν.

Vers. 7. My heart is fixed O God] I am both ready and resolute: I doubt not of deliverance, and am well prepared to praise God. It is fit he should have the fruit of his own planting, and that of the best too: Otherwise, it is no better than the refreshing of him that standeth by a good fire; and saith *Aha, I am warm.*

Vers. 8. Awake up my glory] Heroueth himself out of his natural drowsinesse, as *Sampson* once went forth and shook himself.

I myself will awake early] Or, *I will awaken the morning*, as the Cock by his early crowing, is said to do.

Non vigil ales ibi cristat; canibus oris Evocat auroram—

Vers. 9. I will praise thee O Lord—Among the Nations] This was done by Christ calling the Gentiles, *Psal. 118. 49. Rom. 15. 9.*

Vers. 10. For thy mercy is great, &c.] *Gods mercy* is ordinarily in the Psalmist's

Ovid. Metam.
lib. 11.

Zzz

bounded by his *truth*; that none may either presume him more mercifull than he hath declared himself in his word; or else despair of finding mercie *gratis*, according to his promise.

Verf. 11. *Be thou exalted, &c.* Versus *amabam*, see vers. 5. only that's in way of prayer; this, of praise.

PSAL. LVIII.

Una ligati, ut
Gen. 27. 7. vel.
ab *78*
Mutus quia
congregatio
sane oratore
effusum mutus.
Aben-Ezra.

Verf. 1. *Do ye indeed speak righteousnesse O Congregation?* Or, O Councell; you that are gathered together on a knot, under a pretence of doing justice, and promoting the publick good by giving faithfull advice to the King. *Cokoquintur Abner & reliquis*, faith *Kimchi*; David here talketh to *Abner* and the rells who to please *Saul* pronounced *David* a rebel, and condemned him absent for an enemy to the State. And for as much as there is no greater injury than that which passeth under the name of right, he sharply debateth the matter with them whom he knew of old to be very corrupt; painting them out in their colours and denouncing Gods heavy judgements against them for their unjust dealings with him. The word rendred *Congregation* is not found elsewhere in that sense. It signifieth *dumbnesse*; and is by the Spanish translators rendred, *Oandencia*, by *Amiphrafi*, *us lucus*, quia non *lucet*.

Do ye judge uprightly, O ye sons of men? i. e. O ye carnall profane persons that favour not the things of the Spirit, q. d. ye are fit persons to make Counsellors of State. *Sedes prima & vitia mea* agree not. *Dignitas in indigno est ornamentum in luto*, faith *Salvian*. You do much mis-become your places.

Verf. 2. *Yea in heart you work wickednesse* There the Devill worketh it as in a forge; ye are alwaies plotting and plowing mischief, and that not for much for fear of *Saul*, or to please him, as out of the naughtinesse of your own hearts; and all this you know in your consciences to be true. *Kimchi* faith, that the word *Asph* or *yea* importeth, that their hearts were made for a better purpose; and therefore their sin was the greater. *Corruptio optimi pessima*.

You weigh the violence of your hands in the earth i. e. Your bribes, faith *Kimchi*; these ye weigh or poise, *qualifessent vestra*, as if there were no hurt in them; so *Demosthenes* weighed *Harpalus* his goblet, to the great danger of his Country, and his own indeleble infamy. The *Arabick* rendreth it, *Manus vestra in tenebris immersa sunt*, your hands are drowned in darknesse; you seem to do all according to law and Justice (pictured with a pair of balances in her hand) when indeed you weigh out wrong for right, and do things *κατὰ πρόσωπον*, by partiality, 1 *Tim* 5. 21. by tilting the balance o' t'one side.

Verf. 3. *The wicked are estranged from the womb* q. d. These enemies of mine are old sinners; hardened and habituated in wickednesse from the very womb; it hath also grown up with them, and quite turned away their hearts from God and goodnesse, wherunto they stand utterly across, and have an innate *Amipathy*, they are not only averse thereto, but adverse also; yea to their sinews of Iron they have added brows of brasse, *Isa*. 48. 4. finall indeed we are all by nature, and a birth-blot we bring into the World with us, making us strangers to, and strayers from God. But some God sanctifieth even from the womb, as he did *Jeremy*; and some by the light of nature, not altogether extinct, and by Gods restraining grace are reigned in from notorious outrage in sin. Whereas others cast off by God, and suffered to walk after their own hearts lusts, *in peius indies propinquum*, wax every day worse and worse, as the Apostle speaketh, till their iniquity be full, and so wrath come upon them to the utmost. But as young Nettles sting strait, and young Crab-fishes go backward; and young Urchins are rough: so naughty nature soon appeareth in little ones. *Paxatha* the youngest of *Hamans* sons, is by the Hebrews said to be the most malicious; and hath therefore one letter in his name bigger than the rest.

They go astray as soon as they be born Heb. *Exen she baby*, *Paxus* sequitur *synonym*, no sooner could they do any thing but they were doing evill. *lifting our eyes and blaspheming*.

Verf. 4. *Their poison is like the poison of a Serpent* Their inward corruption (the

Spain

(paw of that old Serpent, *Gen*. 3.) is strong, and full of infection, able to kill both the party in whom it is, and the other also upon whom it is cast. *Malice* drinketh up the most part of its own Venome: but some it speweth out upon others; for it is not like the Maid whom *Avien* mentioneth, who feeding upon Poyson was her self healthy, yet infected others with her venomous breath. Hot poylon have they, like as the *Hoi poyson* of a Serpent (so some render it) yea of the worst sort of Serpents, the *Asp* (for *Serpentum quot colores tot dolores*, faith *Isidore*) the venome wherof is incurable, faith *Pliny*; unless the members touched therewith bee immediately cut off.

They are like the deaf Adder (or Asp) that stoppeth her ear So that their naughtines is not natural only, but habitual, acquired, wilful; they refuse to bee reformed, they hate to be healed, and must therefore be turned over to God with a *Noluerunt incantari*, they would not be reclaimed, they are uncounsellable, unpersuadable. The *Adder* or *Asp* here hath her name *Pethen* from *persuadableness*; but it is by *Amiphrafi*. Wicked men are likewise said to bee *amipethis* unpersuaded, or *disobedient*; *Tic*. 1. 16. and *children of disobedience*, *Ephes*. 2. 2. such as whom *Non persuadebis etiam per suaseris*, speak you never so persuasively, yet shall never persuade. Nay, but we will have a King, said they of old, when they had nothing else to say. So *Pharao*, when clearly convinced, lent for the Sorcerers.

Verf. 5. *Which will not hearken to the voice of Charmers* Such there are, the Devils spell-men, *Eccles*. 10. 8. that can inchant some kind of Serpents, and some they cannot, as *Jerem*. 8. 17. That the Serpent here spoken of, when the beginning to feel the Charmer, clappeth one of her ears close to the ground, and stoppeth the other with her tayl, is affirmed by *Higrom*, *Anstun*, and *Cassiodore*. And that shee doth this, although by harkening to the Charmer provoking her to spit out her poyson, she might renew her age, is affirmed by others; semblably, perwaile people will not be persuaded to live happily, reign everlastingly.

--- At Paris ut vivat regnans; beatum.
Cogi possit negat.

Verf. 6. *Break their teeth, O God* Disarm, and disable them from doing mee mischief. See *Psal*. 3. 7. & 10. 13. & 57. 4. to which last hee seemeth here to referre.

Verf. 7. *Let them melt away as waters* As Snow-waters before the Sun-beams, quickly melted, and soon drunk in by the dry earth, *Job* 24. 19. In *Pers*, they say, there is a River called the *Diurnal*-river, or the *Day*-river, because it falleth with a mighty current in the day, but in the Night is dry, because it is not fed by a Spring, but caused merely by the melting of the Snow, which lyeth on the Mountains thereabouts.

When he bendeth his bow i. e. Let him be utterly frustrated, let all his mischievous designs and endeavours be blasted, and come to nothing. In that famous Barrell betwixt *Theodosius* and *Maximus*, *Milites nobis qui aderant reitulerunt*, faith *Augustine*, extorta sibi esse de manibus quacunq; jaculabantur; cum à Theodosio paribus in adversarios vehementer ventus iret; & non solum quacunq; in eos jaciebantur concitissime raperet verum etiam ipsorum tela in eorum corpora retorqueret; the Souldiers told us, that their Darts thrown against the Christians, were by a violent wind brought back upon themselves. Accordingly some render this *Hemistick* thus; *When he bendeth, &c. let him be as they that cut off themselves*.

Verf. 8. *As a snail which melteth* The Psalmist heapeth up many very fit Similitudes agreeable to these mens avarice and ambition, which was to raise themselves and their posterity to great estates: but all should come to nothing suddenly.

Verf. 9. *Before your pots can feel the thorns, &c.* Of this Text we may say as one doth of another, it had been easie had not Commentatours made it so knotty. I am for that of *Drusius*, *Tractum à senectute caribus illa extrahit prorsquam ignis calorem inseruit*: 'Tis a comparison taken from raw flesh, taken out of the pot before it hath felt the full force of the fire.

Both living and in his wrath i. e. When they are most vigorous and vivacious, to see his wrath shall sweep them away.

2222

Verf. 10.

Deut. 32. 33

Lib. 8. c. 3

Vide Plin. lib. 8.
c. 7 & 18. c. 1.
Quam capere
incantatore
suum pati, alii
dicunt aurem
terre & cuncta
obscure alie-
ram Aug. in loc.
Horat. Epist. 2

De div. Dell.
5. c. 26

Ichniastu re-
ciprocum habet
significationem.
Et hoc Sauli
conceit.

Proverb. clau.
2. 1. 2. Prov. 30

Verf. 10. *The righteous shall rejoice, &c.*] giving God the glory of his justice against his enemies, and care of his poor people. See *Ezod. 15. 1. Rev. 15. 3.*

He shall wash his feet in the blood of the wicked] A speech borrowed from great Conquerours, wading up to the ankles in the blood of their enemies; or as some think, from those that tread the Wine-press with joy. Some make this the sense, the righteous seeing the ruine of the wicked shall become more cautious: according to that, *Alterius perditio tua sit cautio.*

Verf. 11. *So that a man shall say, verily there is a reward*] Not the religious only, but the rational, *Pessim & palam hic duo proficibuntur*, shall every where, and all abroad say, as here,

There is a reward] See my Righteous mans recompence.
Verily he is a God that judgeth the earth] Sitteth not idle in Heaven, letting things run here at sixes and sevens; as Fate or blinde Fortune will. *Carissus est, plenusq; negotii Deus*, saith Cicero.

PSAL. LIX.

Al tashith] Destroy not, preserve me from this Ambuscado, See *Psal. 57.*

When Saul sent, and they watched the house] But were disappointed by Michal shifting him out of the way, preferring an Husband before a Father, though she had otherwise no great goodness in her. The glory of this deliverance David wholly ascribeth to God, and seeketh help of him.

Verf. 1. *Deliver me from mine enemies, O God*] This Psalm is the same in substance with those afore-going, viz. *David* desire to be delivered from *Saul's* craft and cruelty.

Defend me from them] Heb. *Set me on high, farre out of their reach.*
Verf. 2. *Deliver me from the workers of iniquity*] *Saul's* Assassins, and Bloud-hounds, hired to dispatch me.

Verf. 3. *The mighty are gathered against me*] The seven sons of *Saul* (say the Rabbines) who were afterwards hang'd, 2 *Sam. 21.* with a company of cut-throats attending them.

Verf. 4. *They run and prepare themselves*] At *Saul's* command, never inquiring into the cause, right or wrong, but taking his will for warrant good enough.

Awake to help me] Heb. *to meet me*, i.e. in mercy, *Ut occurrat & succurrat mihi*, or, *at my calling*, as some render it.

And behold] See the Note on *Psal. 34. 15.*
Verf. 5. *Awake to visit all the Heathen*] These Paganish *Israelites*, who might have some Heathens also amongst them, *Saul's* Slaughtermen, men flesh in blood.

Be not merciful to any wicked transgressors] Heb. *That treacherously work iniquity*, that do it *Consulto & data opera*, Desperados, Reprobates, destined to eternal destruction.

Verf. 6. *They return at evening*] i.e. To mine house at *Gibeon* of *Saul*, hoping to finde me then at home again; as if like the hunted Hare, I must needs return to my old form.

They make a noise like a Dogge] When coming the second night also they missed of *David*, they barked and howled like mad Dogges, ready to take every one they met by the throat.

And go round about the City] Ferretting, and searching after him in all places, and perhaps surrounding the City to surprize him.

Verf. 7. *Behold they belch out with their mouth*] Calling me Traitor where ever they come, and seeking to double murder him, viz. by detraction, and by deadly practice. As a fountain casteth out waters, so do graceless men wickedness.

They are in their lips] Or, *They lift up their voice*, they word it not only, but are armed and well appointed. But it is well that they blast out their bloody

bloody purposes, and so give warning. *Hanc tibi pagionem mittit Secretarius detestatus.*

For who, say they, durst bear?] i.e. Who, that we need care for? *Devils* friends they thought durst not utter their discontent; and for God, they seek no great thought, *Psal. 101. 9. 101. 10.*

Verf. 8. *But thou, O Lord, shalt laugh at them*] 9. *Thou art not only heavenly, but jealous at their malice*, and wilt bring all their purposes to nought with little ado; and as it were, playing and sporting. See *Psal. 2. 4.*

Verf. 9. *Because of his strength will I wait on thee*] The stronger *Saul*, the more will I adhere to thee. Or thus, this strength will I referve to thee; that is, I will turn him over to thee, who art far stronger, to take an order with him; to put a hook into his nosey, and a bridle into his jaws, and to bring me at length to the Kingdom.

For God is my defence] Heb. *My high place*, therefore what need I fear him, or his Emulraries.

Verf. 10. *The God of my mercy shall prevent me*] Or, *God will prevent me with his mercy*, i.e. before I ask, or think, howsoever, in the opportunity of time, he will not fail me.

God shall let me see, &c.] See *Psal. 54. 7.*

Verf. 11. *Slay them not, lest my people forget*] *Marcus* sine adversario virtus, the natural heat decayeth if it have not wherewith to wrastle, *Carthago* was not to be destroyed, that *Rome* might not want an adversary. The Saints have the reliques of corruption left in them for exercise of their graces. *Slay them not*, saith *David*, and the Chaldee addeth, *Psalm, forswink, or overthrow*, but by degrees rather, lest my people, my followers and fellow-souldiers, forget their skill in armes, or thy judgments on the enemies.

Scatter them by thy power] That they may wander as *Cain* did, and be restless. Or, *shake them so and fro* as meal is shaken in a sieve; let them be dissipated, and by degrees wasted; that they may be as so many standing monuments of the divine Justice, *ut eo sine illustratio & testatio tua judicio*, as the disjected people of the Jews are at this day.

Verf. 12. *For the sin of their mouth, &c.*] The *Arabians* have this proverb, *Take heed, lest thy tongue cut thy throat*. Many a mans mouth is a purgatory to the Master. Hard words must be reckoned for, *Jude 15.* the Jews find it so, and will do.

And for cursing, &c.] Cursing men are cursed men.

Verf. 13. *Consume them in wrath, &c.*] But by degrees, as *verf. 11.* slowly, but surely and severely; that they may feel themselves wasted. There may be much poyson in little drops.

And let them know] Know to their cost. Or, *let men know*.

Verf. 14. *And at evening let them return, &c.*] Let these back-sliders in heart be filled with their own wayes; run about for hunger, as before they did for malice, *verf. 6.* Here the Prophet mocketh to mock them, saith an Interpreter.

Verf. 15. *Let them wander up and down for meat*] *Sicut mendici de officio ad officium faciunt*, as Beggars do from door to door, saith *Kimchi*.

And grudge if they be not satisfied] Murmure against God and men, howling against Heaven as hungry Wools, *Isa. 8. 21.* Others understand it thus, *Let them run to and fro for meat*, that is, to devour mee, as *Psal. 27. 2.* but surely they shall not be satisfied (but misse of their design) though they carry all night, watching for mee.

Verf. 16. *In the morning*] That time wherein they thought to have surprized mee, *1 Sam. 19. 11.* but thou hast secured mee. See *Isa. 65. 14.*

Verf. 17. *O my strength*] All *David's* strength was derivative; in himself he was weak as water.

PSAL. LX.

Upon Shushan Eduth] An Instrument so called, on the name of some song so called. The words signify the killing of the Testimony, or, of thy promise, whereof

Paulatin seu gradatim & in fine penitus corrumpit. *Kimchi*.

Reverantur famelicis. Var. *Sit pona eorum sicut peccatum.* *Kimchi*.

Phimo doctrinal. Hup.

whereof many make manyfold constructions, but they are all conjectural. *Micham of David, to teach*] The Hebrews have a proverb, *Micham lo ammad*. Men must therefore learn that they may teach. *David* here imparteth what he had learned of Gods goodnesse, and would teach others, especially when they go to war, as (*Judg. 3. 2. & 2 Sam. 1. 18*) to call upon God; and to lean upon his promises, as himself had done with singular success.

When he strove with Aram Naharaim] *Com. riuatim, comendatim*. *Mejopotamia*, called here *Aram Naharaim*, lay between those two famous rivers; *Euphrates* and *Tigris*; and so seemeth to have been a part of that earthly paradise, *Gen. 2*, whereof since *Adams* Fall, and *Noahs* Flood, *ecceidit reseruiturque* (*Gen. 3. 10*). One; the rose is gone; the thorn only remaineth. A Country fruitful beyond belief, as *Herodotus* hath it; but inhabited by such as here joynt with the Ammonites and other enemies of the Church; and were therefore fought by *David*, and at length vanquished. See *1 Chron. 19*.

And with Aram Zobah] Or, *Calefria*, whereof *Damascus* was the Metropolis.

When Joab returned] *sc.* From the slaughter of the Syrians.

And smot of Edom] That is, of the Edomites, who had let upon *Israel* in the South, when *Joab* with the army was fighting against the Syrians in the East. *Joab* therefore at his return took them to do; and slew twelve thousand, after that *Abihai* had first slain six thousand of them; all which eighteen thousand are said to have been slain by *David*, as being *Rex & Radix victoriae*, saith *Kimchi*; the King and Root of the victory, *2 Sam. 8. 13*.

In the Valley of Salt] Where *Abraham* had once fought with the four victorious Kings, *Gen. 14*. and afterwards *Amaziah* with the Edomites, likewise slaying ten thousand, *2 King. 14. 7*. In the midst of these conflicts and battles, *David* is thought to have written this Psalm, together with *Psal. 44. & 108*.

Abet-Ezra.

Verf. 1. O God thou hast cast us off] Some gather from this sad complaint, that *David* was sometimes worried in these wars; though it be not particularly so recorded in the Scriptures. *Dubia est Marii alea*, *Konigswald* (*105*). *2 Sam. 11. 25*, the best cause hath not alwaies the best success, *Jud. 20. 21, 25*. Others think that the Psalmist here complaineth of the sad condition of the Israelites after that *Saul* was slain in Mount *Gilboah*, and the *Philistines* tyrannized at their pleasure, *1 Sam. 31. 7*. Whereupon also followed those civill dissensions and seditions, whilst some of the Tribes set up *Ishbosheth*, and others went after *David*. These miseries he here mentioneth rather, than Gods goodnesse in the present settlement of the Kingdom might the better appear. Hence most Interpreters read the words in the preterpluperfect, *Thou hadst cast us off; thou hadst scattered us, &c.* but now 'tis well with us for the present, and better yet it will be.

Verf. 2. Thou hast made the earth to tremble] By sundry fearfull and dismal fractions and concussions in our state.

Thou hast broken it] In allusion to Earthquakes.

Heal the breaches thereof] Remedy the disorders, and cure the diseases, like a good Physician. The Greeks call a King *ἀνακτορ* *Medela*, from his healing-office, God is *Jehovah* the Physician, the sun of Righteousnesse hath healing under his wings.

For it shaketh] *Nisi ac mox ruina videtur*, it will surely down, if not timely shored up.

Verf. 3. Thou hast shewed thy power in things] God will be sure to plow his own ground, whatsoever becometh of the waste; and to weed his own garden, though the rest of the World should be let alone to grow wild.

Thou hast made us to drink the wine of astonishment] *Vinum excitationis*, we are intoxicated with our afflictions, according to that *Deut. 28. 28, 34*. we are drunk with them, or rather mad, and put quite besides all faith and hope in a manner.

Verf. 4. Thou hast given a banner] All the forementioned had formerly befallen them, but now it began to be better, and hence to be altered, banners erected, and displayed in token of victory, and for a singular sign of Gods favour, in that juncture of time and deplorable condition of theirs.

Because of the wrath of the Lord] *sc.* From the face of the wrath that is, which is the

Fumus obfuscatum veneficam porione.

repose with thy promises, which thou failest not to fulfill.

Verf. 5. That thy beloved may be delivered] Heb. *Thy darling*, those that fear thee, *verf. 4*. for, for their sakes it is, that God doth good to a people; to all others he seemeth to say, as *Elisba* once did to *Jeroram* that wicked King of *Israel*, what have I to do with thee; &c? Were it not that I regarded such and such people, I would not look toward thee, nor see thee; *2 King. 3. 13. 14*.

Save with thy right hand] Heb. *save thy right hand*, which seemeth to be afflicted together with us; because the enemies say, he cannot save us; thus *Kimchi* expoundeth it.

Verf. 6. God hath spoken in his holiness] He hath assured mee all these following places; therefore I looked upon them long since, as already mine; and now I am Master of them.

I will rejoice] As having peaceable possession of all; though I have come hardly by it. Now I see that whatsoever God by his servant *Samuel* assured me of, was true, and to be trusted; albeit I sometimes doubted of it, *Psal. 116. 11. 2 Sam. 27. 1*.

I will divide Shechem, and mete out the valley of Succoth] Which places though they longest held out against mee under *Ishbosheth*, yet now that they are come in, they shall have civill usage under mee, and be better dealt with than those outland enemies, *Moab, Edom, &c.* now brought under my subjection.

Verf. 7. Gilead is mine and Manasseh] These Countries on the other side of *Jordan* the Syrians happily had gotten, and now *David* had recovered them.

Ephraim also is the strength of my head] Because a populous and potent Tribe. *Junius* thinks *David* here alludeth to that of *Moses* in his blessing of this Tribe, *Deut. 33. 17*. As in the next words to that of *Jacob*, *Gen. 49. 10*.

Judah is my law-giver] There, viz. at *Jerusalem*, sitteth the *Synedrium*, *Numb. 11. 16*, and there is my sovereign-court of Justice, *Psal. 122. 5*. and of that Tribe, *Christ* the great law-giver of his Church shall spring.

Verf. 8. Moab is my wash-pot] A pot wherein to wash my feet, a vessel of dishonour, such as at my pleasure, I will break in peeces, *Psal. 2. 9*. and such as I reserve of them alive, shal be my scullions and underlings glad to do my drudgery.

Over Edom I will cast out my shoe] i. e. Walk through their Countre as a Conquerour; Or, I will tread them under my feet; Or, I will throw my shoe at the heads of them, and make them to take it up; Or, I will make no more of subduing them, than of casting my shoe over them.

Philistia triumph thou because of mee] i. e. Cry me up for thy King; *Si velis, & videas quid in extremum eveniet*, saith *Kimchi*. Or, triumph thou over mee (by an irony) as thou lately didst over *Saul* and his sons in Mount *Gilboah*; and as since that time thou camest forth to seek mee, but wentest home again by weeping-croffe.

Verf. 9. Who will bring mee into the strong City] Into *Rabbah* of the Ammonites, which at length he got, *2 Sam. 12*. and now witheth for. *Kimchi* readeth it in the preter-tense, who hath led mee into the strong Cities? who hath brought mee into Edom? *Hast not thou O God, &c?*

Verf. 10. Wilt not thou O God?] Or, hast not thou, &c. The glory of all victories is to be given to God in solidum. Strong Cities are nothing, when he will have them subdued, and sacked.

Which hadst cast us off] See *Psal. 44. 9*. The Churches prosperity, like checker-work, is intermingled with adversity.

Verf. 11. Give us help from trouble] Give it us whensoever we need it; as hitherto thou very graciously hast done.

For vain is the help of man] As they had lately experimented in *Saul* a King of their own chusing, but not able to save them from those proud *Philistines*. No more could the Romans the Britans, oppressed by their Northern enemies. They sent to *Armin* the Roman Praefect of *Gaul*, and thus complained to him: The barbarous enemy beareth us to the Sea, the Sea beareth us back to the enemy; between these two kind of deaths we are either murdered or drowned, &c. But their implorations prevailed not: For *Armin* at that time had enough to do to keep his own back, and *Vallentinian*, the Emperour. The Saints comfort is, that where human help

Non vis coquendi carnes, sed lavandi pedes. Kimchi.

Exuros mihi calceos & in ipforum caput projecturos ihere iubebo. Beza.

Dan. Chron.

help faileth, divine beginneth, as *Philo* told his Country-men, when rejected by *Caius* the Emperour.

Verf. 12. *Through God we shall do valiantly*] *Faciemus militiam*, some render it, and it is true of the Spiritual warfare also; we shall be more than *Conquerours*, even *Triumphers*, 2 Cor. 2. 14. *Meminisse oportet ista nunc esse ad spirituales Ecclesia hostes potius quam adversus armatas ferro copias referenda*, saith *Beza*, in his argument and use of this Psalm.

He it is that shall tread down our enemies] Corporal and Spiritual; this is a part of Christs Kingly Office, to the which he will not be wanting. *Psalmus hic est de Messia imperante*, saith *Kimchi*, out of *Deraſh Rabbob*. This Psalm is concerning Messiah reigning, as *David* did.

PSAL. LXI.

Vatab.

To the chief Musitian upon *Neginab*, &c.] *Vincenti in melodiis Davidis*. It is probable that he made this Psalm, when driven out of his Kingdom by his Son *Abſolom*, he took up at *Mahanaim* beyond *Jordan*, 2 Sam. 17. 24. and thence prayed from the ends of the earth, or rather of the land, verf. 2. Howbeit *R. Obadias* saith, that this Psalm is *De pugna cum Aram in confinibus Israel*, concerning the battle with the Syrians in the borders of the Land. See 2 Sam. 10. 14. &c. and 1 Chron. 19. 16, &c.

Verf. 1. *Hear my cry, O God*] Heb. *My shouting, my sad out-cry*; for he was in great extremity, verf. 2. and seeks ease by prayer. This is the way, *Job* 22. 21. *Philip* 4. 6, 7. walk in it. Prayer hath *Virtutem pacativam*; it doth sweetly settle the Soul, and lodge a blessed security in it.

Verf. 2. *From the end of the earth*] Or, of the Land. In all places men may lift up holy hands, 1 Tim. 2. 8. *Joh* 4. 21. and speed. A desert may be a goodly Oratory.

When my heart is overwhelmed] Or, covered over, *Vt sit in deliquit & lipothimiri*, as is usual in swoons. See a like expression, *Psal* 102. title, & *Lam* 3. 65. where the word rendered *sorrow of heart*, signifieth such a covering like a shield, such a lid put over the heart, that is suffocated, as in the *Cardiacus passio*. *David*s Harp was not more out of tune, than his heart sometimes: He prayeth, and is helped.

Lead me to the rock that is higher than I] i.e. Do for me that I cannot do for my self; let me in safety.

Verf. 3. *For thou hast been a shelter for me*] *Thou hast*, and therefore *thou wilt*, is an ordinary Scripture-medium, and well it may: for God is unchangeable, and his Decree for preserving his people is (as the Poet saith well) *παλινδρόμον* irrevocable.

Verf. 4. *I will abide in thy tabernacle*] *Et scribam mirabilia tua in memoriale*, saith *R. Obadias* by way of gloſs; And I will there register up thy wonderful works. Or, I shall there worship thee, and do thee acceptable service again, though for present I am banished, or buſied abroad. He saith not, I shall abide in my Palace, but in thy tabernacle, which he more highly esteemed. Some render it, *I shall dwell in thy Tent*, or *Pavilion Royal*, making it a metaphor from warfare, where those that are in the Kings own Tent must needs be in greatest safety. And this sense suiteth well with the following words, *I will trust in the covert of thy wings*.

Verf. 5. *For thou O God hast heard my vows*] i.e. My prayers, which had vows of thankfulness annexed unto them.

Thou hast given me the herirage] Even the *ſure mercies* of *David*, grace and glory; and inheritance in the World to come, as the Chaldee hath it; besides what we have here.

Verf. 6. *Thou wilt prolong the Kings life*] The King *Chriſt*, saith the Chaldee, who shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. *1ſa* 53. 10. *David* himself also lived, and reigned longer than most Kings do being old and full of days.

And his years in many generations] *Iſc*. In his sons and successors. So *Pſa* 72. 17. *Elia*.

Sic dicit respectu aræ à qui exulabat longe in bello contra hostes.
R. Sol.

Hinc Græci precationem dicunt
προσευχὴν.

Eliaſum nomen ejus. The name of *Chriſt* shall indure for ever, it shall be begotten as one generation is begotten of another, there shall be a succession of Christs name.

Verf. 7. *He shall abide before God for ever*] Or, *He shall sit*, viz. upon the Throne a long while in his person; but for ever in his Son *Chriſt*, *Luke* 1. 32. and this affordeth sweet and singular comfort to the whole Church, and each Member thereof; for as much as the dignity of a King cannot stand, unless his Subjects be in safety.

O prepare mercy and truth which may preserve him] *Hos duas custodes adhibe quibus unis imitatur*. Let these two (thy Mercy and thy Truth) be the supporters of his Throne, let them be of his Life-guard, let them be his due, and prepared portion, as the Hebrew word *Man* here used signifieth. Some understand the words thus, Furnish the King with these two Vertues, Clemency and Truth, that thereby his Throne may be established. See *Prov* 20. 28. & 29. 14.

Verf. 8. *So will I sing praise unto thy name for ever*] *Concluſio votiva*. Praise is so pleasing a service to God, that he indentheth with his people for it, *Pſal* 50. 15. and they knowing his minde therein, do usually stipulate that they will perform it; as holding it the least that they in conscience can do, and knowing it the most that they are able to do. They present it therefore to God, as that Grecian did his small gift to *Augustus*, saying, *Εὐχαριστῶ ἔχον πλεον ἑδίδωκεν*. If I had a better thing I could well bestow it thee.

That I may daily perform my vows] Which till they be paid, a true-hearted Votary is in pain: for he accounteth them due debts to God.

PSAL. LXII.

A Psalm of *David*] Who being well assured that his prayers in the former Psalm were heard, and should be answered, breaketh forth into this triumphant profession of his faith. Lo here the happy fruit of faithful and fervent prayer.

Verf. 1. *Truly my soul waiteth upon God*] *Waiting* is nothing else but *Hope* and *Trust* lengthened; and heretofore *David* giveth us an excellent example in his own person, *Idque tam à tamq; vegeta cum magnitudine animi, cui ipse quæq; sententia & vocis respondent*, and that with so good a courage set forth in suitable expressions, that he who hath this Psalm by heart, and hath laid it to his heart, cannot but be transformed into the same Image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 18.

From him cometh my salvation] Take it in the full extent, not only as it signifieth the privative part of mans happiness, but the positive part also, and prefervation therein.

Verf. 2. *He only is my rock, &c.*] See *Pſal* 18. 2, 3.

I shall not be greatly moved] *Non labascam multo lapsu*, for the Lord putteth under his hand. I shall not be moved greatly, or into the great abyſſe (as *Aben-Ezra* hath it) into *Hell* (as other Rabbines sense it) I shall not be tempted above that I am able; as 1 Cor. 10. 13. persecuted I may be, but not relinquished; cast down, but not cast off; 2 Cor. 4. 9. shaken, but for my better settlement at last.

Verf. 3. *How long will ye imagine mischief against a man?*] What though I am but a man, and in your eyes a mean despicable creature; yet know yee, that the Lord hath set apart him that is godly for himself, *Pſal* 4. 3. where *David* bespeaketh his enemies, with like sharpness as here, for their malice and madness against him. The Hebrew word rendered *imagine* is found only here, the Septuagint and Vulgar Latine render it, *How long will ye trust against a man?* *Austin*, *Quoniam apponit in super hominem?* i.e. *Onera & opprobria*, how long lay you load of injuries and indignities upon me?

Ye shall be slain all of you] Or, *Will yee be numbered?* Will yee run upon the Pikes? Are you ambitious of your own ruine?

As a bulging wall shall ye be] Born down by the weight of your own wickedness. As a bulging wall standeth not long, and a rotten Hedge, if but trod on, breaketh under a mans; so shall yee be suddenly destroyed, and with little ado.

Junini

Vatabl.
Tchom Mabbah.

ἐπιτίθετε,
ἱερμίσια.

Aaaa

Thus

Thus he threatneth his enemies, the proudest of them, being himself gotten upon the rock that was higher than he, *Psal. 61. 2.*

Vers. 4. They only consult to cast him down from his excellency.] Or, *yet they conspire,* g. d. Notwithstanding all that I can say, or that God will do to them, they will on in their evil devices and indeavours against me; there is no reclaiming of them, *Denu quos destruit demerit.*

They delight in lies.] Not only he that maketh a Lye, but he that loveth and delighteth in it when made by another, shall bee shut out of Heaven, *Revel. 22. 15.* See *Rom. 1. 28.*

They bless with their mouths.] Heb. *With his mouth,* that is, every one doth so; neither is there ever a better of these glavering companions, dissembling scrubs.

Vers. 5. My soul, wait thou only upon God.] They trust not God at all, that is, not alone. He that stands with one foot on a Rock, and another foot upon a Quick-sand, will sink and perish, as certainly as he that standeth with both feet on a Quick-sand. David knew this, and therefore calleth earn and earnestly upon his Soul, (for his business lay most within doors) to trust only upon God. See *vers. 1.*

For my expectation is from him.] If he will not help me, none else shall; but it is he that faith, Look unto me and be saved, for I am God, and there is none else, *Isa. 45. 22.*

Vers. 6. He only is, &c.] *Versu amabam;* see *vers. 2.*

I shall not be moved.] Before it was, I shall not be greatly moved; now, upon further exercise of his trust, it is, I shall not be moved. *Ita in laeta crescit lux fidei, & fides fit firmiter:* faith is made stronger by trials.

Vers. 7. In God is my salvation, and my glory, &c.] By these many Adjuncts and Attributions David helpeth his faith, and quelleth the Commotions of his headstrong affections. See *Psal. 18. 2.*

Vers. 8. Trust in him at all times.] As well in the fail of outward comforts, as in the abundance of them, trust him without a pawn; trust in a killing God, as *Job* did.

Pour out your hearts before him.] In prayer, *1 Sam. 1. 11.* first, rent your hearts, *ut effundatur peccatum;* faith *Kimchi;* and then pour them out as water. *Lam. 2. 19.* nor as Oyl, which sticks to the sides of the Vessel that held it, but as water, that will out every drop: make a plain and full confession of all your sins in prayer, lest God lay to you of your sins, as *Samuel* did to *Jesse* of his sons, *Are these all?* See the practice hereof in those penitent *Israelites*, *1 Sam. 7. 6.* and give not over the practice of Mortification, till you feel your hearts fall asunder in your bosoms like drops of water. If iniquity be harboured there, prayer is obstructed; and it do break out, it will have the scent and favour of that iniquity upon it.

God is a refuge for us.] A safe and sure refuge: not as men who are a lye, *vers. 9.* and were never true to those that trusted them.

Vers. 9. Surely men of low degree are vanity.] Man is a depending Creature, and like the Vine must have somewhat to lean upon; apt he is to leave God, and cleave to the Creature, to make either *Men;* or *Means* his refuge: David therefore dehortheth from both, in this and the next verse, shewing that men of what degree soever are in no wise to be confided in. The word rendered *Vanity* denoteth a vain light thing, such as is the breath of ones mouth, or a bubble on the water.

Men of high degree are a lye.] There is no more truth nor assurance in them, than in a false tale; also they frustrate mens hopes, as a barren Fruit-tree, *Habbak. 3. 17.*

They are altogether lighter, &c.] Put all Mankind into one bundle, into one balance, and vanity into the other, and it will weigh them down. *Ps. ascendens ipsi pro vanitate fundit.*

Vers. 10. Trust not in oppression, &c.] In the fail of *Persecution*, some may think that Things may be trusted to, as Wealth, Wit, Power, &c. but especially Wealth; *1 Tim. 6. 17.* Trust not to that, faith the Psalmist, whether it be ill or well gotten, unless you cover to be deceived: for First, he who getteth riches and not by right shall waste them in the midst of his days, and in his end be poor; a poor fool God will break off him, *Jer. 17. 11.* *Multi parvi vultu, &c.*

Riches increase.] Though by means lawfull and laudable, though they come

in

in at the street door, and not at a postern (*Nem minimum felicitatis argumentum Metello fuit bona multa bono modo invenisse:*) yet

Set not your hearts upon them.] Place not your felicity in them, think not your selves simply the better, or the sater, for them. Be not puffed up with outward things, as a bubble with a Childes blast in a Walnut-shell, when he hath in it a little Sope: *Wilt thou cause thine eyes to fly upon that which is not?* *Prov. 23. 5.* An Eagle will not catch Flies (that is no Game for her) much less will she make a flight at nothing, when there is no Game sprung at all. He is the true rich man, who loveth his riches poorly, faith one.

Vers. 11. God hath spoken once: twice have I heard, &c.] The Septuagint have it thus, *Once spake God, these two things have I heard;* that is, say some, in the Second Commandment, where mention is made of Gods jealousy and mercy, *Exod. 20. 5, 6.* Others, *Once and again spake God, and I have heard it.* Or, *God spake once, I heard him twice,* viz. by an alter-deliberate meditation upon what I had heard; I preached over the Sermon as it were again to my self, and so heard it a second time.

That power belongeth unto God.] He is well able to punish the wicked, *Ezra 8. 22.* See the Note there.

Vers. 12. Also unto thee, O Lord, belongeth mercy.] viz. To set thy Power a work for the good of thy people. Audas these two, Gods Power, and Gods Mercy, are the two Pillars, the Boaz and the Jachin of every Beleever (hence *Job*, chap. 41. 2. having spoken of his Power, he speaketh of his thoughts of peace toward his people) to they are sufficient proofs of the Doctrines before delivered, and do evince the truth of that which followeth.

For thou renderest to every man according to his work.] viz. Judgement to the wicked, and Mercy to the righteous; where the Syriack interpreter giveth this good Note, *Est gratia Dei ut reddat homini secundum opera bona, quia merces bonorum operum est ex gratia.* It is mercy in God to set his love on them that keep his Commandments, *Exod. 20. 6.*

PSAL. LXIII.

WHEN he was in the Wilderness of Judah.] That is, of *Idumea*, faith *Gesebardi*, which bordered upon the Tribe of *Judah*. But better understand it, either of the Forrest of *Harath*, *1 Sam. 22. 5.* or of the Wilderness of *Ziph*, *1 Sam. 23. 14.* where David was, *In deserto desertum exul, & omni fere consolationis inops,* not only destitute of outward comforts, but in some deflection of soul; *Et sic miserrimus, & calamitosissimus oberravit,* faith *Beza*.

Vers. 1. O God, thou art my God.] And that is now mine only comfort; *Divini mellis alvarium,* the Bee-hive of heavenly honey.

Early will I seek thee.] Now they who seek God early, have a promise that they shall finde him. *Aben-Ezra* rendereth it, *Cicuit mercator gemmas, inquiram te;* I will diligently seek thee, as a Merchant doth precious Stones.

My soul thirsteth for thee.] Thirst is *Tachsh hastanavab* say the Rabbines, the perfection of desire. The whole life of a Christian is nothing else but *Sanitum desiderium*, faith *Austin*. How many broken spirits spend and exhale themselves in continual Sallies as it were, and egressions of affection unto God, thirsting after, not only an union, but an unity with him?

My flesh longeth for thee.] *Non habet hec vox socium,* faith *Aben-Ezra*; this word is here only found: It is a notable Metaphor, faith another Interpreter, taken from Women with Child, to express the earnest affection that hee had to Godward. The Septuagint render it *ποσύνδος, Quam multipliciter.* His soul, his flesh, all was on a light fire, as it were, with ardent affection towards God.

In a dry and thirsty Land.] Where I am hardly bestead, and at a great fault for outward accommodations, but much more for sweet and Spiritual communion with thee in holy Ordinances, there lieth the pinch of my grief.

Vers. 2. To see thy power and thy glory.] To feel those heart-ravishing apprehensions of those incomparable excellencies from thy self immediately, who canst bee to my people in their bannishment as a *little Saviour*, *Ezek. 34. 16.* and supply

Suddenly do they shoot at him As the hunter when he lyeth hid in a bush; or as when hedges are lined, as they call it, with muskettiers, which gall and kill.

And further,] They are not at all touched, either with reverence toward God, or respect to man; they are utterly debauched, they ride on without reins; &c. There is an *emphasis* in the original, that cannot be Englished.

Verily, *[They encourage themselves in an evil matter]*. Thus heriſteth in his complaint, and ſheweth how by the neglect of pity and humanity, they were grown obdurate and obſtinate, yea confident, or rather impudent, in their evil practice.

They commune of laying [naves privily] viz. To intrangle and intrap mee. See *Nth.*
4. II. with the Note.

4. 11. *They say, who shall see them?* God who is All-eye shall, but they having hid God from themselves, think they can likewise hide themselves and their inners from God. But all are vain.

— ἔχει θεὸς ἐκδοτικὸν ὄμμα.

Verſ. 60. *They ſearch iniquities; in diſtuffiſſima quæ; exquiſerunt;* they ſearch the Devils Skull for new inventions; who is ready enough to lend them his *ſtrum* heads to plot, and his *teeth* horns to pull at good people. How wittily wicked was *Saul* to deſtroy *David*, if he could have done it? See his counſell to the Ziphites, *I Sam. 22. 22.*

They accomplish a diligent search] Heb. *A search searched*, i. e. They seek out all occasions, they try all tricks; they do all that can be done to undo mee. Whereunto he fidly subjoineth this *Epiphonema* by way of exclamation, *Adco intimum viri & cor profundum est*; So deep is the inward part and heart of man! (for to I read it) so deep and fathomlesse, so deceitfull, and desperately wicked.

Verſ. 7. *But God ſhall ſhoot at them, &c.* He ſhall overſhoot them in their own bow, pay them home in their own coyns: he will deal with them *lege talionis*, for he loveth to retaliate, ſee *verſe 4.* they ſhall find that he can handle his armes a fair deal better againſt them, than they did againſt *David*.

With an arrow suddenly.] As was *Abel*, and the rich fool, *Luk.* 12. whilst he fast pruning himself like a bird on a bough, death fetch'd him off suddenly by his shaft thor' ar him, and down he came tumbling. See *2. Thes.* 5. 3.

Verf. 8: So they shall make their own tongue, &c.] According to *Prov.* 12. 13, *Psal.* 59. 12. See the Notes.

And all that see them [shall flee away]. With horrore and astonishment, Heb. they shall wander about in their flight; this is spoken of their favourers and abettors fearing to fall under the like punishment, and being agitated by the furies of their own evil consciences:

Verf. 9. And all men [ball fear] Seeing fuch and fuch hanged up in Gibbits, as it were, for a ferroure to others.

And [shall declare the work of God] viz. His power and providence, which some doubt of till thus powerfully convinced, as **CLAUDIUS** was by the destruction of **Ruffinus**.

Abstulit hunc tandem Ruffini pona tumultum,
Absolvitq; deos; & non iam ad culmina rerum
Injufas crevisse querat, tolluntur in altum,
Us lapfus graviterq; ruant --

Pœna ad pau-
cos, rectus ad
omnes.

Inde arripient
sanctæ cujus-
dam jactantia
argumentum.
Beza.

Verf. 10. The Righteous shall be glad in the Lord.] Not my self only, but all the Saints shall be comforted, confirmed, and occasioned to make their boast of God with an holy glorification.

PSAL. LXV.

A Psalmist (*singer of David*). Made by him, as it is thought, when the people were delivered from that three-years famine for the langours of the Gibeonites, *v. 6*, as; and that three dayes pestilence for *David's* sinne, puniting the people, *v. 27.*

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and, *Vox, &c. Praise waters for thee, O God, in Zion!* This signifies, *Blasphemy, Deny, in Zion;* for *Bz* = rendreth it. There is first a deep silence in *Sin*, and then deep praise: a silence of admiration; a silence of religious awe and devotion; first, as was afterwards that in the Christian Church, *Revel. 8. 1.* or a silence of expectation to receive mercies; and a praise by way of retribution for mercies received. *Or* silence in all other places (not sensible of God's favours) but praise in the Church, where God is magnified; first, for blessings proper and peculiar to his own people; secondly, for preserving Common-wealths, and thereby providing graciously for Human society; and thirdly, for giving men *all things richly to enjoy*; as in the end of this Psalm.

And unto thee (shall the vow be performed) That is, solemn thanks shall be rendered. Thy people stand ready prest with their praises and memories, as Joseph Brethren once did with their Presents, against the time that hee shewed himselfe.

Verf. 2. *Orden that heart's prayer*] And art thereby known to be the true God, *1 King. 18. 38, 39.* and no such dull deity as the Heathens worshipped, *Isa. 45. 16, 19. Mic. 7. 17, 18.* Oh happy we that have to deal with such a Prayer-hearing, fin-pardonning God, *verf. 3!* *Na!* compareth prayer to a chain, the one end whereof is linked to Gods Ear, and the other to mans Tongue.

Flectitur iratus voce rogante Deus.

Into thee shall all flesh come. And well they may, fith he keepeth open house, his Mercy-doors are ever wide open, as were the doors of the *Ediles*, or City Chamberlains in *Rome*; that all who had occasion of complaint might have free access unto them at any time. A good house-keeper is seldom without company. Why ply we not the Throne of Grace upon such encouragement? Why, fith wee are not straitened in God, are we straitened in our own bowels? Why make we not our selves happy by asking, fith wee may have but what we will of God, even all that Heaven and his Grace can afford us?

Verl. 3. *Iniquities prevail against me*] And seek to choke my prayers, they prick me in the foot, as it were, that I cannot come to thee in prayer; or not with that confidence: but that is more than needs, such

As for our transgressions, thou shalt purge them away] So that if wee turn from them, they shall not hinder good things from us. No man was ever rejected by God for his confessed badnes, as sundry have been for their supposed goodness: witness the Publican and the Pharisee, *Luke 18.*

Verf. 4. *Blessed is the man whom thou choosest* } Whom thou choosest for thy love,
and then lovest him for thy choise.

And causeth us approach unto thee] i.e. Effectually calleth. Here *Vocation* is fetched from the Fountain (as is also *Justification* in the former verse) viz. Gods free election. See that golden chain *Rom.* 8. 30.

election. See the *Golden Rule*.
[That he may dwell in thy Courts] viz. To hear thy Word, and partake of
 thine Ordinances. For our Saviour telleth the Jews, *Hec thū ē of Gods hearers*
 Gods Word, yet therefore hear him not, because ye are not of God, John 8. 4. our
 Worship-formers then have a black brand upon them.

We shall be *justified* [He maketh himself one of the number of Gods elect (as Paul also doth often)] and therefore concludeth to himself, and the rest, a beatifical communion of all good things.

Verl. 5. *By their ill things they haue snafed with thou answer us*] As he said when he gave the Law in Mount Sinai; and ever after in his Oracles, and Ordinances. God loveth at once: Familiarity and fear, familiarity in our conuersation; and fear in his Worships: he loves to be acquainted with men in the walks of their obedience: yet he taketh care upon him in his Ordinances, and will bee trembled at in his Word and Judgements.

What are the confidence of all the ends of the earth, &c.] i. e. of all things Elect abroad the whole World.

Of them that are as farre off upon the Sea } The Islanders,

Ut penitus toto disjuncti ab orbe Britannici.

• ୧୧ •

Venice

Spec. Europ.

Venice is said to be situate six miles distant from any firm Land; and built in the heart of the Adriatick Sea; the waters whereof do flow into the City, and bear upon it, through all the streets thereof. Now it may be hoped, that God hath many souls even in such places; sith there are thought to be no fewer than twenty thousand Protestants in Civil it self, a chief City of Spain. It was long since fore-prophecied, that the Isles should wait for Gods Law, *Isa. 42. 4. & 51. 5. & 60. 9.*

Verf. 6. *Which by his strength setteth fast the mountains*] Why then should it seem incredible that he will do all manner of good to his Elect, for whose sake hee made all at first, and still upholdeth all by the word of his power? so he doth also States and Kingdoms (oft compared to Mountains in Scripture. See *Jer. 51. 25. Isa. 13. 2. Zech. 4. 7.*) that the Lord God might dwell among men, viz. in his Church and chosen people.

Being girded with power] With prevailing power, as the word signifieth.

Verf. 7. *Which stilleth the noise of the seas*] Making a calm at his pleasure: hee hath the Sea it self, that brutish Creature, at his beck, and check: so hath he also Devils, and masterless men, who seek to subvert Civil Government, and to lay all level. Hence it followeth.

The noise of their waves, and the tumult of the people] When they are in hurly burly, and contentions among themselves:

Virg. *Æne.*
Pædon πό-
λις οὐρανὸν
καὶ τὸ τυ-
χέοντος, ἀλλ'
αὐτοῖς καὶ
ἐνέκλει μόνος
ὁὐδὲ γέρας.
Pind.
Horat. *Od. 4.*
lib. 3.

--- Savitz; animis ignobile vulgus,
Jamq; faces & saxa volant, furor arma ministrat.

Now it is God only that can assuage these tumults; others may stir strife, but God only can stint it, saith Pindarus. It is he alone

Qui terram inertem, qui mare temperat
Ventosum, & urbes vixnas; tristitia,
Divosq; mortalesq; turbas
Imperio regis unum æquo.

Verf. 8. *They also that dwell in the uttermost parts, &c.*] And are therefore *Duri, horridi, immanes, latrociniis dediti, omnium deniq; pessimi*; not further distant from the Sun than from all Humanity, except the Sun of Righteousness shine upon them, as he hath done upon us here in England.

Are afraid at thy tokens] Thy notable Works, thine Executions.

Thou makest the out-goings of the morning, &c.] That is, the inhabitants of East and West, or the vicissitudes of day and night, whereby men are occasioned to praise and glorify God. See *Jer. 31. 35.* The Jews at this day, as they are bound to say over an hundred Benedictions every day, so these two among the rest; When they go forth in a morning they say, *Blessed be He who hath created the greater Light*: And in the evening they say, *Blessed be He, who causeth the darkness of the night.*

Verf. 9. *Thou visitest the earth, &c.*] i. e. With a gracious Rain, and so makest it to become an *Alma parens* to men and beasts.

With the River of God] With thy sweet showers, coming out of the Clouds, as out of a great Watering-pot, *Psal. 147. 8.*

Thou preparest them Corn] As a good House-keeper, doth for his Family. How easie were it with God to starve us all?

Verf. 10. *Thou waterest the ridges, &c.*] The fore-mentioned mercy of God in producing an Harvest, he further amplifieth and explaineth by the parts, that men might be the more sensible; and not like brut Beasts, content themselves with a natural use of the Creature, but taste and see how good the Lord is.

Verf. 11. *Thou crownest the year with thy goodness*] Whilst each Month produceth its several fruits or commodities; so that the whole is as it were a Crown Royal; but especially a year of extraordinary plenty, such as was the last of Queen Mary, when Wheat was sold for five shillings a Quarter, Malt for four shillings eight-pence, and a bushel of Rye for four-pence.

Thy steps drop] Thy *magnificence*; the Clouds are Gods Chariot: or, where-soever thou passest there is plenty.

Mr. Clerke
Marston.

Pluvia de celo
replens flumi-
na.
Abien-Ezra.

Verf. 12.

Verf. 12. *Rejoice on every side*] Heb. *Are girded with joy*, which in time of drought seems to be clad in lackcloth.

Verf. 13. *The Pastures, &c.*] Here is stately Rhetorick all along.

PSAL. LXVI.

Verf. 1. *Make a joyful noise unto God, all ye lands*] Heb. *All the earth*; shout aloud for joy as the people did at the return of the Ark, so that the earth rang again. God shall one day shew himself to be the God not of Jews only, but of Gentiles also; these shall as well cry *Christ*, as those *Jesus*; these say, *Emmanuel*, as those *Abba*. And as there was great joy in Samaria, when the Gospel was there first received, *Acts 8. 8.* so shall there be the like in all other parts of the earth.

Verf. 2. *Make his praise glorious*] Heb. *Put glory to his praises* [so *Josh. 7. 19.* Gods glory is as himself, eternal and infinite, no way capable of our addition or detraction: howbeit to try how we prize it, and will exalt it, he declareth that he accounteth himself made more glorious by us, when we receive him into our hearts as King of glory, and praise him accordingly.]

Verf. 3. *Say unto God*] Hereby it appeareth, that this among other Psalms of like nature, was written for the perpetual use of the Church, and to serve for a set term of praising God, as occasion required, either in publick, or private.

Shall submit themselves unto thee] Heb. *Shall lye unto thee*; that is, saith Kimchi, shall deny that they ever did any thing against thee, or thy people. Or rather, they shall perforce acknowledge thy power and prowess; as Julian the Apostate did in his last *Viciſſi Galilee*: they shall also yeeld obedience to thee, such as it is, because they can neither will nor chuse; this *Virtus voluntatis nulla est*.

Verf. 4. *All the earth shall worship thee*] Heb. *They shall bow down to thee*, stoop to thy Government, submit to the Scepter of thy Kingdom, they shall become the Kingdoms of our Lord Jesus Christ. *O decus illam! O mora Christi veni.*

Selab] Let that thy Kingdom come; come speedily, come in our days, as the modern Jews pray daily.

Verf. 5. *Come and see*] *Venite, vidite*; Hee taketh good people by the hand, as it were, leading them to the sight of Gods stupendious proceedings, which may not be slighted, *Isa. 5. 12.*

Toward the children of men] For they are his chief care, and about them is his providence principally exercised.

Verf. 6. *He turned the sea into dry land*] A mercy much celebrated, and not without cause, in all after-ages.

They went thorough the flood on foot] That is, thorough the River Jordan; when it had over-flowed the banks; and met with no enemy on the other side, to forbid their landing.

There did we rejoice in him] We who were then in the lousy of our fore-fathers, and so shared in their joy. See *Hos. 12. 4.* with the Noe.

Verf. 7. *He ruleth by his power*] As sole Sovereign, universal Monarch, *αὐτοκρατορ, παντοκράτορ*. *Sejoftri* King of Egypt would needs be stiled *κοσμοκράτορ*, Emperour of the whole World; he lived about the time of *Sampſon*, and perished by the hands of his own household-servants.

His eyes behold the Nations] For which purpose they run to and fro through the earth, *2 Chron. 16. 9.*

Let not the rebellious, &c.] Heb. *The off-salm, forward, and refractory persons*, these shall soon be repress, and *crest-salm*.

Verf. 8. *O bless our God, ye people*] We must not only publish Gods praises, but provoke others also to do.

Verf. 9. *Which holdeth our souls in life*] Heb. *Preceth*, that is, bestoweth life on us, preserveth it, refresheth it. Some think this Psalm was made upon Davids deliverance from the Giant that sought to kill him, *2 Sam. 21. 16.* *16. 16.*

Bbbbbb

Bimberab;
Biamenn.

Herod. l. 2.

And suffereth not our feet to be moved] David gave back diverse paces, say the Hebrews, but was seasonably relieved by *Abisai*, who slew the Philistine.

Verf. 10. For thou, O God, hast proved us] *Non ut ipse sciat sed ut seire nos faciat*, saith *Aufine*. God proveth his people, not thereby to better his own knowledge of them, *Job. 2. 25. & 6. 6. & 21. 17. Aik. 1. 24.* but to bring them to a better knowledge of their own, both Vices and Graces. It is not known what Corn will yeeld, till it come to the Flail; nor what Grapes, till they come to the Press. Grace is hid in Nature, as sweet water in Rose-leaves; the fire of affliction fetcheth it out.

Thou hast tried us as Silver] The wicked also are tried, *Revel. 3. 10.* but they prove reprobate silver, *Jer. 6. 28. 30.* or at best, as *Alchemy gold*, that will not bear the seventh fire, as *Job* did, *chap. 23. 10.*

Verf. 11. Thou broughtest us into the Net] A Metaphor from Hunters, or Fowlers; *Victr. figuris tanquam in pascuis.*

Thou laydest affliction upon our loins] *Coarctationem in lumbis*; wee are not only hampered, as in a Net, but fettered, as with chains; as if we had been in the Jaylors or Hangmans hands.

Verf. 12. Thou hast caused men to ride over our heads] Subjected us to the villanies and outrages of the basest persons, who have used us more like beasts than men.

We went thorough fire, and thorough water] That is, thorough variety of sharpest afflictions, noted out by this Proverbial passage; Fire and Water are merciless Elements. *Alim Percinax fortune pila perungat dicabatur, quod variis casibus exercitus fuit.* It is the true Christians comfort, that nothing befalleth him but by a sweet providence; and that God goeth along with him into both fire and water, *Isa. 43. 2.* to see that he take no hurt by either.

But thou broughtest us out into a wealthy place] *Heb. Moyst*, that is, into the air, saith *Aben-Ezra*, (oppoſed to Fire and Water) where wee might draw breath, and live comfortably; *In locum irriguum, in refrigerium.* It is but winking, said that Martyr at the stake, and we shall bee in Heaven immediatly. The Arabick hath it, *Eduxisti nos ad requiem.* Confer *Aik. 3. 19.*

Verf. 13. I will go into thine house, &c.] I will begin to others in that publick solemn Thanksgiving, and not grutch at the cost, I will be *Vir gregis*, as the *He-Goe before the flocke*, *Jer. 50. 8.*

Verf. 14. Which my lips have uttered] *Heb. Have opened*, that is, which I have uttered *diductis labiis*, with lips wide open. *Videmus qualiter vota nuncupari soleant*, saith *Varatius*. Here we see after what sort vows are to be made, when we are under any pressing affliction: but when once delivered, how heavily many come off in point of payment.

And my mouth hath spoken when I was in trouble] Then, men will promise any thing for ease and release. But what saith the *Italian Proverb*? *Sciapato il morbo, frandato il Sampo*, when the Disease is cured, the Saint is defrauded. *Horace* calleth upon *Mecenas* (who in his Sicknes had vowed to build a Temple)

--- Reddere victimas
Edemq; votivum memento
Nos huncilem feriemus agnam.

Verf. 15. I will offer unto thee burnt sacrifices of fatlings] *Heb. Marrow*, the very best of the best: and better I could become the Lord, if I had it.

With the Incense of Rams] Which being offered in faith, and as Figures of that great Sacrifice to come, shall be accepted of God for a sweet-smelling savour.

I will offer Bullocks with Goats] *Faciunt vivas*: this, *Ecce* altogether (but absurdly) to prove the Popish unbloudy sacrifice of the Mass; as if Christ when he said *This do ye in remembrance of me*, had meant, *Thou sacrificer ye.*

Verf. 16. Come and hear] He had said before, *Come and see*, *vers. 5.* He held it a greater honour, *Prodesse quam praesse.*

All ye that fear God] For such only will hear to good purpose: others either cannot, or care not.

And I will declare, &c.] Communicate unto you my Soul-secrets, and experi-
ments.

ments. There is no small good to be gotten by such declarations. *Bilney* perceiving *Latimer* to bee zealous without knowledge, came to him in his study, and desired him for Gods sake to hear his confession. I did so, saith *Latimer*, and so say the truth, by his confession, I learned more than afore in many years. So from that time forward I began to smell the Word of God, and forsake the School-Doctors and such fooleries.

Verf. 17. I cried unto him] I prayed fervently and frequently. *And he was entreated, &c.*] My prayers were soon turned into graces, which I silently framed within my self, even while I was praying.

Verf. 18. If I regard iniquity in mine heart] If I have but a month-mind to be, as we say, If I cast but a leering-look towards it, if there be in mee but an irresolution against it; how much more then if I allow it and wallow in it? He who chuseth to hold fast sin, doth, by his own election, forsake mercy, *Jon. 2. 8.* neither let such a man think that he shall receive any thing at the hands of God, *Jon. 1. 7.* As for a wound, a plaster prevaileth not; whiles the Iron remaineth within, so neither prayer, while sin rankleth. God will never accept of a good motion from a bad mouth, as that State in story would not. A man may deliver an excellent speech, but because of his stinking breath, we may have no pleasure to hear him: so in this case. Prayer is a pouring out of the heart, as hath been already observed. If iniquity harbour there, prayer is obstructed, and if it do break out, it will have the scent and favour of that iniquity upon it, and thereby displease. *Kimch* maketh this strange sense (quite from the purpose, and from the truth) If I regard iniquity only in my heart, so that I break not forth into outward act, God will not hear, i. e. to hear, as to impute it, or to account it a sin. *Pharisaice.*

Verf. 19. But verily God hath heard mee] As I well perceive by his answer full and enlarged as the cloud that riseth out of the earth in thin and insensible vapours, falleth down in great and abundant showers.

Verf. 20. Blessed be God, &c.] This is the conclusion of *David's* Syllabism, in this and the two former verses; and herein his *Logick* is better than *Aristotels*.

P.S.A.L. LXVII.

Verf. 1. God be mercifull unto us] i. e. In sending his son, and calling his elect; both among Jews and Gentiles, to the participation of that gift, *Job. 4. 10.* that Benefit, *1 Tim. 6. 2.*

And bless us] Specially with all spiriual blessings in heavenly things in Christ *Iesus*, *Ephes. 1. 3.*

And cause his face to shine upon us] Giving us the light of the knowledge of the glory of God in the face of *Iesus Christ*, *2 Cor. 4. 6.* who is the *brighest* (or *glorifying* *refulgency*) of his Fathers glory, and the expresse image of his person; *Heb. 1. 3.* the day-spring from on high, *Luk. 1. 78.* In this prayer the Psalmist plainly alludeth to that blessing pronounced upon the people by the High-Priest, *Numb. 6.* and sheweth that all cometh from Christ the true *Aaron*, the High-Priest of the new Covenant.

Verf. 2. That thy way may be known] Thy way of worship, that way that is called holy, the Gospel, *Aik. 19. 23. & 18. 25. 26.* the way of salvation, *Aik. 16. 17.* Thy saving health. That is, thy Christ, *Luk. 1. 30. 32.*

Verf. 3. Let the people praise thee, O God] Enlarge the bounds of thy Church; and bring in the Hallelujahs of the Gentiles also. *Let them praise Thee* (that pronoun *Thee* is emphaticall and exclusive) and not their Gods of gold and silver. Let them turn to God from Idols, to serve the living and true God, *1 Thes. 1. 9.*

Verf. 4. O let the Nations be glad, &c.] As they cannot but bee upon their sound conversion; *Aik. 8. 8.* there being no such joy as the joy of faith, and that a mans name is written in Heaven. *Beatus Ludovicus*, would be called *Ludovicus de Passione*, rather than take greater titles, because there he became a Christian.

For thou shalt judge the people righteously, &c.] Not rigorously; keeping thy Church in safety amidst the greatest ruins of the World, and confusion of Em-
pires.

And govern the Nations upon earth. *Schall*] *Heb. Thou shalt rightly lead them, as a Shepherd.*

wound in the head if deep (and God strikes no small blows) is mortal. Christ will break the head of those that bruise his heels, that attempt anything against Him, and his. By Head here Diode understands the Devil, that Prince of the World, *Dent. 32. 42. Psal. 110. 6. Hab. 3. 13.* Evil spirits in Scripture are called *Sag-nirim*, flag-haired, *Levit. 17. 7. Isa. 13. 21.* And they go on in their trespasses; they do infinitely hate God, and sin that sin against the Holy Ghost every moment. But the most understand it of wicked men.

And the hairy scalp of such a one as goeth on still, &c.] This is Gods enemy, that by his wilful wickedness striketh, and as it were shooteth at God, runneth upon him, even upon his neck, and upon the thick bosses of his Bucklers, *Job 15. 25, 26.* his hairy scalp, setting forth his fierceness, *Job 5. 5.* Note this against Anti-Round-heads, See *Ezek. 44. 20.*

Ver. 22. The Lord said] That is assurance good enough.

I will bring again from Babylon] Of the Giants Country, where Israel was in no small distress, and danger, till that Monster was taken out of the way, *Numb. 21. 33. Dent. 3. 1, 2, 9. d.* I will, if need require, and as occasion serveth, do as much for mine again, as I did once at Babylon, and at the red Sea. Some interpret this, and the following Verses, of the calling of the Jews. The glorious things (saith one) which God will effect in their behalf are here reduced to five heads; First, the bringing of them home from most extreme difficulties, naming Babylon, because of the slaughter spoken of, *vers. 14.* and the deep of the Sea, alluding to *Exod. 14. 16.* peradventure he meaneth the drying up of Euphrates before them. For this first Head, aimeth at those times, the beginning of the Jews repair unto their Country. The Second Head is, the great and famous Victory that God will give, delivering them out of those difficulties and distresses, *vers. 22.* See *Isa. 62. 1, 2, 3, 4.* The Third Head is, the Jews thorough conversion, by occasion of that singular mercy of God, *vers. 23.* and the form of a goodly Church (under the Type of the old Synagogue) set up among Jacobs posterity, *vers. 24.* the Ten Tribes as well as the Tribe of Judah, which is concluded by acknowledging their strength to come from God, a prayer to perfect his Work begun, and a spur to put into these Kings of the East (as they are also called, *Rev. 16. 12.*) to present in the Temple at Jerusalem (in the publick Congregation) testimonies of their thankfulness, *vers. 25, 26, 27, 28.* The Fourth Head is, the raming of their proud enemies, and the forcing them at least to counterfeit a subjection, *vers. 29.* The Fifth Head is, the general calling of all the Kingdoms of the earth to joyn themselves unto the Church of Christ, which shall follow the conversion of the Jews. And this he sheweth up with provoking all Nations, to give unto God the praises that are due unto him for it: and his own particular thanksgiving, *vers. 30, 31, 32, 33, 34.* Thus he.

Ver. 23. That thy foot may be dipped] Heb. Redded, imbreved, made gore-bloudy; Hereby is implied a very great slaughter, Confer *Rev. 19. 17, 18, 21.*

Ver. 24. They have seen thy goings, O God] Namely, the holy manner of conducting the Ark with even and proportionable restings, and settings down, See *2 Sam. 6. 13.* The Ark is here and elsewhere called, God, because a symbol of his special presence. When we are called to hear Gods Word, and pray, publickly, though we see not God, yet we may see his goings: *Dens enim ipse cernitur agere, & primas tenet in illo incessu.*

Of my God, my King] David though he were a King, yet held himself, but Gods Mandatary, or Substitute.

Ver. 25. The fingers went before, &c.] Thus they were Marshallled, when the Ark was conducted to Mount Sion, every thing being done decently and in order. Christ ascending into Heaven, and setting his Kingdom, is perpetually praised of his Church.

Ver. 26. Bless thee God in the Congregations] i.e. *Catervatim ac turmatim*, by Troops and Companies.

Even the Lord from the fountain of Israel] That is, from the Heart, say some, which is the true fountain of praising God. Others understand it of Christ, who is the fountain of Israel, *Rom. 9. 5.* there are, that think that the body of the Holy Tongue is here recommended to us, *Reuchlin* was wont to say, that he drank out of Canaan, the Greek out of Rome, but the Hebrew out of the Four

Fountain it self. Calvin, and the most Interpreters read the words, *See that are of the fountain of Israel*, springing out of his loyns. See *Dent. 33. 28. Isa. 48. 2. St. 11. 1.*

Ver. 27. There is little Benjamin, with their ruler] Though before they had stood out for Saul, and his house, yet now they bore a part in this solemn celebration, as being next unto the Sanctuary. Of this Tribe was St. Paul, *Tricubitalis ille homuncio, sed insatiabilis Dei cultor*, as Chrysostom calleth him, little in stature, but in labours more abundant. The first precious stone in the foundation of the New Jerusalem is a Jasper, *Rev. 21. 19.* which in Aarons breast-plate was the last, *Exod. 28. 20.* on which Beniamins name was graven. This intimateth, saith one, the last now to be first, and chief in Christian Churches.

The Princes of Judah, and their Council] Or company, or purple-arrayed ones. *Reus* rendereth it, *Lapidatores eorum*, the stonors of the enemies. The word is found here only; and Forsterius thinketh that our Saviour alluded to it, when as *Mar. 3.* he calleth James and John Boanerges.

The Princes of Zebulon] *Sic ab solvitur pompa triumphalis.* These are mentioned as most remote, bringing up the rear. In those Tribes Christ walked, and therefore he called sundry of his Disciples.

Ver. 28. Thy God hath commanded thy strength] A brave expression, admired by Longinus a Heathen Rhetorician. See the like *Dent. 28. 8. Psal. 42. 8. & 44. 4. & 33. 9.* God both made and ruleth the World without Tool or toy, he enableth his people to subside, and to resist their enemies by his Will only, and by the efficacy of his Word. *Suppeditavit tibi Deus tantum robur, nequid superbiat, saith Vatablus.*

Strengthen, O God, that which thou hast wrought for us] *Petamus ut det, quod ut habeamus jubet.* Pray to the God of all Grace, to make us the same that hee requirerhusto be.

Ver. 29. Because of thy Temple] Or, out of thy Temple at Jerusalem, q. d. strengthen us out of thy Temple, out of the founels that is in thy Son, thereby typified.

Kings shall bring presents unto thee] See the Note on *vers. 22.*

Ver. 30. Rebuke the company of Spear-men] Or, Launce-men; Heb. *The bent of the reeds*; that is, lay some, voluptuous persons that wallow in Wealth, plenty, and pleasure, *Job 40. 21. Behemoth iuxta in the Fenues*, which *Gul. Parisiensis* applyeth to the Devil in sensual hearts. Reeds grow not but in fat and moylt places: But they do better, who render it the *Rom*, or *crue of the Cane*; that is, men that bear Reeds or Canes, whereof Spears, Arrows, and Launces were wont to be made: these men, or rather beasts, cruel, savage, and bloudy, rebuke, that is, repress.

The multitude of the Bulls] The Commanders and Chieftaines.

With the Calves of the people] The common Souldiers.

With pieces of silver] With an Homage-penny, as they call it.

Thou delightest in War] That make a sport of it, as *Job, 2 Sam. 2. 14.* as Pyrrhus King of Epirot, who made a recreation of Warfare. So did not David, though necessitated thereunto for the glory of God; hee was a man of Warre from his youth. If we Princes (saith our *Hier. 7.*) should delight in Warre, or take every occasion that is offered, the World should never be quiet, but wearied with continual Wars.

Ver. 31. Princes shall come out of Egypt] The Gentiles shall one day be called, and caused *Dram verum cognoscere & colere*: even Egypt, that Arch-enemy of the Church, and Ethiopia, the Off-spring of cursed Cham.

And Ethiopia shall soon stretch out her hands to God] Heb. *Shall make her hands down*; whereby is noted her speediness in giving, or in receiving the Gospel: *Admirum videlicet, quibus annis faciat.* It is likely that that good Eunuch, *Acts 8.* preached the Christian verity which himself had embraced, for good deeds is diffusive, and Birds, when they come to a full heap of Corn will chirp, and call in for their fellows. The Ethiopians are still a people of Christians, the Nubians have forsaken the heathenish deliverer, and embraced instead of it partly Mahometanism, and partly Idolatry: through lack of Missioners, as of them reported.

CCCC

Tarent.

Hist. & Ethio. cap. 137.

Verf. 32. Sing unto God, ye King doms] No such joy as that of the converted, &c. 33: 20. the ransomed of the Lord shall return, and come to Zion with Songs, and everlasting joy upon their heads, &c. Bernard, for a certain time after his Conversion, remained as it were deprived of his senses, by the excessive consolation hee had from God. The like befell Cyprian, Austin, and others.

Verf. 33. To him that rideth upon the heavens of heavens] i. e. the highest Heaven, Deut. 10. 14.

Which were of old] And do still remain in the same state: Lobe doth send out his voyce] i. e. Thundreth, as Psal. 29. whensoever therefore we hear it thunder, Scimus Deum ipsum loqui, hoc est sensibilem reddi.

U. J. G. H. E. T. H. S. A. I. S. I. M. A. N. S.

Verf. 34. Ascribe ye strength unto God] The Highlanders; acknowledge your own nothingness, submit to his government.

His excellency is over Israel, and his strength, &c.] i. e. His glory shineth no less in Israel, than the Thunder roareth in the Clouds.

Verf. 35. O God, thou art terrible out of thine holy places] So the Sanctuary is called, because divided into three parts; and here hence God was terrible in his manifestations to his people, and in his operations to his enemies. See Psalm 67. 2. 3.

Blessed be God] Hereupon saith one, God was called in Israel, Baruc-hu, the Blessed, as Mark 14. 61. with Mat. 26. 63. See Luke 1. 68.

PSAL. LXIX.

A Psalm of David] Quando rebellabat Sheba, saith the Syriack, made upon occasion of Sheba's rebellion presently after Absoloms. Hence he cries out as one almost over-whelmed,

Verf. 1. Save mee O God] Thou who delightest to save such as are forsaken of their hopes. The Fathers generally take this Psalm to be propheticall touching the passions of Christ, and his praying then to the Father. David had his troubles which gave occasion to the penning of this Psalm, but those were all but as a picture and prelude of Christs farre greater sorrows. Spiritus autem sanctus manifeste se praebeat in hoc Psalmo.

For the waters are come in unto my soul] Ever after Noahs flood (that dismal destruction) great and grievous afflictions were let forth by the rushing in of waters, and overwhelming therewith Gods wrath was poured upon Christ as a mighty torrent of waters, and therefore this expression applied to him hath a special Emphasis, his soul was heavy even to the death. Fluitans fluitans trudebat. One deep called upon another, &c. Or the soul of sufferings which his soul then suffered.

Verf. 2. I sink in deep mire] Heb. In the mire of depth, or gulf, as Babylon was afterwards called, Isa. 44. 27. Here he stuck, and under water, and so must perish, if he had not present help.

Verf. 3. I am weary of my crying] As a drowning man, while he can be heard, cryeth for help.

My throat is dried] Or, parched; rancitate laborant fauces.

Mine eyes fail] With much weeping, and long looking. This is a peece of the curse, Levit. 26. 16. Christ became a curse for us, Gal. 3. 13.

Verf. 4. They that hate mee without a cause, &c.] Christ, besides his inward fears and griefs caused by the sense of his Fathers wrath for our sins, was set against and assaulted both by men and Devils (in that three hours darkness especially) with utmost might and malice.

Then I referred that which I took no away] Quod non rapui reddidimus. Christ was dealt with as a felon or false-dealer. Christ also was crucified for saying that he was the Son of God; Joh. 8. 7. though he held it no robbery to be equal with God, Phil. 2. 6. The Martyrs likewise were laden with many calumnies and false accusations, that they might seem to suffer not as Martyrs, but as malefactors.

Verf. 5. O God, thou knowest my foolishness] Scimus domine deum non se defendere contra meum sensum. Thou knowest mine ignorance, and how I have been misled by, and those foul sins, wherewith they have charged me.

Verf. 6.

Verf. 6. Let not them be ashamed for my sake] Give mee not up to passions of dishonour, to opprobrious practices, whereby religion might be reproached, or good people reviled and abused, much less staggered, and let us stand by my sufferings.

Verf. 7. Because for thy sake I have been reproach] Whatever mine enemies pretend, they strike at thee Lord, through my sides; and for thy sake alone it is that I am so persecuted, that I am even ashamed to look any one in the face. The most innocent may, upon the falsesse of an allegation, be put out of countenance.

Verf. 8. I am become a stranger to my brethren] No otherwise than as if I were a Mameluk (so the Hebrews call a Bastard) that is, a strange blot to the family. Christ came to his own, but they received him not; yea his own brethren beleevd not on him, Joh. 7. This, when the Turks read in our Gospel, they wonder, and the Jews therefore slander his miracles, for not to manifest as we conceive.

Verf. 9. For the zeal of thine house hath eaten me up] Non minus qui non zelat. Davids love to God (much lesse the Lord Christ) would not suffer him to bear with Gods dishonour, and the contempt of his ordinances. And this was it that procured him so much ill will, and such a general alienation from nearest friends and allies.

And the reproaches of them that reproached mee] Wicked men effoons set their mouths against Heaven, and fall foul upon God himself. This, David (and the son of David) could not endure, nec aliter amare didicit, as Bass once answered those that blamed him for appearing to satirize for his friend, to his own great danger.

Verf. 10. When I wept, and chastened my soul with fasting] That I might thereby beat down my flesh, and tame that rebel flesh of mine.

That was to my reproach] They said I did it in hypocrites and design. So they dealt by the Baptist that crucifix of mortification, Luk. 7. 33.

Verf. 11. I made sack-cloth also my garment] A fashion at solemn fasts among the Easterns; as if they thought the coarsest clothing too good for them; and but for shame would have gone stark naked.

I became a proverb to them] Differtum. They would say with mocking Michal, How glorious was the King of Israel to day; as one of the vain fellows, 2 Sam. 6. 20.

Verf. 12. They that sit in the gate] Men of Authority and Dignity, who should have shewed more grace and gravity. The Sains are sure of enemies of all sorts. David was traduced at publick and private meetings, scriu, & ludicris, sobris, & ebriis.

And I was the Song of the Drunkards] Heb. Of the drinkers of strong drink the silly folks made Ballads on their Ale-benches, de male mea & miseria. These Vagabonds tear and tosse my Name; as Curs do Carriou.

Verf. 13. But as for me, my prayer is unto thee, O Lord] So Saint Paul, Being defamed, saith he, we pray. Christ in like case committed himself to God in well-doing, 1 Pet. 2.

In an acceptable time] Or, there will be an acceptable time.

Verf. 14. Flabils principium, melior fortuna sequetur.

Verf. 15. Deliver mee out of the mire] i. e. De civitate Gebenna, saith the Hebrew Scholast, out of that deadly danger whereof he had complained, verf. 2. Alphonso King of Arragon by a gracious condescension helped a laden Ass out of the mire with his own hand, and is renowned for it in History. God helpe his out still out, and deliverance is taken of it.

Verf. 16. Let not the water-flood overflow me] See verf. 1. Leave me not helpless, and hopeless.

Verf. 17. For my loving-kindness is great] It is not like the summer Sun, that both in the day and night is hot, but like the summer Sun, that both in the day and night is hot.

Verf. 18. For my loving-kindness is great] It is not like the summer Sun, that both in the day and night is hot, but like the summer Sun, that both in the day and night is hot.

Chrylost. lib. 2. d. 1. sacerdos

Val. Max. Christ. 21.

But their strength is firm] They are lively and lusty, they are pingues & praeli- di, fat and fair-looking, fat is their fortitude, to some render it, Others, strong is their parish or Palace.

Verf. 5. They are not in trouble as other men] But live in a serene clime, under a perpetuall calm, as he did of whom it is storied, that he never had any crosse, but at last was nailed to a crosse, Polycharus I mean, King of Egypt. Marston telleth us, that Ambrose coming once to a great mans house, who boasted that he had never suffered any adversity, he halted away thence, and said he did so, *ne uideretur habere perpetuam prosperitatem, ut si periret, left he should perish with the many, that had been so extraordinarily prosperous.* And no sooner was he and his company departed, but the earth opened and swallowed up that mans house, with all that were in it.

Verf. 6. Therefore pride compasseth them about as a chain] The pride of their hearts breaketh forth in their costly habits, whilst they are torquati, & anro as gemmis amidi, setting up their plumes as Peacocks, which have their names in Hebrew from the joy they take in their fair feathers, so do these glory in their pride, and are puffed up with a foolish persuasion of their own prudence, *Dermis divitiarum est superbia.* Charge the rich that they be not high-minded, 1 Tim. 6. 17. He is a great rich man, saith Austin, and greater than his riches, who doth not therefore think himself great, because he is rich. *Magna cognitio, fides* Another, *Ut rei se nunti- nis, divitiis & vitiis.* He is a rare rich man that is not the worse for his wealth. The Palm-tree, they say, will not grow in a fat ground, but salt and ashes must, in that case, be cast at the root, to qualify the strength of the soil. So grace will not grow in a fat heart, without the salt of mortification, and ashes of humiliations. *Their heart is fat as grease, but I delight in thy law.*

Violence covereth them as a garment] Violence, or wrong-dealing is the perpetual companion of pride, and covereth them as a garment, finely fitted to their bodies, as was the Harlots habit, Prov. 7. 10. *Aben-Ezra* rendereth it, *obscure eos, over-whelmeth them;* that is, domineereth over them. Some Rabbines render it, *Nates eorum violentat egi.*

Verf. 7. Their eyes stand out with farness] The Chaldee hath it. The similitude of their face is changed through farness. See Job 25. 27. The Greek, *For the wealth which they have, their eyes are lifted up.* The Latine. *Their iniquity proceedeth as it were from farness.*

They have more than heart could wish] Heb. *They pass the thoughts of the heart;* Which the Greek rendereth, *No man can think how wicked they are,* those fall- fed Sodomites for instance. So *Aben-Ezra*, *Transgressiones perpetrant quas cogita- re nefas est,* they are more wicked than can be imagined; Others, *they covet beyond measure, and are insatiable,* thinking to inclose the whole World in their net, as *Timothy* the Athenian did Cities and Towns in his toyles. Our translation is not to be disliked, neither yet are all to be accounted wicked, that have more than heart could wish. *Bonus Deus Constantinum magnus tantis terrenis implevit manibus, quanto operare pulvis auderet,* saith *Augustine.*

Verf. 8. They are corrupt and speak wickedly] Their pride before taxed, verf. 6. buddeth and budgeth, *Ezek. 7. 10.* like a foul swelling in the body, it breaketh out into sores of all sorts, odious words and deeds, abominable to God and man. *Diffu- sum & loquuntur in malitia rapinam.* They melt and are split in sensual delights and dissolute practices. Or, they let loose themselves, and keep not within compass. Or, they fly blow and make to sink the good names of others, &c. while they speak evil of them, and reproach them. *Tahisei sunt,* so *Tremellius* rendereth it.

They speak falsely] *Decepsundine;* from aloft, *supides loquuntur,* they threaten thunderbolts, throw daggers, *falsus & voce omnis veritatis.*

Verf. 9. They set their mouth against the Heaven] They hold upward, as Wolves bark at the Moon, as dogs piss against the Sun, belch out blasphemies against God, as did *Pharaoh*, *Sennacherib*, *Nebuchadnezzar*, &c. *Dionysius* the tyrant, *Augustus*, *Reas*, &c. (Pope *Julius* the third the last) who would have his pack-bearer (he called him by his Physicians) at his side, & Dio the great Turk at the siege of *Scutaria*, and against the *Albani*, besides *Hadrian* in *Quintus* *Calpurnius* time, and the *Romans* in ours. *Et hoc*

And

Marul. l. 5. c. 3.

Psal. 119. 70.

See Jer. 9. 28.

Plut. in Sylla.

De Civ. Dei l. 5. c. 25.

Dionys. com-
miss. sacrilegio
Deum dicere
sacrilegio. bo-
nam naviga-
tionem concu-
tere.
Ag. & Mon-
fol. 1417.
Tuk. 110.
453. 568.

And their tongue walketh thorough the earth] Snapping at every one they meet, like a mad dog, and not sparing to speak, or rather to spit out, whatsoever lyeth uppermost. *Thon shall not make up and down as a slanderer,* or *Pedex* with his pack, which he openeth at loose, and disperse his wares. *Levit. 19. 16.* (That's a true saying of *Seneca*, *Ut quisq. est dissolutissima vita, ita est solutissima lingua.*) As any one is more dissolute in his life, so he is more heedless of his speeches.

Verf. 10. Therefore his people return hither] i.e. Some good men are as wise (or rather as foolish) as I have been, to mis-censure on this manner, and to repent me of my repentance, or to say, as verf. 11.

How doth God know, &c? because Waters of a full cup are wrung out, unto them] That is, because the wicked drink wine in bowls, their servants wringing the rich ripe grapes thereinto, as *Gen. 40. 11.* Or, because God sendeth them, (his people) perpetual and extreme afflictions, which is meant, say some, by drinking out a cup, and squeezing all the liquor into it. Others read it, *Full Waters are wrung out to them,* that is, say they, these their thoughts and speeches favouring of iniquity, shall cost them abundance of tears, as *Peters* fall did him.

Verf. 11. And they say, how doth God know? Even the godly through infir- mity, are drawn sometimes to doubt of Gods providence and government, be- cause of the inequality of events in human affairs. It had like to have cost the *Psal-* mist here a fall, and made him almost cast off all care off Religion. But also was in some doubt of the divine providence; under the heat of the *Arian* persecution. For hath the Lord utterly forsaken his Churches, saith he? is it now the last hour? In the next age *Salvian* (for the satisfaction of some good people) was forced to write eight books, *De gubernatione Dei, & de justa presentia, ejus Indicio,* of Gods governing the World, and the righteousness of his proceedings. Upon a like oc- casion *Austin* wrote those twenty two most excellent and elaborate books, *De civi- tate Dei.*

Verf. 12. Behold these are the ungodly] q.d. If God do take knowledge of things here below, and ordereth all events, how it is that the ungodly prosper, whilst better men suffer?

Who prosper in the World] An ill character, every thing considered. See *Rfd. 17. 14.* with the Note. Behold these are the ungodly, the fortunate men of the World, to some render it. He that liveth in the height of the Worlds blandishments, is not far from destruction. *Periculis est summum bona corporis valendo,* saith *Hippocrates.* The height of health is nearest to sickness and death.

They increase in riches] They wallow in wealth; God pouring honey into their hives; but for a vengeance.

Verf. 13. Verily I have cleansed my heart in vain] For all is to little purpose, if the cards play on this fashion, if the good must be thus extremely under, and the bad atop of the wheel. Surely I have troubled my self to no purpose or profit. *If it be so, why am I thus?* as he said. I read of a prophane souldier, who at the siege of a Town, passing a place of danger, was heard swearing, and when one that stood by warned him, saying, Fellow-souldier, do not swear, the bullets flye; he answered, They that swear come off as well as those that pray; But soon after this, a shot hit him, and down he fell. It is not safe for Saints to symbolize with sinners in such desperate speeches; lest the Lord hear it and be displeased.

Omne trabis se cum nupinis ira malum.

Ovid.

Verf. 14. For all the day long have I been plagued] Gods best beloved are most afflicted; neither have any out of hell ever suffered more than the heirs of heaven. Seem ye treatise called *Gods Iovetaken.*

And chasteneth every morning] *Singula matutinis,* I am no sooner awake, than some new misery seizeth mee, *quasi egisset excubias,* as if it had laid wait for mee.

Verf. 15. If I say I will speak (thou) If I should give way to such a wicked thought, &c. Here the Spirit beginneth to get the upper hand, to gain the wind and the hill of the flesh. The Spirit would always get the better of the flesh, were it upon equal terms. But when the flesh shall get the hill, as it were, of temptations; and shall

Polemum fign.
fua, fign.
K. M. b. i.
R. J. J. J. J.

Verf. 11. *Why withdrawest thou thy hand?* Some by hand understand the left hand, and so both hands are withdrawn, yea, held behind (*retroverſis*) after the manner of those that have little to do, and little to care for.

Out of thy bosom] Another posture to the same purpose. Prov. 19. 24. *He is idle, and for ever. I doubt not therefore but he will see to the safety of his loyall subjects.*

Working salvation in the midst of the earth] i. e. Openly, and to the view of all. Jerusalem is in the midst of Judaea, and Judaea is in the midst of the earth, the very center and navel of the habitable world, say the Fathers: it joyneth those of the East, to the West by the Midland-sea, and those of the North to the South by the same Sea, running out as farre, as the lake of Maotic, very farre North, and by the red Sea descending very low into the South. This Country therefore God seemeth purposely to have eſſed out, as himself speaketh, that there-
 Verse 12. *For God is my King of old* He is the same, yesterday, to day, and for ever. I doubt not therefore but he will see to the safety of his loyall subjects.

Verf. 13. *Thou didst divide the Sea, &c.* Thou in this and the following verses is emphaticall and exclusive, q. d. Thou, and none but Thou.

Thou brakest the heads of the Dragons] Or, Crocodiles, So he calleth Pharaohs chieftains who were Satans swordmen, and with him had their heads broke at the red Sea.

Verf. 14. *Thou brakest the heads of Leviathan* i. e. Of Pharaoh himself. See Isa. 27. 1. & Ezek. 29. 3. Egypt is situate between two seas, and a great part of it overflowed by the River Nilus. Pharaoh therefore is fully compared to the Master-fish, and his Captains to Crocodiles.

And gavest him to be meat to the people inhabiting the wilderness] i. e. To the birds and wild-beasts, who fed upon the dead carcases of the Egyptians cast upon the shore, the Israelites having first taken the spoil of them, whereby they were provided of many necessities for their voyage toward Canaan.

Verf. 15. *Thou didst cleave the fountain, and the flood* i. e. Fontium & torrentium scabra & lacubra, thou didst fet the rock abroad once and again, Exod. 17. 6. Numb. 20. 11. *refrigit ipsius natura legibus.*

Thou driedst up mighty rivers] Jordan (wherein some say met two great Rivers, for and Dan) whereunto the Chaldee here addeth Arnon and Jabbok, wherof see Genes. 21. 14. Deut. 2. 27.

Verf. 16. *The day is thine, the night also is thine* He had argued with God, and strengthened his own faith from Gods extraordinary works; and now he doth the like from his ordinary works in nature, with the eternal course thereof, wherein appeareth a kind of image of the reasonable driving away of calamities, and turning all things into a desired state, Psal. 30. 5. Lam. 3. 23.

Thou hast prepared the light and the Sun] i. e. That first light scattered abroad the heavens, but afterwards gathered into the Sun, as into a vessel. By light some understand here the Moon, that other great luminary; it being the manner of the Hebrews, *nomini generis refringere ad speciem deteriore.*

Verf. 17. *Thou hast set all the borders of the earth* Securing it from the overflowings of the Sea, and appointing to the severall Nations the bounds of their habitations.

Thou hast made summer and winter] *Plasmatica*. Now thou that hast done all this, and more for mankind in general, wilt thou be wanting to thy Church?

Verf. 18. *Remember this* Forgetfulness befalleth not the Lord, nevertheless he giveth us leave to be his Remembrancers, and not to keep silence when he is concerned. Isa. 63. 6.

Thou art the enemy] See vers. 10.
 And that the foolish people have blasphemed thy Name] This irketh the Saints worse than their own particular sufferings. The Egyptians, out of their respect to their Mercurius Trismegistus, would not rashly pronounce his name: no more would the Grecians their god Jupiter, nor when they swore by him. Should not we be much more tender and respectful of the holy and reverend name of our God, taking it ill when by any it is blasphemed?

Verf. 19. *Deliver us the soul of thy Turtle-dove* *Turturilla tua*, that flourisheth
 Ecce

Verf. 21. *Why withdrawest thou thy hand?* Some by hand understand the left hand, and so both hands are withdrawn, yea, held behind (*retroverſis*) after the manner of those that have little to do, and little to care for.

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Verf. 18. *Remember this* Forgetfulness befalleth not the Lord, nevertheless he giveth us leave to be his Remembrancers, and not to keep silence when he is concerned. Isa. 63. 6.

Thou art the enemy] See vers. 10.
 And that the foolish people have blasphemed thy Name] This irketh the Saints worse than their own particular sufferings. The Egyptians, out of their respect to their Mercurius Trismegistus, would not rashly pronounce his name: no more would the Grecians their god Jupiter, nor when they swore by him. Should not we be much more tender and respectful of the holy and reverend name of our God, taking it ill when by any it is blasphemed?

Verf. 19. *Deliver us the soul of thy Turtle-dove* *Turturilla tua*, that flourisheth
 Ecce

Turturini-
mus conferat
columbarum
genere, Arist.

That I cannot speak.] *Cura loqui iniquis iniquis est.*

Verf. 5. *I have considered the days of old.]* What thou diddest for Adam, Abraham, Israel, in Egypt, &c. all which was written purposely, that we through patience, and comfort of the Scriptures, might have hope. See *Deut. 32. 7.*

Verf. 6. *I call to remembrance my Song in the night.]* i. e. My former feelings and experiments, being glad in this scarcity of comfort, to live upon the old store, as Bees do in winter.

I commune with mine own heart.] *Psal. 4. 4.* see there.

And my spirit made diligent search.] For the cause, and cure of my present distempers.

Verf. 7. *Will the Lord cast off for ever?] No;* not at all, though the extremity and length of the Psalmist's grief put him upon these sad interrogatories, with some diffidence, touching the Nature, and Promise of God.

Will he be favourable no more?] So the Devil, and carnal reason would have persuaded him; and did haply for a time. But this very questioning the matter sheweth, he yet lay languishing at Hopes Hospital, waiting for comfort. The Soul may successively doubt, and yet believe.

Verf. 8. *Is his mercy clean gone for ever?] They that go down into the pit (of Despair) cannot hope for Gods truth, Isa. 38. 18. but to doth not any Saint in his deepest dejections.*

Doth his promise fail for evermore?] Hath he retracted his Promises, recalled his Oracles confirmed with Oath. Seal? No, he will not suffer his faithfulness to fail, nor alter the thing that is gone out of his mouth, Psal. 89. 33.

Verf. 9. *Hath God forgotten to be gracious?] So it seemeth sometimes to those that are long afflicted, and short-spirited; But what saith the Prophet? Can a Woman forget her sucking child, that she should not have compassion on the Son of her Womb? yea they may forget (they may prove unnatural, and grow out of kind, as *Medea*, and those *Savonian* women, who threw their young Children at the *Romanes* (under the conduct of *Drusus*, Son in Law to *Augustus*), instead of Darts) yet God will not forget his people, Isa. 49. 15. Indeed he can as soon forget himself, and change his nature.*

*Hath he in anger shut up his tender mercies?] These things the Psalmist speaketh not as utterly despairing, but as one courageously wrangling against an old Man-slayer, and a misgiving heart of his own. *Ammones vero securi, & voluptasibus ebrii, nihil horum intelligent.* This is little understood by profane Sensualists, who therefore reap no great benefit by the reading of these Psalms.*

Verf. 10. *And I said, this is my infirmity.]* My frailty, and folly. Here he begins to recollect, and recall himself, as every good soul will, after its extravagancies and out-bursts. *Varabim* readeth it, *Adversus me est.* This is my death; *Boza, Cadek membra,* This is my Deaths-wound, so whereof I should surely dye, were it not for the change of Gods hand upon me.

But I will remember, &c.] This is supplied out of the following verse. Some make no such supply, but render the text thus, *The right hand of the most High can change these things.* Others, *This is the change of the right hand of the most High, and is therefore to be taken patiently; Shall we receive good at Gods hands; and not evil, Job 2. 10? I am not utterly deserted, but only the case is a little altered; the right hand of the most High alternated.*

Verf. 11. *I will remember the works, &c.] Remember, and, commemorate, as the Hebrew (by a double reading) importeth.*

I will remember thy Wonders.] God is wonderful in counsel, and excellent in working, Isa. 48. 16. and as we behold the Sun in the waters, so God in his works, *Sacrum thesaurum,* the World is a glass of wonders; but especially the Church, wherein God fetcheth forth his wonders to the view of all.

Verf. 12. *Thy way O God is in the Sea, &c.]* Search the Note on *Psal. 124.* and upon verse 11. and 12. and 13. and 14. and 15. and 16. and 17. and 18. and 19. and 20. and 21. and 22. and 23. and 24. and 25. and 26. and 27. and 28. and 29. and 30. and 31. and 32. and 33. and 34. and 35. and 36. and 37. and 38. and 39. and 40. and 41. and 42. and 43. and 44. and 45. and 46. and 47. and 48. and 49. and 50. and 51. and 52. and 53. and 54. and 55. and 56. and 57. and 58. and 59. and 60. and 61. and 62. and 63. and 64. and 65. and 66. and 67. and 68. and 69. and 70. and 71. and 72. and 73. and 74. and 75. and 76. and 77. and 78. and 79. and 80. and 81. and 82. and 83. and 84. and 85. and 86. and 87. and 88. and 89. and 90. and 91. and 92. and 93. and 94. and 95. and 96. and 97. and 98. and 99. and 100. and 101. and 102. and 103. and 104. and 105. and 106. and 107. and 108. and 109. and 110. and 111. and 112. and 113. and 114. and 115. and 116. and 117. and 118. and 119. and 120. and 121. 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ceive it into your ears, yea, draw up the ears of your mind to the ears of your bodies, that one sound may peirce both. *Ab. 2. 14. Isa. 55. 3.* Hear and give ears, be not proud, for the Lord hath spoken it, *Jer. 13. 15.*

Verf. 2. *I will open my mouth in a parable* I will speak freely and plainly (*I will open my mouth*, Mat. 5. 2. *Act. 10. 34.*) and yet acutely and accurately. See *Psal. 49. 4.* with the Note.

I will utter dark sayings of old Heb. I will *wet-out* (as from a spring or fountain) dark or sharp sayings, tranſacted and recorded of old, but of good use for ever. Difficulty doth not discourage, but rather whet on heroick spirits to a more diligent inquiry. *Athen-Ezra* noteth here, that *verse 9.* The children of Ephraim, &c. is a parable, and *verse 25.* Man did eat Angels food, is a riddle, or dark saying.

Verf. 3. *Which we have heard and known* Hearing and seeing are the two learned senses, whereby knowledge, yea life, entereth into the soul. *Prov. 2. 2, 10. Isa. 55. 3.*

And our Fathers have told us Have delivered down to us from hand to hand, whetting upon us the written word, *Deut. 6. 7.* and adding thereunto, for explication, many other things fit to be known.

Verf. 4. *We will not hide them from their children* The manifestation of the spirit is given to every man to profit withall, *1 Cor. 12. 7.* neither is any one born, (much less born again) for himself; but must be as usefull as may be in his Generation.

*Paulum sepulchre distat inertia
Celsa virtus.*

The praises of the Lord The praise-worthy acts of God for his people, and against their enemies; for these two are not sundred, *Phil. 1. 28.*

Verf. 5. *For he established a testimony in Jacob* Left any should attribute too much to ancient traditions, and to shew that Antiquity must have no more authority than what it can maintain; the Psalmist here (as afterwards the Prophet *Ezay*) calleth them, *so the Law, and so the Testimonies*; for if any speak not according to this word, it is because there is no light in them, *Isa. 8. 26.*

Verf. 6. *Who shall arise and declare them* i. e. Succeed their Parents both in their place and office of teaching their posterity; not suffering the truth which is after godliness, (*Tit. 1. 1.*) to fall and fall in the streets, *Isa. 59. 14. 15.* or if it do, raising it up again, and restoring it to their utmost.

Verf. 7. *That they might see their hope in God* *Summa legis divina & scopus*, this is a brief of the Bible, viz. to believe in God and obey his law; both which men shall the better do, if they forget not his works.

Verf. 8. *And might not be as their Fathers* Fathers are not alwaies to be followed, *Ezek. 20. 18, 19.* He zealously affected his Fathers, but not well, who said, I will follow them *sicut bus armentum, circumstant*, though I fall with them.

A stubborn and rebellious Generation *Aversatrix & irritatrix.*

A Generation that set not, &c. Double-minded men, unstable in all their ways, *Jam. 1. 8.* having religionem ephemeram, as *Besa* said of *Baldun*, that *Eccolimus* the second.

And whose spirit was not steadfast with God As was that Martyr who said, Though you may pluck the heart out of my body, yet you shall never pluck the truth out of my heart. The Heavens shall sooner fall, said Another, than I will forsake the Truth I have once received.

Verf. 9. *The children of Ephraim being armed, &c.* This the Rabbines interpret of eight thousand Ephraimites, who would needs break prison, as it were, out of Egypt (before the time that God had set for their deliverance thence) and seize upon *Palestina* the promised Land; but with evil success; for they were slain by the men of *Gath*, to the great grief of their Father *Ephraim*, *1 Chron. 7. 31, 22, 23.* and to the increase of their servitude in Egypt, *Exod. 1.* This is *historia Cabalica*. See *R. Solomon* on those words, *Exod. 15. 14.* the people shall hear and be afraid: forrow shall take hold on the inhabitants of *Palestina*, who remembering what a slaughter they once made of these Ephraimites, shall fear the just revenge of that cruelty. Others interpret this text by *Judg. 1. 29.* and some by *2 King. 17.* with *Hof.*

Hor.

Cicero Epist.

Hof. 10. 6, 7, 8, &c. but this to mee seemeth likeliest. These are ancient things, and of such the Psalmist promisseth to treat, *verf. 2. 3.*

Being armed and carrying bows Trusting to their own strength, and warlike preparations; and chusing rather to be counted timorous than timorous.

Turned back in the day of battle Carnal confidence seldom comes home, other-wise than weeping.

Verf. 10. *They kept not the Covenant, &c.* And so betrayed themselves into the hands of divine justice, they were worthily worsted: See *2 Chron. 15. 2.*

And refused to walk in the law They were set upon it, and would not be ruled by their Father *Ephraim*, or any other that counselled them to the contrary; and haply said the like to them that *Archidamus* did to his over-daring son, *Aut viribus adde, aut animis adime*. Either add to thy forces, or abate of thy courage.

Verf. 11. *And forgot his work, and his wonders* Forgetfulness is a grave, & ingrato quicquid donatur, deperditur, all is lost that is conferred on an ungratefull person.

Verf. 12. *Marvellous things did he, &c.* Whereof they were eye-witnesses; and therefore could not plead ignorance, or excuse. The Hebrew hath it, a *marvel*, or a miracle, *collectivè*.

In the field of Zoan Corruptly called afterward *Tan* and *Tanis*; a populous and principall City of Egypt even in *Isaiab's* time, chap. 19. one hundred and eighty furlongs from *Memphis*, saith *Josephus*; there *Moses* wrought his miracles.

Verf. 13. *He divided the Sea* Making it fordable for them, and fixing those fluid waters, like stone walls on each hand of them, whiles they passed thorough with ease and safety. Every main affliction is our Red-sea; which while it threatens to swallow, preterverteth us.

Verf. 14. *In the day-time also he led them with a cloud* This cloud not only conducted them, but also compassed them in on every side, both to keep them from the parching heat of the Sun, and to save them from the sight and violence of their enemies, *Exod. 13. 21.* A figure of Gods guidance of his Church, and protection over the same, *Isa. 4. 5. Neh. 9. 9.*

Verf. 15. *He clave the rocks* And set them abroad, both that in *Rephidim*, *Exod. 17.* and the other in *Cadesh*, *Num. 20.* *Moses* *Nehemides*, on *Exod. 17.* saith, that the old Jew doctors held that the Rock of *Rephidim* not only yielded waters like a river all those forty years wherein they were in the wilderness, but followed them also there whithersoever they went. This agreeth well with that of the Apostle *St. Paul*, *1 Cor. 10. 4.* who sweetly allegorizeth this history.

As out of the great deeps i. e. In great abundance. Rocks sooner yeeld fire than water; but what cannot God do?

Verf. 16. *He brought streams also out of the Rock* *Idem enuntiat per Exegesi, ad miraculi magnitudinem ostendendum.* The same again, to set forth the greatness of the miracle. This was a standing miracle, as was also the pillar of cloud, the pillar of fire, and the *Manna*.

Verf. 17. *And they sinned yet more against him* The better he was to them, the worse were they toward him; as if God had hired them to be wicked; and this was ordinary with them, and is still amongst us. Oh the divine patience!

By provoking the most High in the wilderness *In terra arida ubi Deus in dies indignabatur, ibi peccabant*, saith *Athen-Ezra* here. This was another aggravation of their sin.

Verf. 18. *And they tempted God in their hearts* In their hearts first, but afterwards also with their lips. The Psalmist here striketh at the root of their wickedness.

By asking meat for their lust Not for their necessity (that had been more excusable, *Prov. 6. 30.*) but to satisfy their inordinate appetite, to gratify their licentious palat.

Verf. 19. *Yea they spoke against God* Their villanous and foul thoughts blissted and brake out at their lips.

Can God furnish a table? This was a blasphemous question. God can do more than he will; but whatsoever he will do, that shall be done, and nothing can hinder it. *Lord, if thou wilt, thou canst make me clean*, said he in the Gospel. And this

Ffff

Prodom,
Sirabo,Ad sustinendum
ulque.

was better than that of the other, who said, *If thou canst do any thing, help us*, Mar. 9.

Verf. 20. *Behold he smote the Rock, &c.* And so shewed his power; we cannot deny it, but now for his will.

Can he give bread also, &c.? They should have said, *will he serve our lusts?* but that they were ashamed to say.

Can he provide flesh for his people? i. e. Dainty and delicate flesh, such as is that of Quails, meat for a King; for they carried their cattle out of Egypt with them; and so they could not be without ordinary flesh, too good for such unthankful creatures.

Verf. 21. *Therefore the Lord heard this, and was wroth* Effervuit, exarduit. Anger is a kind of fire, a boiling of the blood about the heart, thorough desire of revenge. But *fiery is not in mee*, saith God, Isa. 27. 4. If anger be ascribed unto him, as here, it is an expression fitted to our apprehension, because he doeth that which angry men use to do, viz. chide, and smite for sin; but all in a way of justice, and without the least perturbation.

So a fire was kindled It began to smoke and burn.

And anger also came up Ascended, i. e. Flamed, for anger beginneth at the heart, and then commeth up into the brain, face, nostrils.

Verf. 22. *Because they believed not in God* As faith is a radical and complexive grace, so is unbelief a radical sin, a reigning vice, Heb. 3. 12. a well-spring of wickedness. Many sins are bound up in it, as Cicero saith of Parricide.

And trusted not in his salvation i. e. In his saving promises.

Verf. 23. *Though he had commanded the clouds* Though he had served them as never Prince was served in his greatest state, yet all served not turn.

And opened the doors of heaven Rupturas nubium raining down upon them plenty of Manna; so that it was not hunger, but humour that set them a lusting.

Verf. 24. *And had rained down Manna upon them* Manna signifieth, what's this? whereunto in the Allegory answereth, *This is my body*. Or, according to others, it signifieth a prepared portion, prepared by God, so that they might presently eat of it; though they might grinde, or pun, or bake, or boil it also, they might do any thing with it, as they might with meal; whence it is here called the *corn of heaven*, that is, a feed which was unto them in stead of corn.

Verf. 25. *Mann did eat Angels food* Heb. the bread of the mighty. (Angels are called *mighites*, Isa. 63. 9. Rev. 18. 21.) such delicate bread as might become Angels to eat, if they did eat any at all, such as the Poets faine to be their *Nectar*, and Ambrosia. Or, the bread of the mighty, i. e. that mightily strengthened them.

He sent them meat to the full Heb. Meat taken in hunting; so called, because daintily as venison, or, quia semper ambulabant, & in via quasi eam venabantur, sc. Josh. 1. 13.

Verf. 26. *He chid an East-wind to blow* Pergere, to go, to pass away, and to give place to the South-wind.

And by his power, hee brought in the South-wind That it might bring in the Quails. Now I may witteth, that Quails, though they love to flye with the wind because of their heavy bodies and small strength, yet not with the Southwind, because it is moist and so more heavy than the Northwind, which therefore they rather delight in. And if this be true, here's another miracle, saith an Expositour, that these Quails were brought in by that wind, which when it bloweth, they commonly rest and hide themselves.

Verf. 27. *He rained flesh also upon them as dust* Dapibus illos compluit. This he had done once afore for them. See Exod. 16. with Num. 11. their unbelief there, sate and impatience this second time was the more hainous.

Verf. 28. *And he let it fall in the midst of their camp* A dayes journey on each side, and about two cubits above the earth, Num. 11. 31. in such abundance, that *Moses* could not believe it were possible to be done, though all the fish in the Sea should be gathered together, and turned into flesh.

Verf. 29. *So they did eat and were filled* But better they had fasted. Many eat that which they cannot digest in bell; here were murdering men.

He gave us them their own desire They were heard, ad voluntatem, non ad utilitatem. Dem saps das tramm quod negat propitius. Gods gifts to a graccless man are giftless gifts; and he had better a great deal be without them.

Verf. 30. *They were not estranged from their lust* Satiated they were, but not satisfied. It is as easie to quench the fire of Lust, as the thoughts set on fire by lust.

Verf. 31. *The wrath of God came upon them* Heb. Ascended, as a flame, which the bigger it groweth, the higher it getteth.

And slew the fattest of them Those that had gluted and stuffed themselves like a wool-pack, being nitida & bene curata cute pingues, fat and fair-looking.

And smote down the chosen men of Israel Or, The young men, who by a hasty Testament bequeathed that new name Kibroth hatta'annab, that is, the graves of lust, to the place they lay buried in.

Verf. 32. *For all this they sinned still* They utterly lost the fruit of their calamities: which godly men hold a very great loss.

And believed not Neither mercies nor crosses duly affected them.

Verf. 33. *Therefore their dayes did hee consume in vanity* So that they never saw the promised land, for the which they came out of Egypt; but their carcases fell in the wilderness. Who knoweth, saith a Reverend man, whether God purpose not to wear out this present Generation that hath been defiled with the superstition of the land, that we may not see the good that he will bring upon this Church?

And their years in trouble Or, in terror, for they were in continuall fear of Gods wrath, of their enemies round about; of wild beasts, fiery Serpents, &c.

Verf. 34. *When he slew them, then they sought him* Fictis scilicet, quibusdam & fictis sollicitationibus, with a few dissembled devotions. So many now, when Pin. Ep. 16;

deadly sick, will be wondrous good. *Nuper me amici ejusdem languor admonuit*, i. 7. optimos esse nos dum infirmi sumus. As Iron is very soft and malleable whiles in the fire, but soon after returneth to its former hardness; so many, whilst afflicted seem

very well affected, but afterwards soon shew what they are. *William Rufus* in a fit of sickness at Gloucester vowed upon his recovery to see all vacancies in the Church furnished, which he did, but with so great adoo, as shewed that having escaped Dan. Hist. fol. 54.

the wearing-sickness here in England, so long as the ferventness of the Plague lasted, there was crying, *Peccavi, peccavi*, the Ministers were fought for in every corner; *You must come to my Lord, you must come to my Lady, &c.* but this lasted with many little longer than the disease; so deceitfull is mans heart, and desperately wicked. Most men are nailed to the earth (saith One well) as *Sisra* was by *Jael*; and will not so much as lift up their eyes to Heaven, unless it be as Hogs do, who go nodding down; and rooting in the earth all their life, and never look upward, till being ready to be killed, they are laid flat upon their back and forced; so these, till wrastling with the pangs of death, they are fastened to their sick beds, &c.

And they returned but they gave but the half-turn, they turned not even unto God with all their heart, as Joel 2. 12.

And enquired early after God Heb. Manicabant sine aurorizabant Deum, aurora velut amipata; they were up and at it by peep of day.

Verf. 35. *And they remembered* Memory is the best art of memory. But this remembrance of God was but as letters written in the sand, or as a picture drawn on the Ice, that long continueth not; 'twas but a flash, and while they were in a good mood; 'twas but as *Nebuchadnezzars* dream, which he had soon forgotten. They remembered God, lingua non corde, with the tongue, but not with the heart, as *Aben-Ezra* here glosseth. They gave God a messe of fair words, calling him *Rock, Redeemer, &c.* but he is not to be so courted and complemented, Goats may be fed with leaves, but God is not mocked.

Verf. 36. *Nevertheless they did flatter him with their mouth* They looked piti-fully, as the Fox caught in a gin doth, but it is only to get out; they spake God fair, as the Devil in the Gospel did our Saviour, but it was only to be rid of him. They worshiped him, as the Indians do the Devil, that he may do them no hurt. The Latine word *Colo*, to worship, is by some derived of the Greek word *colambus* to flatter, and the English word *flatter*, from the Greek *flatterus* to worship.

worship. Sure it is that many mens devotion is meer dissimulation.

And they lyed unto him] i.e. Whiles they called him *Rock, Redeemer*, and all was but from the teeth outward, which how much God abhorreth as a ludicrous devotion, see *Jer. 3. 41. 5.* And here is said to be the middle of the *Psalter*; for hitherto the Hebrews reckon one thousand two hundred sixty and three verses; and as many they note to be yet left in the Second part.

Verf. 37. For their hearts was not right with him] It was still the old heart, without any sincere change; and that can never hold out the hardship of Holiness, but will deviate and fall off: The Rack may make it roar, the Rod flutter, but all is in Hypocrisie. An Hypocrite would curse God of Heaven if he could tell how.

Neither were they steadfast,] See *vers. 8.*

Verf. 38. But he being full of compassion] Not standing upon terms, not taking advantages; a sin-pardoning God, whose Mercy rejoiceth against (or glorieth over) Judgement, *Jam. 2. 13.* it is of his mercy that we are not consumed, *Lam. 3. 22.* if he should deal with us in strict justice, *Et delicta nostra ad calcules vocaret*, there were no abiding by it, *Psal. 130. 8. 143.*

Yea many a time turned he his anger away] With patience and pity, he overcame their provocations, although they tempted him ten times, that is very often, *Numb. 14. 20.*

And did not stir up all his wrath] Heb. he multiplied to turn away his wrath, *Strenue curavit ut cohiberet iram suam*, he let fall some drops of his wrath, but would not shed the whole shower of it.

Verf. 39. For he remembered that they were but flesh] i.e. Frail and feeble, full of sin and misery. (See *Gen. 6. 3.*) altogether unable to grapple with Gods wrath.

A wind that passeth away, &c.] *Et in sua reciprocatibus evanescens*. For Winds neither return thither whence they blow, nor yet pass from one coast to another, but are wasted in the middle of the World, by the force of the Sun, and by their own motion, as *Aristotle* concludeth in his Discourse concerning Meteors. Now, what is man (saith *Nazianzen*) but soul and foyl, breath and body; a puffe of Wind the one, a pile of Dust the other, no solidity in either?

Verf. 40. How oft did they provoke him in the Wilderness?] Ten times at least in the first two years, *Numb. 14. 8. 19.* What then in all the rest? *Quis fando possit enarrare tot rebelliones*. From the very day they came out of *Egypt*, they were always contending against the Lord, as *Moses* telleth them, when he was taking his leave of them, *Dent. 31.*

And grieve him in the Desert] Where they were at his mercy, and at his immediate finding.

Verf. 41. Yea they turned back and tempted God] They did it afresh, and after some resolutions and short-winded wilhes of doing better.

And limited the holy one] Designarunt, they prescribed to him, and fet him his bounds which he must not pass; as *Popilius the Roman Embassadour* drew a Circle round about King *Antiochus*, and bade him give answer ere he stirred out of it, for he would be put off no longer. Now God is limited, when as either his power is questioned, as *vers. 20.* or his will circumscribed, as if he were bound to serve mens lusts, or means appointed him whereby hee must work, and not otherwise.

Verf. 42. They remembered not his hand] Forgetfulness is the root of rebellion and of all vice, as the *Genevists* well note here. Eaten bread is soon forgotten, *Nihil citius senescit quam gratia*.

Nor the day when he delivered them] viz. From *Pharaoh*, but so soon as they had sucked the Honey, they despised the flower.

Verf. 43. How he had wrought his signs in *Egypt*] That Stage of Wonders. See *vers. 12.*

In the field of Zoan] A great City in *Egypt*; whereof read *Es. 19. 11. 13. & 30. 4. Ezek. 30. 14. Josephus Antiq. lib. 1. cap. 9.* See *vers. 12.*

Verf. 44. And had turned their rears into blood, &c.] Seven of those Ten Plagues of *Egypt* are here instanced, to aggravate the forgetfulness and perfidy of the *Israelites*. Good turns aggravate unkindnesses, and our offences are increased by our obligations.

And their ponds that they could not drink] *Ufq. adeo ut aqua potabiles totam, alio- qui stagnantem in *Egyptum*, deficerent.* The Rabbies say (but who told them, I know not.) that out of the same vessel an *Egyptian* drank bloud, and an *Israelite* water.

Verf. 45. He sent divers sorts of Flies amongst them] *Miscellam muscarum venenatarum*, venomous Flies, and flying Serpents, whose poyson and sting did even corrupt the Land, *Exod. 8. 24.* The Greek rendereth it *κυνόκεαι*, the Dog-fly.

Verf. 46. He gave also their increase unto the Caterpillar] Together with the Grasshopper, *Exod. 9. 3.* Gods great army, *Joel 2.*

And their labour] i.e. The fruits of the earth, which they had laboured for; they lost both their Husbandry, and their Harvest.

Verf. 47. He destroyed their Vines with hail] Heb. *He killed, Quia planta habes animam vegetativam*, ut *Job 14. 8.* saith *Kimchi*.

And their Sycamore trees with frost] Or, with great hailstones mingled with fire, running along and catching, *Exod. 9. 24.* Confer *Rev. 16. 21.*

Verf. 48. He gave up their Cattel also to the Hail] *Moses* saith men also, who were brained and burned by it.

Verf. 49. By sending evil Angels amongst them] i.e. Some messengers of his wrath and displeasure, whether good or evil Angels it skills not.

Verf. 50. He made a way to his anger] Heb. *He weighed a path*, recompensing their unjust stiffness with his just Judgements, and proceeding in his anger from lighter plagues to that heaviest of all the rest, the slaying of all the flower of *Egypt* in one night, *vers. 51.*

Verf. 51. And smote all the first-born in *Egypt*] *Certo pestis genere perniciosissimo & acutissimo*. The Rabbies say, that in each house was a dead corps, viz. the Chieftain of the Family, whether there were a first-born in it or not, *Exod. 12. 30.*

In the Tabernacle of Ham] Who was the Father of *Mizraim*, the founder of the *Egyptians*, *Gen. 10.* who vainly boasted that they were *αὐτοχθόνες*, as ancient as their Land, *Herodorus* the Author of that Story tells us also of a certain great Town in *Egypt* called *Chemmin*, from *Cham* likely.

Verf. 52. But made his own people to go forth like sheep] i.e. *Tuto & lente*, softly and safely, as *Gen. 33. 13.* tending them with all tenderness, and providing for their necessities.

Verf. 53. And he led them on safely, so that they feared not] Or, if they did, it was without cause; *Cum enim metuat hominem homo in sinu Dei positus*.

Verf. 54. And he brought them to the border of his Sanctuary] i.e. Of *Judea*, which Country he had consecrated to himself for the place and chief seat of religion; whence it is called the holy Land. It had been a loathsome Land, *Ezra 9. 11.* filled with filthiness from corner to corner, but now otherwise. How it was afterwards again polluted, see *Isa. 1. 21. 22. 23.*

Even to this mountain] *Moriab*, whereon stood the Temple; or, to this mountainous Country of *Judea*.

Which his right hand, &c.] See *Psal. 44. 3.*

Verf. 55. He cast out the Heathen also before them] i.e. In their fight, and for their sake.

He divided them an inheritance by line] Not a material Line, but Mat hematical, saith an Interpreter; whereby we may perceive that the way of making Maps was anciently in use among the Hebrews.

And made the Tribes of *Israel*, &c.] Notwithstanding all their former provocations. See that none render evil for evil to any man, but ever follow (by Gods example) that which is good, both amongst your selves, and toward all men, *1 Thes. 5. 15.*

Verf. 56. For they tempted and provoked, &c.] Neither Gods Judgements on their enemies, nor his Mercies to themselves, could keep them within the bounds of obedience; but in a Land of uprightness they would deal unjustly, and not behold the Majesty of the Lord, *Isa. 26. 10.*

Verf. 57. But turned back, &c.] They had a kind of willingness and velleity, a kinde of wambling, as one speaketh, but it boyled not up to the full height of resolution for God.

They

They were turned aside like a deceitful bow.] Non semper seriet quodcumq; minabitur arcum, but a deceitful bow, that turneth back into belly, as we say, will be sure to deceive the Archer, though he level his eye and his arrow never so directly to the Mark, and think with himself to hit it. Lo, such a false rotten bow is mans deceitful heart; and hence the arrows of his purposes and promises vanish oft in the air as smoke.

Verf. 58. For they provoked him to anger with their high places.] After the manner of the Heathens; yet with a good intention as they called it; because God is to be every where worshiped. But this was against an express law, *Deut. 14. Exod. 20.*

Verf. 59. When God heard this.] Sin cryeth aloud in Gods ears, though it be never so closely and cunningly carried.

And greatly abhorred Israel.] As appeareth all along the book of *Judges*, whereof this verse is a summary.

Verf. 60. So that he forsook the Tabernacle of Shiloh.] Whither it had been brought from *Gilgal*, and where it had rested a long while, but was forsaken of God when once idolized, *1 Sam. 4.*

The Tent which he placed amongst men.] Which was a very great condescension, *Isa. 66. 1. Conter Job. 1. 14. Fra. 8. 31.*

Verf. 61. And delivered his strength -- his glory, &c.] i. e. His Ark which is elsewhere called the strength of God, *1 Chron. 16. 11. 2 Chron. 6. 41.* and the glory of God, *Psal. 26. 8. 32. 63. 3.* because out of it he was wont to declare his power and glory, and to make himself visible after a sort.

Verf. 62. He gave his people also unto the sword.] sc. Of the Philistines, who slew thirty thousand of them in one battle, *1 Sam. 4.* they lost him and themselves too: the Ark having been a far better defence to them than the *Palladium* to the Trojans.

Verf. 63. The fire consumed.] The fire of warlike force, which quickly licketh up all, and layeth waste.

And their Maidens were not given in marriage.] Heb. *Praised*, as they wont to be at their weddings with nuptial songs, and *Epithalamia's*, which the Hebrews call *Hillulim*, and the bride-chamber, *Beth-halulab*, the house of praise.

Verf. 64. Their Priests fell by the sword.] Hophni and Phineas did, *1 Sam. 4. 11.* both in one day, as had been foretold, *1 Sam. 2. 34.*

And their Widows made no lamentation.] As being themselves either kild with grief, as *Phineas* his wife, or carryed captive. Here were *ingentia*, *beneficia*, *flagitia*, *supplicia*.

Verf. 65. The Lord awaked, as one out of sleep.] *Humanitatem dixerunt*, the Philistines haply had such bald conceits of him, that either hee slept; or if awake, that he was overcome with wine.

Verf. 66. And he smote his enemies in the hinder parts.] viz. With cmrods, *1 Sam. 5. 6. 9. 12. infami podicis ignominia affecit illos*, he punished them, as we do puny-boves on their posteriors.

Verf. 67. Moreover he refused, &c.] He would dwell no longer at *Shiloh*, which was in the Tribe of *Ephraim*.

Verf. 68. But chose the Tribe of Judah.] He chose it for his love, and then loved it for his choice. The word *Tribe* we borrow from the Romans, who at first divided the multitudes into three parts, called thereof *Tribes*. The Hebrew name signifieth a rod or scepter, and sily agreeth to *Judah*.

Verf. 69. Like high palaces.] Not places, as some books absurdly have it. Like the earth, There shall be a Church to the Worlds end.

Verf. 70. He chose David also.] God chuseth not as man doth, *1 Cor. 1. 26.* yet *Alexander* the great advanced *Abdolemnus* a poor Gardiner to be King in *Sidon*.

And took him from the sheep-folds.] The art of feeding cattle, and the art of ruling men are sisters, saith *Basill*.

Verf. 71. From following the Suer.] So *Saul* from seeking *Asies*, *Agathocles* from making pots, *Valentinian* super, &c. *Plautilla* called upon her husband *Theodosius* the Emperour, to remember from what mean estate God had called him to the highest honours, *ut dicitur, ut dicitur.*

Verf.

Verf. 72. So he fed them, &c.] See *vers. 70.* He was not *malus vir bonus princeps* (as is said of our *Richard* the third) but every way accomplished, and active for the good of his subjects.

PSAL. LXXIX.

Psal. Of like subject, with *Psal. 74.* bewailing the same calamity of the Jews, whether under *Nebuchadnezzar* or *Antiochus* is uncertain, but known by *Asaph*, or described by some other Prophet, and committed to some of *Asaphs* successors to be sung. *Cantant iusti etiam in adversis*, as birds in the Spring tune most sweetly, when it raineth most sadly.

Verf. 1. O God, the Hemen.] *Ex abrupto orditur.* q. d. canst thou endure it? Is it not high time for thee to set in? Lo they have filled the breadth of thy land, *O Immanuel*, *Isa. 8. 8.* that is, O thou who art God with us, who givest with the Father, who prayest with the sutor, and who in all our afflictions art afflicted.

The holy Temple have they defiled.] *Spoliando, funestando, & omnia profana impij, munera obendo.* See *Psal. 74. 7.*

They have laid Jerusalem on heaps.] *In ruderis*, into an Orchard-keepers cottage, saith the Vulgar. An elegant *Hypotyposis*.

Verf. 2. The dead bodies of thy Servants.] Either they denied them the honour of buriall (which is reckoned among the *τὰ νεκρῶν, the dues of the dead*) or else they mangled their dead bodies, and exercised their rage upon them, as the Papists did upon *Husse*, and *Zuinglius*, and many of the English Martyrs. A barbarous practice, as *Pausanias* judged it in *Herodotus*, *Calliope*.

The flesh of thy Saints, &c.] Of thy beneficiaries, whose souls are with thee in Heaven; these have not so much as a burying-place on earth, but lye like common carrion *Adoricina*, like cattle that dye of the murrain, and are most ignominiously dealt withall: And yet these are Gods Saints, and in some sense, Martyrs.

Verf. 3. Their blood have they shed like water.] They made no more reckoning of it, than of ditch-water; and were ready to say as *Hannibal* did when he saw a ditch full of mens blood, *O formosum spectaculum!* O beautiful sight!

And there was none to bury them.] Either none to bury them at all, which the Jews accounted worse than death, *Eccles. 6.* and the Romans extreme cruelty: Or none to bury them, *cum rivibus* with the accustomed rites and ceremonies, as *Jacob* was buried, *Gen. 50.* but not *Jeconiah*, *Jer. 22. 18.*

Verf. 4. Wee are become a reproach to our neighbours.] To the Edomites, Philistines, Syrians, Tyrians, &c. who do now compose comedies out of our tragedies.

A scorn and derision to them that are round about us.] *Quorum opprobriis, ludibriis, & contumeliis sumus expositi.* This was more grievous to them than stripes or wounds, saith *Chrysostom*; because these being inflicted upon the body, are divided after a sort betwixt soul and body; but scorns and reproaches do wound the soul only. *Habet quendam aculeum contumelia*, they leave a sting behind them as *Cicero* observeth.

Verf. 5. How long wilt thou be angry, &c.] Or, *How long? wilt thou be angry for ever?* The Psalmist knew that the enemies were but Gods executioners; and that if he were but once pacified, they should soon be put out of office.

Shall thy jealousy.] viz. For our Idolatry, *Exod. 20.*

Verf. 6. Pour out thy wrath, &c.] Even the full vials of it.

That have not known thee.] More than by the book of the Creatures, wherein there is indeed a *τὸ γνωστὸν τῶ θεῷ*, something of God manifested, *Rom. 1. 19. 20.* even his eternal power and God-head, rendering men without excuse, but nothing of his goodness and patience leading them to repentance, *chap. 2. 4.*

That have not called upon thy Name.] A note of prophaneity, *Psal. 14. 4.*

Verf. 7. For they have devoured Jacob.] As Wolves and other ravenous creatures do the simple sheep.

His dwelling-place.] Or, his cottage, his sheep-coat.

Verf. 8. Remember not against us former iniquities.] Or, *The iniquities of them were before us*, wherewith we also are justly chargeable, the sin of the golden calf, *saith*

Cum parte dātor, inter nos petitor. Aug.

ὁ παροφθαλμῶν. Sept.

νεκρῶν λυμηνεύσαι πρὸς τοὺς μὴ λον βαρβάρους, &c.

Contemptum vel abjecte.

Immanitatis est Sythica non sepelire mortuos. Sen. ad Matium.

A d. 5 in Ver.

ὡς προσέ-
τασαν δὲ
Diodor.
Curt. lib. 7. Xerxes.

faith the Arabick here, an ounce whereof is in all our sufferings to this day, say the Jews. *Alexander* slew the *Brambides*, and utterly destroyed their City, because their Fore-fathers had long before indeavoured to betray *Greece* into the hands of

Speedily prevent us] Left they come too late; for we are at last gasp.
Verf. 9. *Help us -- for the glory of thy Name*] A speeding argument. God will do much for his own glory, his wife as it were.

Purge away our sins] Which nothing can do, but tender mercy.

Verf. 10. *Where is their God?*] See *Psal. 42. 3.* So Turks at this day (when they have the better of Christians) cry, *where is the Christians God? We are the right Muslims; &c.*

By the revenging of the blood of thy Servants, &c.] For the which make thou inquisition, and do justice.

Verf. 11. *Let the sighing of the prisoner, &c.*] It was lately in many places of this land a like difficult thing, to find a wicked man in the enemies prisons, or a godly man out of them. The sighs of such were shrill in Gods ears.

Preserve thou those that are appointed to dye] Heb. *The children of death*, those that being destined to destruction seem to be as much in deaths power, as children are in their Parents. The Arabick rendreth it, *Redime filios occisorum*, Redem the children of those who are slain, left the name of their Parents be blotted out.

Verf. 12. *Into their bosomes*] Full measure, pressed down, shaken together, and running over, *Luk. 6. 38.* See *Isa. 65. 6, 7. Jer. 32. 18.*

Where wish they have reproached thee] viz. In reproaching us, who do quarter arms, as it were, with thee.

Verf. 13. *So woe thy people -- will give thee praise*] A service which the Saints know to be so acceptable to God, that they commonly promise it, and accordingly perform it, *Hof. 14. 2.* ingaging also their children, as here, to do the like.

PSAL. LXXX.

UPon *Shophannim Eduth*] Which some render the *lilies of the Testimony*, and interpret of the Jewish politic or Common-wealth called by *Josephus* *ὁ πολιτεία*, that is, a self-government. *Kimchi* saith that *Shophannim Eduth* is species son nobis *hodie ignota*, a kind of muscical strain not known to us now adays.

Verf. 1. *Give ear, O Shepherd of Israel*] Thou that feedest thy people, watchest over them, defendest, redcest, reducst them; Thou that handlest them, curest them, wastest them, drivest them as they are able to go, carrest them in thy bosome, doest all the offices of a good Shepherd for them. In calling upon God, it is wisdom to make choice of fit appellations and attributes, such as may strengthen our faith, and increase our fervour.

Thou that ledest Joseph] *Joseph* is named *quia nobilis inter fratres*, saith *Aufim*, the first-birth-right was taken from *Reuben*, and given to *Joseph*, 1 *Chron. 5.* hence he is put for the whole people.

Thou that dwellest between (or *sittest upon*) *the Cherubims*] Those winged creatures that covered the mercy-seat, the Ark, and the two Tables of the Law within it. And all, to set forth Christ covering the curses of the Law, and graciously dwelling with the sons of men, to the admiration of Angels.

Shine forth] Shew thy power in saving thy people, and punishing their enemies. Shine as the Sun doth in his strength.

Verf. 2. *Before Ephraim Benjamin and Manasseh*] These three Tribes went next after the Ark, when it removed, *Numb. 2. & 10.*

Stir up thy strength] Which seemeth at present to lye, dormant.

Verf. 3. *Turn us again*] Turn again our captivity, or shew thy self reconciled unto us in Christ, who is here called *the face of God*, as some conceive.

Verf. 4. *O Lord God of Hosts*] *Yehova bellipotent* Dem. God hath his upper and nether forces, as his horse and foot ready prest, say the Rabbines.

How long wilt thou be angry?] Heb. *Wilt thou smook?* As angry people seem to send out smoke at their nostrils.

Against the prayer of thy people] This is a sore affliction to the Saints, that their prayers seem to be ineffectual.

Verf.

Verf. 5. *Thou feedest them with the bread of tears*] *Panibus fletu insitit*. It is as ordinary with them to weep, as it is with men to eat and drink.

And givest them tears to drink in great measure] *Triensales* they are *Tricongii* in a sense, to their sorrow. They are afflicted even to utmost satiety. See *Psal. 42. 3.* Holy *Bradford* oft muled at his meat, having his hat over his eyes, from whence came commonly plenty of tears dropping on his trencher.

Verf. 6. *Thou makest us a strife unto our neighbours*] We have as many enemies as neighbours, all striving to enslave us. We are cruelt betwixt them as corn is betwixt millstones.

And our enemies laugh among themselves] Make them merry in our misery, revel in our ruins.

Verf. 7. *Turn us again O God of Hosts*] See *vers. 3.* and observe that there it was only; *Turn us again, O God, here O God of Hosts*, and *verse 19. O Lord God of Hosts*. As the bird by much waving gathereth wind under the wing, and mounteth higher; so doth faith in prayer, *visus; acquiris cundo*.

Verf. 8. *Thou hast brought a vine out of Egypt*] The Church is oft set forth by this similitude. The Rabbins say, that *Solomon* made a vine of gold in the Temple. *Athenaus* telleth us, that the Kings of *Persia* sat under a golden vine having bunches of smaragds and other stately stones. All this was nothing to Gods Vine that plant of renown, brought out of *Egypt* (where it got no good, *Ezek. 20. 8*) and set in a better soil.

Verf. 9. *Thou preparedst rooms for it*] Espying out a fit place to plant it in, *Ezek. 20. 6.* and making clean work before it, as some render the words, by pulling up those bad and barren weeds the *Canaanites*, that might have hindered its growth. *And didst cause it to take deep root*] viz. by thy digging, dressing, watering and mounding it; as of all possessions, none requirith greater care than that of Vineyards, saith *Cato*; and there is a peculiar affection in men toward the Vine above all trees, as another observeth.

Verf. 10. *The hills were covered, &c.*] The Israelites grew again in wealth, Power and multitude of men; witnesseth their huge armies, and valiant acts, though the Country was not above two hundred miles long, and fifty miles broad.

Verf. 11. *She sent out her boughs unto the Sea*] The midland Sea.

And her branches unto the river] *Euphrates*. This was first done in *Dauids* dayes.

Verf. 12. *Why hast thou then broken down her hedges?*] i. e. Taken away thy mighty hand hitherto held over her. This befell not till they degenerated into a strange Vine, *Jer. 2.* and brought forth wild grapes. *Isa. 5.*

Verf. 13. *The Boar out of the Wood*] All Swine (but wild ones especially) are *vitiis inimici*, saith *Theodore*, destructions to Vines. And *Melanthon* thinks that therefore God forbade the Jews to eat Swines flesh. *Eo quod sues omnia sursum deorsum vertant vastentq;*, because they turn up all, rooting things up by the roots, as the word here signifieth. *Aufim* understandeth it of *Vespasian*, others of *Antiochus*, or *Antichrist*.

And the wild beast] The fouldiers, 2 *Chron. 25. 18.*

Verf. 14. *Vitis this Vine*] Some understand it of Christs incarnation.

Verf. 15. *And the Vineyard*] *Vitarium, surculum, plantulam*.

Verf. 16. *They perish*] *Scilicet palmites, & propagines*, *verse 10. 11.*

Verf. 17. *The man of thy right hand*] i. e. *Israel*, or the *Messiah*.

Verf. 18. *So will not we go back*] A promise of gratitude, which is usually annexed to prayers for deliverance.

Verf. 19. *Turn us again*] See *verse 7.* Prayers are like arrows of deliverance, which would be multiplied and enlarged, 3 *King. 13. 17.*

PSAL. LXXXI.

VPon *Gistith*] An Instrument brought from *Gath*, or used by *Obed-Edom* the *Gittite*; or a Psalm to be sung at the *Vimages*, i. e. at the Feast of *Tabernacles*. It containeth a solemn Thanksgiving (for which cause also that Feast was instituted) with so great joy, that *Pimarch* took occasion there-hence to write (but falsely) that

G g g g g

Chald.
Kimchi.A. 2. & Mon;
1457.

Lib. 12.

Expurgati co-
ram ea.

Man. loc. com.

Exvincavit.
ἐλυνήσατο
αὐτὴν, Sept.
Luk. 1. 78.

ὁ γὰρ ὁδοῖα
In symph.
gaudium cantu
ascendit.

that the Jews did then keep a Feast, or Holy-day to *Bacchus*.

Verf. 1. *Sing aloud unto God*] Be loud and large in his praises, set them forth cheerfully, and courageously. God loveth zeal in all his services.

Verf. 2. *Bring hither the Timbrel*] These Instruments then used in Gods Service (as a part of the Jewish pedagogy) were types of that Spiritual joy which we should express in holy duties, no less than if we heard the most exquisite Musick. There should be continual Musick (habitual joy) in the Temple of the Holy Ghost.

Verf. 3. *Blow up the Trumpet in the new Moon*] And the like at other solemn Feasts, three whereof (all in the seventh Month to be kept) *Bez* thinketh to be here plainly and distinctly noted. These Feasts were a shadow of things to come, but the body is in Christ, Col. 2. 16, 17.

Verf. 4. *For this was a statute*] The keeping of it therefore is not arbitrary, but necessary: *Aut faciendum aut patiendum*.

And a Law] Which was to be kept as the apple of the eye, *Provi. 7. 2.*

Verf. 5. *This he ordained in Joseph*] Put for all Israel, as *Psal. 80. 1.* though the Chaldee understandeth it of *Joseph* in person, and the next words of his going through the Land of *Egypt* to gather Corn in the seven plentiful years, and that at his first coming into *Egypt*, he understood not their Language.

Where I heard a Language] Idolatrous Language, say some, contrary to the Language of Canaan: this God knew not, that is, liked not; Or, rather a strange foreign Language, which is no small grievance, *Jer. 5. 15. Ezek. 2. 6. 1 Corin. 14. 11.* to those especially, who understand no otherwife than by blows, as Beasts do men.

Verf. 6. *I removed his shoulder from the burden*] From the woful slavery of *Egyptian* Tyrants and Task-masters.

His hands passed away from the pots] Or, *Baskets*, wherein was carried earth for brick-clamping, and Pot-making, &c. whereunto they were so close tied that they might not stir a foot from their daily work, till God delivered them. Some say, that the *Pyramids* were built by them.

Verf. 7. *Thou calledst in trouble*] Their trouble called, though themselves had been silent; I have seen, I have seen the afflictions of my people, &c. but they cried to the Lord at the Red Sea, *Exod. 14. 10, 15.* and were delivered.

I answered thee in the secret place of thunder] i. e. In the Pillar of Cloud, that stood between the two Armies, and thundred against the *Egyptians*, *Exod. 14. 24. Confer Lam. 3. 44.*

I proved thee at the waters of Meribah] When thou hadst but newly foot out of snare; and yet there, and then thou shewedst thy self. O thine ungratefulness! &c. this hath been thy manner from thy youth.

Verf. 8. *Hear O my people, &c.*] Notwithstanding thy many and mighty provocations at *Meribah*, and elsewhere, I made a Covenant with thee at Mount *Sinai*, and gave thee right Judgements, and true Laws, good Statutes, and Commandments, *Neb. 9. 13.*

Verf. 9. *There shall no strange god*] This is the first and chief Commandment, wherein all the rest are contained, saith *Luther*.

Verf. 10. *Open thy mouth wide, &c.*] If thou be straitened tis not in me, but in thine own bowels; he secretly taxeth them for their *ἀνομιαν* and their *ἀνομοσύνη* in prayer, their faithfulness and faint-heartedness, whereby they do deny as it were their own prayers: Ask largely, and speed accordingly.

Verf. 11. *But my people would not hearken*] Here beginneth the Second part of the Psalm, which is obituary, and very suitable to the season of the year at that Feast, that if it were a fruitful year, the *Israelites* might see and acknowledge Gods goodness therein; as if otherwife, they might accuse themselves, and not the Lord.

[Israel would none] Heb. *acquiesced not in mee*, was not well affected to mee, but had hearts full of harlotry.

Verf. 12. *So I gave them up*] I left them as a ship without a rudder, as an horse without reins to go whither they would, and do what they would. This is a fearful Judgement, *Hos. 4. 14. Rom. 1. 28. 27 bis. 2. 11, 12.*

And

Perplexis cogitationibus.
Wat.

perna rebellionis maxime.

And they walked in their own counsels] To their own ruine, because they took counsel but not of God; and covered with a covering, but not of his Spirit, that they might add sin to sin, *Isa. 30. 1.*

Verf. 13. *O that my people had hearkened unto mee*] A wish after the manner of men; to set forth Gods great desire of our welfare, which he here uttereth as it were, with a sigh and a groan.

Verf. 14. *I should soon have subdued*] I would have turned the scales, and made them as much over-weight to their enemies, as they were to them.

And turned my hand, &c.] God, with a turn of his hand can overturn his enemies, and relieve his little ones, *Zach. 13. 7.* If he but spread forth his hands as a swimmer spreadeth forth his hands to swim, he shall bring down the pride of oppressors together, *Isa. 25. 11.*

Verf. 15. *The haters of the Lord should have submitted*] Heb. *Lyed*, that is, yeelded feigned obedience, as *Psal. 18. 44.*

But their time should have endured for ever] i. e. Their strength, saith the Chaldee; their tranquillity and prosperity, say others. *Theodoret* referreth it to the enemies thus, The time of their calamity shall endure for ever; they shall be eternally miserable.

Verf. 16. *With the finest of the wheat*] Heb. *With the fat or marrow of wheat*, with the choicest of picked nourishment.

And with honey, &c.] Hyperbole incomparabilis felicitatis & fecunditatis. See *Dant. 32. 13.* shadowing out the sweetness of the Word and Sacraments.

PSAL. LXXXII

Verf. 1. *God standeth in the Congregation of the Mighty*] There God is present and president by a particular providence, as Lord Paramount, and chief Magistrate, higher than the highest, *Eccles. 5. 8. Job 3. 14. Ephes. 6. 9.* The *Ethiopian* Judges, they say, do ever leave the chief seat of Judicature empty for him; and *Solomon*, for like reason; calleth that seat *The holy place*, *Eccles. 8. 10.* There *Elohim* (that is, the Judge and Avenger) standeth, or setteth himself, to behold the actions and affections of Judges, and to pass a censure upon their sentences. Good therefore was the counsel of *Jeholaphaz* to his Judges when to ride circuit, *2 Chron. 19. 6.* Take heed what ye do, for ye judge not for man, but for the Lord who is with you in the Judgement. Wherefore now let the fear of the Lord your God be upon you; take heed and do it, &c. Judges should sit in as great (though not so slavish) a fear of offending, as *Olames* in the history did upon the flayed skin of his Father *Silannes* nailed by *Cambyses* on the tribunal, or as a Russian Judge, that feareth the boiling caldron, or open battocking; or the Turkish Senate, when they think the great Turk to stand behind the Arras at the dangerous door.

He judgeth among the Gods] i. e. Among the Magistrates (as our Saviour interpreteth it, *Joh. 10. 34, 35.*) who are called gods. First, By analogie tanquam Deum imitantes, saith *Theodoret*, as resembling God by having the power of life and death. Secondly, By participation, tanquam lumina illuminata; saith *Austin*; as stars participate their light from the Sun, so do Rulers their authority from the supreme Majesty. Thirdly, By deputation from God, whose vicegerents they are, and to whom they must be accountable for their mal-administration.

Verf. 2. *How long will ye judge unjustly?*] viz. Thorough a cycloppall contempt of Gods clemency.

Ne peccet, Deus ipse videt.

Will ye represent and expresse God to the World as a corrupt, crooked, and unrighteous Judge?

And accept the persons of the wicked?] Heb. *Lift up their faces*, and shew them more favour than others that are much honest? *Barrabbas* oft is released, and Christ crucified; *Alter habet aquam, sed alter habebit equum*, said that partial Emperor: This man hath the right on his side, but the other shall carry the cause for all that.

Verf. 3. *Defend the poor and Fatherless*] These are Gods clients, and this is Gods counsel.

Ue praefes Synodi.
Locus orafdis est melius locus in caribus.

Turk. hist. 718.

GGGG 2

counsell worthy to be written with letters of gold on the walls of all Judicatories, as having in it better direction for a Statesman than all *Lippini* his Bee-hive, or *Machiaveli* Spider-web. These two Latine verses are said to be written over the Judgement-seat in Xant.

*Hic locus odit aniam, punit, conservat, honorat,
Negitiam, pacem, crimina, jura, bonos.*

Verf. 4. *Rid them out of the hand of the wicked*] Heb. *Of the turbulent*, who make a do, as the Devil doth, and vex others.

Verf. 5. *They know not, neither will they understand*] *q. d.* There's no good to be done upon these uncircumcised *vice-gods*, as they may in the worst sense be best stiled; 'tis bootless to advise them to better, for they are set; they are as good every whit as ever they meant to be; and as for their duty, *nec cogitant, nec curant*, they neither know it, nor care to know it, but blunder on in the dark, and are led blinding by their base lusts, which so they may satisfy they pass not what becomes of the weal publick, but oppose with crest and breast whatsoever crosseth their sinful designs. Hereby they cause mighty concussions, and draw down heavy judgements, *Ista. 24. 18, 19.*

Verf. 6. *I have said ye are Gods*] As verse 1. but doubly so, if good too; if they excell both in virtue and power, as *Aristotele* joyneth them: *I have said, is vox potestatis constitutiva*, whence that of the Apostle, All power is of God, *Rom. 13. 2.*

And all of you are children of the most High] Invested (as Princes sons and heirs are oft) with part of my power, and intrusted with the administration of mine earthly Kingdom by the exercise of vindictive and remunerative Justice. The Chaldee paraphraseth, *As the Angels of the High*; and *Kimchi*, *As the Stars*, which have dominion over these inferiour bodies, Confer *Job 38. 7.*

Verf. 7. *But ye shall dye like men*] Yea, if wicked, like beasts; but only for their pillow and bolster. *Super cubilia forsan in honore moriuntur, quo a bestis differunt, sed non in morte*, saith *Kimchi*. God who had so highly advanced such, will lay them low enough; even in the slimy valley (if not in hell) where are many already like them, and more shall come after them. *Job 21. 31, 32.* Our Henry the eighth was told on his death-bed that he should go to the place of Princes, which was no great comfort, if the old Proverb be true, that Hell is paved with the Crowns of Princes, and helmets of souldiers. The Spanish Frier used to say; there were but few Princes in hell; for why? there were but few in all.

And shall like one of the Princes] Of the Heathen Tyrants, which are oft slain by the People, as most of the Cæsars before *Constantine* were. *Ad generum Ciceronis, &c.* Some of the Fathers, *Arnobius, Chrysostom, Theodoret, &c.* understand it of *Beelzebub* and his fellows, *qui acerbissimè & exquisitissimè tormentis cruciuntur*, who are most tormented in hell, *2 Pet. 2. Potentes potentur torquebantur*. Some read it, *And ye, O Princes, shall fall as one*, i. e. as others do. A necessary consideration for great ones, who are apt to dream of an immortality, or at least to drive off the thoughts of death.

Verf. 8. *Arise O God, judge the earth*] Take the matter into thine own hand, for it is but time, all things here being so ill ordered by thy substitutes; *nam aliqui pro judicatorum conspersione terra tota videtur collapsura*, all will be naught else.

For thou shalt inherit all Nations] Thou Lord Jesus shalt, *Psal. 2. 8. Heb. 1. 2. Rev. 11. 15.* Come therefore, yea come quickly.

PSAL. LXXXIII.

Verf. 1. *Keep not thou silence O God*] *Tu idem dicis ad vehementiam*. He saith the same thing thrice to shew his earnestness. The Hebrew is, *Ne non silentio riles*, that is, in thine own cause, as verse 5. The Septuagint and Vulgar have it, *O God, who is like unto thee?*

Verf. 3. *For thy thine enemies make a tumult*] Thine, because ours; for there is a league offensive, and defensive betwix God and his people; the Church must therefore needs be invincible, because God is so.

Have lift up the head] Being insolent and confident, they bear their noses high *Kimchi*, in the air, uttering loud and lofty language; as did *Rabshakeh*, sent by *Sennacherib*, *2 King. 18.* to which times some referre this Psalm, as others to those of *Jeheaphaz*, *2 Chron. 20.*

Verf. 3. *They have taken crafty counsel, &c.*] They have negotiated this league with much subtiltie and solicitation, *conferunt & captant consilia*, they are cruel-crafties. *Malignaverunt consilium*, saith the Vulgar.

And consulted against thy bidden ones] Hidden under the hollow of thy hand, under the shadow of thy wing; and therefore safe from strife of tongue or force of hands, *Psal. 27. 5. & 31. 21.* *Commodum insinuo epithetum*. The Greek rendereth it, *Thy Saints*; such as whose life is hid with Christ in God, *Col. 3. 3. 1 John 3. 2.* The same Hebrew word is used for the inward oracle of the Temple, *Ezek. 7. 22.* a type of Heaven, the Saints Country.

Verf. 4. *They have said come, &c.*] The wicked have their *Com*, *Prov. 1. 15.* as well as the Saints, *Ista. 2. 3. 5. Zach. 8. 21.* but for a worse purpose.

Let us cut them off] Them, by way of contempt, as not worth naming, they were so base. The Devil and his Imps would utterly root out the Church; but that cannot bee, *Jer. 31. 36. Mat. 16. 18.*

That the name of Israel, &c.] But *Israel* hath still a name, when *Moab, Ammon, Edom, &c.* live but by fame only. See *Jer. 48. 22.*

Verf. 5. *They have consulted together with one consent*] Heb. *With one heart, concorditer*, as if they had all but one heart. This was not unity but conspircie; such as is that of Papists, *Rev. 17. 13, 14.*

They are confederate against thee] Heb. They have stricken a Covenant, viz. with oaths and solemn ceremonies, cutting the Sacrifice in twain, and passing between the parts thereof, as *Jer. 34. 18.* *— celsa jungebant federa porca.*

Verf. 6. *The Tabernacles of Edom, and the Ishmaelites, &c.*] *Exercitus ex variis gentibus confectus*, at odds amongst themselves, and yet well agreed for a mischief to the Church, who might ever well say as the Hare in *Martianell*.

*In me omnis terra; avium; marisq; rapina est;
Forisq; celsi, si canis alitra tenet.*

As Dogs fighting and intertating one another, can give over and joyne together to follow the harmlesse Hare that passeth by them; so here! If *Manasseh* be against *Ephraim*, and *Ephraim* against *Manasseh*, yet they will be both against *Judab*.

And the Hagarens] Who came also of *Hagar*, as well as the *Ishmaelites*; but were a distinct people, and would be called *Saracens*, from *Sarah* the freewoman; for honour sake, as if the Promises made to *Abraham* and *Sarah* had belonged to them. *Ptolemy* maketh mention of the *Saracens*, and placeth in *Arabia* the seat of the *Hagarens*; where there is also a City called *Agra*, of *Hagar*, likely. *Aben-Exra* saith they came of *Agar*, by another husband. The Chaldee calleth them *Hunagarians*.

Verf. 7. *Gabal and Ammon and Amalek*] *Sic enarrat & enumerat inimicos decem conglobatos*. Answerable whereunto were the ten Kings of *Christendome*, who gave their power to the beast. *Gabal* might be the inhabitants of *Gabal*, a City of *Phenicia* saith *Stephanus*, or of *Syria*, saith *Sirabus*, which *Volcanus* saith was called *Gibel*, in his time, but anciently *Biblos*. See *Job. 13. 5.*

Verf. 8. *Assur also is joyned with them*] The Chaldee paraphraseth *Sennacherib*, also the King of *Ashur*, &c. So doth the Turk, with the Churches enemies; howbeit *Italy* is the mark he shooteth at; and the Protestants have the happiness (as also *America*) to be further out of his way, and no part of his present aim, for the greatest part of them.

Verf. 9. *Do unto them as unto the Medians*] And how that was, see *Judg. 7. & 8. Sc Judg. 4. Preces sunt bombardæ & instrumenta bellica Christianorum*, saith *Luther*.

Verf. 10. *Who perished at Endor*] A place in the Tribe of *Manasseh* near unto that ancient River, the River *Kison*, *Judg. 17. 1. Sam. 28.*

They became as dung] They lay unburied, rotted above ground, and were spread as compost upon soil.

Verf. 11. *Make their Nobles like Oreb and like Zebai*] *Oreb* signifieth a Crow, *Zebai*

Perfimi den-
tur, & ruunt
omnia.

NOT' ἀρετήν
καὶ τὴν πολί-
την ἀνα-
μύ.
Arist. Polit. l.
3. c. 13.
Nicom. l. 2.
scilicet sum-
mum prin-
cipem gen-
tur.
Turcicidum
fuisse Taitai
i. e. filium Dei.

Concurrant
nagno impetu,
constru, & ar-
dore.

Virg. Aenid.
1.

Saracens in A-
rabick is
Theves.

Ezek. 27. 9.

Zeob a Wolf; *Zebob* a cut-throat, *Zalmunna* a forbiddor of shadow, or quiet to his subjects, fit names for Tyrants, and persecutors of Gods people.

Verf. 12. *Let us take our selves the houses of God* Covetous Impropriators and Oppressors have learned this language. *Posidebant Papiste, possident Rapiste*, saith One wittily.

Capita circuo-
rum.

Verf. 13. *Q my God, make them like a wheel* Heb. *Like a rousing thing*, such as is thistle-down, saith R. Solomon. Gr. like a top, *Torg; illos in modum trochi*, whirle them about as boyes do their tops.

As the stubble As before he had brought examples, so here similitudes to shew what he would have done to the enemy.

Verf. 14. *As the fire burneth a wood* *Maxime quando a vento flabellatur*, when blown up by a fierce wind, it soon turneth a wood into a waste.

Il Mercurio I-
alico 178.

And as the flame fisseth the mountains on fire Those sulphury mountains, such as *Etna, Vesuvius, Peiramaia*, a mountain in the highest part of the *Apennines*, which perpetually burneth, lay travellers.

Verf. 15. *So persecuteth them with thy tempest* *Turbina cor*, that they may stand or stay no where.

And make them afraid, &c. So fright them with thy heavy judgements, that all their wit and courage wherewith they should help themselves, may be expected.

Verf. 16. *Fill their faces with shame* By confounding their confidences, and blasting their designs. They promised themselves a triumph, but let them have the canvals.

That they may seek thy name O Lord *Ut in viti cogantur quis sit tam potens Jehovah* rogare, that they may even in despite of their heads, be compelled to inquire after thee. It is storied of *Sennacherib*, that after the destruction of his huge army at *Jerusalem*, demanding of some about him what might be the reason that the unresistible God of Heaven so favoured the Jewish Nation as he had found by sad experience? answer was given that *Abraham* from whom they descended, sacrificed unto him his only Son, which purchased this Protection to his posterity. If that will win him, saith Hee, I will spare him two of my sons, to procure him to be on my side; which *Sharezor* and *Adrammelech* his sons hearing of, prevented their own deaths by his.

Bib. Castal.
Tabul.

Verf. 17. *Let them be confounded, &c.* This and the following verse, are an exposition of the former verse. The Rabbines have a saying *nulla est objectio in Legge, qua non habet solutionem in latere*. The Scripture is its own interpreter.

Verf. 18. *That men may know that thou whose name alone is Jehovah* The *Essentia* tor, *Ila*, 44. 6. with *Alt*, 17. 25. *Rev*, 1. 4. 8. The Jews pronounce not this name at all, but use *Adonai* or *Elohim* for it. The first among the Christians that pronounced it was *Petrus Galatinus*, following the pronunciation of the Syriacks and Greeks. *Gentyard* will have it pronounced *Jahue*, and bitterly envyeeth against *Beza*, and others as prophane of Gods name, who call God *Jova*, or *Jehova*, *vocabulo novo*, saith he, *barbaro, filitio, irreligioso & Jovem Gentilium redolente*. It is very likely that of this holy and reverend name of God, the Gentiles called their greatest God *Jove* and *Jupiter*, that is, *Jah-pater*. *Pausanias* also telleth us that the Poets thus sang unto him, *Zeus in, Zeus is, Zeus is setas, & pnyade Zeu*. And *Varro* the learnedst of the Romans thought *Jove* to be the God of the Jews. But he and all men should have known, as here, that *Jehovah* is God alone; and so have sought to the Jews (of whom alone was salvation, *Joh*, 4. 22.) for better understanding in the things of Gods Kingdome; acknowledging him to be the most High above all the earth, and condemning *minimus illos deos modo Jovem sui propitium habere*, as another Heathen said.

PSAL. LXXXIV.

A Psalm Of the same subject with the forty second, and made when David was banished either by *Saul* or *Achish*, or else when banished abroad in his wars, 2 Sam. 8. and so, debarr'd from the use of Gods publick ordinances.

Verf. 1. *How amiable are thy Tabernacles* viz. For thy Word sake that is there preached

preached, and thy worship there performed. The Protestants at *Lions* in France called their place for publick meetings to serve God, *Paradise*, *Chrysostom* calleth it the place of Angels and Archangels, the Kingdome of God, yea Heaven is self. Another calleth it, *The heavenly Exchange* betwixt God and his peoples, they present duty, he confers mercy. *Luther* saith, he would not live in Paradise without the Ordinances; as with them he could frame to live in Hell itself: And a small village with a godly Pastor, and a good people in it, is an earthly Paradise, saith He. If that Italian Martyr could date his letter *From the delectable Orchard of the Leonine prison*, what may we think of the free use of the ordinances? what of Heaven? *nam facile litera transferunt ad Spiritum*.

Hom. 36. at
Cor. 14.

Verf. 2. *My soul longeth* As she did, who said, Give mee Children or else I dye. His soul once longed for the waters of the well of *Bethlehem*, but not so earnestly as now to draw waters with joy out of those wells of salvation.

My heart and my flesh *Ut sit sanctum in corde, & sanctus in corpore*. And for obtaining of this, whole David cryeth aloud, as a child when hungry cryeth every whit of him, hands, feet, face, all cry; and then the Mother flings by all, then she flies and out-runs her self: So here, *The desires of the Righteous shall be satisfied*, *Prov*, 10. 24.

Verf. 3. *Teashe sparrow* *Avis communissima*, haunteth about houses, buildeth about windows, and there chirpeth.

And the Swallow a nest for her self, &c. She hath her name in Hebrew from her liberty to flye boldly, and to nestle in mens chimneys, *Prov*, 26. 2.

Eventhine Altars Or, *Obthine Altars*! (so some read it) by a passionate exclamation, importing strongest desires after them. The want of Gods Ordinances should pinch us to the heart.

Verf. 4. *Blessed are they that dwell in thy house* viz. Those Meniall-servants of thine, the Priests and Levites, who have their lodgings near thee, and their employment about thee. This is still the happiness of Gods Ministers, whose holy function and calling (both in the preparation to it, and execution of it) leadeth them to God, and holdeth them with him.

They will be still praising thee As having hearts full of Heaven, and consciences full of comfort. There cannot but be musick in the Temple of the holy Ghost.

Verf. 5. *Blessed is the man whose strength is in thee* i.e. Who is enabled by thee, both in body and mind, to come from the place of his abode to the solemn feasts.

In whose heart are the wayes of them Here the old translation, *In whose heart are thy wayes*, is far better. i.e. As he bringeth his body to the Ordinances, so he hath thy wayes or laws ingraven in his heart.

Verf. 6. *Who passing thorough the valley of Baca* That is, of tears, say some, of *Mulberry-trees* say others; the one are moist, the other use to grow in more dry places. Betwixt them both, they may serve, saith One, to make up a more compleat emblem of this miserable World, made up of woes and wants. *In hoc exilio* saith *Bernard*, *in hoc ergastulo*, *in hac peregrinatione*, *in hac valle lachrymarum*, &c.

Make it a Well They are as cheartfull in their travel to Gods house, as if they had plenty of water all the way. *Finis edulcat media*, the joy of the Lord is their strength, whereby they are carried on an end, as they say, to their journeys end, the joyfull preconceit of appearing before God in *Zion*; allaying their great thirst.

Verf. 7. *They go from strength to strength* i.e. Lustily and constantly, *turma turma* (subinde esse adjungente, one company comming this way, and another that, out of their severall parishes, and so they grow stronger, and go more comfortably on together. Some render it, *de doctrina in doctrinam*, vel *de academia in academiam*; they grow til they come to a perfect knowledge of God.

Every one of them in Zion appeareth before God And then think their pains though never so great, well bestowed, though then they saw Gods face, but obscurely in the dark glais of the ceremonies. Popish pilgrims though used hardly, and loose much of their citares, yet facisfic themselves in this. I have that I came for, viz. the sight of a dumb Idol. What then should not we then suffer to see God in his ordinances, &c?

The Heb word
ken for a nest
hath the first
letter bigger
than the rest, to
note Gods pro-
vidence in
teaching birds
to build.
Exclamatio pa-
thetica ex ab-
rupto, Trem.

ὡς τὸ ποταμὸν
τὸ ἐν λαοῦ-
μῶν. Sept.

Pergunt carme-
tini. Beza

Verf. 8.

Verf. 8. O Lord God of Hosts hear my prayer] Satisfie mine earnings, pantings, and inquietations of mind after the liberty of thy Sanctuary, *verf. 2.* Their very desires he calleth prayers.

Verf. 9. Behold] Not only Hear, see *Pfal. 34. 15.* with the Note. Look upon the face of thine anointed] *Christi, cuius festina adventum, faith Kimchi;* do me good for Christs sake.

Verf. 10. For a day in thy Courts] Every Flower hath its sweetness: so hath every holy duty its comfort.

I had rather be a Door-keeper] As the Korites were, to whom this Psalm was committed; and for whole encouragement this might be spoken. A Door-keeper is first in, last out; so would David be in holy assemblies. Tardy hearers would be loath to beg this office out of his hand.

In the tents of wickedness] *Tentoria vexationis, Kimchi.*

Verf. 11. For the Lord God is a Sun and Shield] An universal All-sufficient and satisfactory good, proportionate to our necessities.

The Lord will give grace and glory] One would think that were enough, yea but then here is more than enough, No good thing will be withheld, &c. and thence is Davids desire, to be about him.

Verf. 12. O Lord of Hosts, &c.] *Conclusio Epiphonematica.*

PSAL. LXXXV.

Verf. 1. Lord, thou hast been favourable, &c.] Gods free grace and favour is fitly premised, as the Fountain and Mother of all the following Mercies. This is that other Book, *Rev. 20. 12.* that hath our names in it, and our pardon.

Thou hast brought back the captivity of Jacob] Of old from Egypt, and alate from the Philistines; who after Sauls death miserably tyrannized over Israel, till David delivered them. Some hold that this Psalm was composed at the end of the Babylonish Captivity. Others conceive it may be a prayer for the conversion of the Gentiles, who are brought in speaking, the whole Psalm throughout.

Verf. 2. Thou hast forgiven the iniquity, &c.] This is worthily mentioned as a main mercy, as a chief fruit of Free-grace.

Thou hast covered all their sin] That, that filthy thing may be no longer an eye-sore unto thee. In the Original there are Six Homoioteleuta, which is an elegancy not to be englighted.

Verf. 3. Thou hast taken away all thy wrath] Heb. Thou hast gathered it, thou hast recollected it, that we might not bear it; when Sin is once remitted, Wrath is soon removed.

Thou hast turned thyself from the fierceness, &c.] Here are six Hafts drawing in the next Turn, *verf. 4.* God hath, and therefore God will, is a strong Medium of hope, if not a demonstration of Scripture-Logicks. See 2 Cor. 1. 10.

Verf. 4. Turn us, O God of our salvation] Turn us; and we shall be turned; do as thou ever hast done, for thou art Jehovah, thou changeest not, but art yesterday, to day, and the same for ever.

And cause thine anger, &c.] *I abefacta iram tuam erga nos.*

Verf. 5. Wilt thou be angry with us for ever? Dilato Christo tuo vel tuo adventu? Such expostulations mixt with faith are *Vu Deo grata*, as faith *Tertullian*, such as God is well pleased with.

Verf. 6. Wilt thou not revive us again? Who for present are all amors as it were, free among the dead? free of that company?

Thou shalt people may rejoice in thee] A joyless life is a lifeless life, *Mors habet vicem quae trahitur vita gemitibus.*

Verf. 7. Shew us thy mercy, O Lord] Thy fatherly mercy, *coppy.*

And grant us thy salvation] Thy Christ, and our Jesus, *Luke 2. 30.*

Verf. 8. I will hear what God the Lord will speak] I will not repine, but listen what answer God giveth to my prayer, and patiently wait a good issue of my troubles.

For he will speak peace unto his people] viz. by his Promises, and by his Providences.

And to his Saints] For all Gods people are righteous ones, *Isa. 60. 22.* justified and sanctified, 1 Cor. 6. 11.

But

But let us them turn again to fully] i. e. to the wages of the world, and of carnal men, for let them turn for their religious, and good neighbours their minds again.

Verf. 9. Surely his salvation is nigh them, &c.] Though they be so blotted out with tears, that they cannot see, and so discouraged, that they have eyes, yet looking for it, *Luke 24. 23.*

Thou shalt give us peace, O Lord] The Father, both by *sehwage* and *glory* dwelling with us, *understand. Psal. 144. 26.*

Verf. 10. Thou shalt give us peace, O Lord] A joyful (the Mercy is overabounded by his goodness) to us, this people, there is a joy, consolation, and encouragement of Christs Mercy, and his compassions of Gods Kingdom in mans hearts, *Rom. 14. 17.*

Righteousness and peace have kissed each other] Have friendly talked, in allusion to the manner of the Eastern Nations. See *Isa. 54. 10. Psal. 133. 1-3.*

Verf. 11. Truth shall spring out of thee, &c.] i. e. Heaven and earth shall be full both of truth and righteousness. Many understand all concerning Christs Mercy, *Isa. 3. 13.* Others, concerning extraordinary plenty of all good things.

Verf. 12. Thou shalt give us peace, O Lord] Teach of all, viz. his holy Spirit (*Luke 11. 13.* with *Matthew. 7. 11.*) with a largess of outward comforts.

Verf. 13. Righteousness shall go before him] Men shall walk before God in holiness and righteousness all the days of their lives, *Luke 1. 75.* they shall not rest in outward blessings, *verf. 12.* or be satisfied with such low things, but be led up thereby to the care of higher.

And shall set us in the way of his steps] So that we shall go an upper (and therefore a better) way, *Prov. 25. 24.* having our feet where others have none; and so departing from Hell beneath, which opens gapeth for the unrighteous.

PSAL. LXXXVI.

Prayer] Left for a form, for a help to devotion, as was also, *Psal. 102.*

Verf. 1. Bow down thine ear, O Lord] As the careful Physician doth to his feeble Patient: so God glosteth here.

For I am poor, and needy] Having nothing to live on but what my friends privately send me, or what I can get by boot-bailing from the Lords enemies, *1 Sam. 30. 26.*

Verf. 2. Preserve my soul, for I am holy] Or, a favourite, a Saint, merciful, such an one as upon whose heart the tender mercies of the Almighty God doth abundantly, do leave a compassionate frame. David had the Divine Nature infused into him; he was holy, as God is holy; and merciful, as God is merciful (in equality though not in equality) but all of free grace; and this he pleased for his own safety.

Save thy servant] Servus servum tuum, thy devoted servant, and not thy beneficiary only.

Verf. 3. Be merciful unto me] Left any should by the former words (I am holy) suspect him to be a merit-monger, he beggeth mercy, with industry and candour of request.

Verf. 4. Rejoice the Lord of thy servants] True and solid joy consists thereof, by the doer of true prayer. *Rejoice that your joy may be full.*

I lift up my hand] In prayer, *Psalm 138. 2.* and with the expectation of an answer, carrying return thereto, *Psalm 145. 19.*

Verf. 5. For thou Lord art good, &c.] Lord, I am holy, but thou art Almighty, said that Mercy: Faith was put upon it, and the Father and Godhead was God by prayer.

And pitious in mercy] Both to his enemies, and to give good Hope, *14. 2.*

Verf. 6. Give ear, O Lord, &c.] The hearing of our suits is earnestly to be sought and received among our chiefest mercies.

Verf. 7. In the day of my trouble, &c.] Gods Petitioners must pray and believe, *Hhhhh*

Jan files & par, & honor pedars Pri-cipit neglectat redire virtus Audet apparetq; bene Pleco Copia corau, Horat, Iren, Ang.

Beatus Ludovicus would be called *Ludovicus de Pissaco*, rather than take greater titles, because there hee became a Christian. Hee thought no birth to a new birth in Christ; no parentage to that of God to his Father, the Church to his Mother, Christ to his elder Brother; &c. Some apply this text to the places of holy mens birth, and tell us, that he loves the very ground his servants tread on, the very air they first breath in, their walls are continually before him, *Isa. 49. 16.* he thinks the better of the houses where they dwell.

And the highest himself shall establish her. So that the gates of Hell shall not unsettle her. Other States and Politics have their times and their turns, their rise and their ruine, not so the Church.

Verf. 6. The Lord shall count when he writeth up the people. When he maketh his *Conse-book* (called the writing of the house of *Israel*, *Ezek. 13. 9.* the Lords book of remembrance, *Mal. 3. 16.* the Register of the living in *Jerusalem*, *Isa. 4. 3.*) he shall muster them in the roll of his soldiers, number them in the catalogue of his Citizens; call them in the *nomenclatura* of his Disciples, &c. A glorious privileged surely.

As well the fingers as the players, &c. There shall be an exuberancy of joy in the holy Ghost; the only comfortable soul-ravishing musick, far beyond that of the materiall Temple.

Calvin.

R. Solomon.

All my springs are in thee i. e. All my thoughts run upon thee, with greatest delight; *My eyes are wholly fixt upon thee*, to some read it: Others, *My bowels are in thee*, making thee to be the words of the Psalmist. But methinks they do better that make them to be the words of God, promising plenty of grace and comfort to his people, as from ever-flowing over-flowing fountains.

PSAL. LXXXVIII.

A Song or Psalm *Psalmus vocis luctuosus*, a dolefull, ditty beginning and ending with complaints; and therefore sung in the primitive times, among other penitentiall Psalms, at the publick confession of persons excommunicated.

Upon Mahalath Leannoth A muscull instrument sounding heavily as a shaulm doth; and therefore called *Infirmity*, for humbling, or for *Antiphonies*. A fit title.

Malchil of Heman the Ezrabite i. e. The instruction of *Heman*, who was a very wise man, *1 King. 4. 31.* descended of *Zerah* the son of *Judab*, *1 Chron. 2. 4.* and thence called the *Ezrabite*, Brother to *Ethan* who penned the next Psalm, *1 Chron. 2. 6.* *Nobile per fratrum.*

Verf. 1. O Lord God of my salvation This is the only one expression of his faith found in this whole Psalm; and it must be understood that he thus beleved and prayed, as here, and *verse 2.* when he was at worst, and most despairingly complained.

I have cryed day and night before thee Though in such a state as they were, *Alt. 27. 20.* when neither Sun nor Star appeared, yet he cast anchor, and prayed still for day.

Verf. 2. Let my prayer come before thee He did not cast out brinish and wild complaints and moans in misery, as 'tis naturall for people to do, but poured forth his soul into Gods blessed bosome, and now prayeth an answer.

Verf. 3. For my soul is full of trouble *Hypostrophis hominis luctuosissima affectu.* Here we have the lively picture of a man under bitter affliction. Extraordinary wife he was, and extraordinary troubles he had. None out of hell suffer more than Gods dearest children. This good man felt himself in the suburbs of hell, as it were.

And my life draweth nigh unto the grave Or, *Unto hell*; The same word signifieth both, because death is hells harbinger; and would be to to the clest, but for Christ.

Verf. 4. I am counted with them, &c. I am looked upon as incovertible, given up for desperate. *Conclamatum est.*

I am as a man that hath no strength A man no man; weak as water, *οὐκ ἔστιν ὕδωρ ἀνθρώπου*.

Verf. 5.

Verf. 5. Free among the dead Free of that company, one of the Many among the *Manes*, or Ghosts; a free denizon of that society, of that moiety of mankind that are dead. Yea, I am *mortuorum minimus*, as *R. Jonah* rendreth it, according to the Arabick.

Like the flum that lye in the grave That are thrown on heaps into a pit, as after a field fought.

R. David.

Whom thou rememberest no more As to this present world, and as it way seem to others, with whom out of sight, out of mind; dead folk are soon forgotten. *Varro* thinks *Letheum* death, hath its name *από της λήθης*, from forgetfulness; because they which have now forgotten all the world; should soon be forgotten of the world.

And they are cut off from thine hand Thy providence over them in matters belonging to life is at an end.

Verf. 6. Thou hast laid me in the lowest pit *In cisterna infimorum*, in the deepest dungeon, in *luto lacu*, such as *Jeremy* was cast into, *chap. 37.*

In the deep In *veraginibus*, out of which none escape, nothing can be boyed up, as they call it.

Verf. 7. Thy wrath hath burst upon mee So it did upon *David*, *Psal. 38. 3.* but especially upon the Son of *David*, the Lord Christ, of whose sufferings these were but types; or as chips of his cross.

And thou hast afflicted mee with all thy waves But all this while it is thy doing, and that carrieth comfort in it.

Verf. 8. Thou hast put away mine acquaintance, &c. *Job* and *David* complain of the like misery. *Optimum solacium solatium*; but woe to him that is alone.

I am shut up Miserably inclosed in this forlorn comfortlesse condition, a perpetual prisoner.

Verf. 9. Lord, I have called daily upon thee Which he would not have done, if he had cast away his confidence; for how shall they call upon him, on whom they have not beleved, *Rom. 10*? The Saints when they want the Sun, yet they have the day-star in their hearts.

Verf. 10. Wilt thou shew wonders to the dead? Wilt thou delay to deliver mee till I am dead, and then raise mee again by a miracle, that I may praise thee? But he should have considered, that God neither needeth our poor praises, nor can his help ever come too late.

Shall the dead arise Heb. *The Giants*, that is, those that are swallowed up of death, as the Giants were of the deluge.

Verf. 11. Shall thy loving kindness, &c. The same again, and *verse 12.* a third time, *pro more dolentium*. See *Psal. 6. 5.* & *30. 9.*

Verf. 12. In the land of forgetfulness So the state and place of the dead is called; and why, see the Note on *verse 5.*

Verf. 13. But unto thee have I cryed O condescend to thy poor crying creature in extremity.

In the morning See the Note on *Psal. 5. 3.*

Verf. 14. Lord why castest thou off, &c. *Luther* faith of himself, that after his conversion he lay three days in desperation. And afterwards, he sometimes suffered such defections, *ut nec calor, nec sanguis, nec sensus, nec vox superesset*, faith an eye-witnesse.

Just. Jon. Ep. ad Melan.

Verf. 15. I am afflicted, &c. He was brought up in the School of temptations, and kept in this form from his youth. He was put soon to't, and to deep lessons had he set him, that he had like to have lost his wits. I am distracted, faith hee, I am held upon the wheel.

Verf. 16. Thy fierce wrath, &c. As rivers of brimston.

Have cut me off *Multis excisionibus, id est duplicatur Tan.*

Verf. 17. They compassed mee about As the water compasseth the earth like a girdle.

Verf. 18. Lover and friend, &c. See *verse 8.* and mark how mournfully he concludeth; as doth also the Church, *Lam. 3. ult.*

PSAL.

PSAL. LXXXIX.

M *Achil of Ethan the Ezrahite*] Who having our lived *Salomon*, and seen both the defection of the Ten Tribes from the House of *David*, and the woful work made by *Shishack* King of *Egypt* in the Kingdom of *Judah*, 2 Chron. 12. composed this Psalm (as it may seem) and left it for an *eruditio*, or instruction to all succeeding Ages what to do in such dismal changes and confusions. That Jew-Doctor mentioned by *Aben-Ezra* was more nice than wife, who would neither read nor hear this Psalm, *Quia videtur dura de Deo proferre*, because it seemeth to speak hardly of God, *vers. 39.*

Verf. 1. I will sing of the mercies of the Lord] Gods Mercies moved him to promise, his faithfulness bindeth him to perform; *Ethan* promiseth to celebrate both, were the times never to bad, their case never so calamitous.

I will make known thy faithfulness] Which yet I am sometimes moved to make question of. Thus the Psalmist insinuateth before he complaineth, *Ve facientes doctores in causis invidiosis*; wherein he sheweth himself a right Rhetorician.

Verf. 2. For I have said] *I believed, therefore have I spoken it*, I dare say it shall be so, because *thou hast said it* (so the Greek here hath it) what God faith we may write upon it, because all the words of his mouth are in righteousness, neither is there any thing froward or perverse in them, *Prov. 8. 8.*

Mercy shall be built up for ever] Till the top-stone be laid, and judgement be brought forth into victory, *Mat. 12. 20.* the sure mercies of *David* fail not.

Thy faithfulness shall thou establish in the heavens] Or, with the very heavens; that is, so sure as they are established. If that Martyr could say, The Heavens shall sooner fall than I will forsake the truth I have learned; how much more may we say so of Gods unfaileable faithfulness? See *vers. 33.*

Verf. 3. I have made a Covenant with my chosen] i. e. With Christ (who is Gods elect one, *Isa. 42. 1.*) and in him with all his people, *Ephes. 1. 4.*

I have sworn unto David] The Father and Figure of Christ, who is frequently called *David*, and is here chiefly to be understood. O happy we, for whose sake God hath sworn, faith *Trinitarian*; and O most wretched, if we believe him not thus swearing!

Verf. 4. Thy Seed will I establish for ever] *David* for a long time, but Christs for ever and aye.

And build up thy throne to all generations] Christs Kingdom hath no end, *Isa. 9. 7. Luke 1. 33.* This is very comfortable. The Jews understanding this promise of *David*s Kingdom, have oft attempted the reftauration of it; but in vain, and to the ruine of their Nation.

Verf. 5. And the heavens shall praise thy Wonders] Heb. *Thy Miracle*, viz. in their circumgyration (which sheweth a first mover) in their embroidery, influences, &c. yeelding matter and occasion of praise. And thus, *All thy Works praise thee*, O Lord, but thy Saints blefs thee, *Pla. 145. 10.* and so by *Heavens* here we may understand the Angels of Heaven (as they are called, *Mat. 24. 36.*) as by the *Congregation of Saints*, the Church universal in heaven and earth, by whom God is highly praised for the Covenant of Grace.

Verf. 6. For who in the heaven can be compared, &c.] Thou farre transcendest the brightest Cherub, all whose excellency is but derivative, a drop of thine Ocean, a spark of thy flame.

Who among the Sons of the mighty] *Imir cherub Angelorum*, saith the Chaldee; What Angel, what Man?

Verf. 7. God is greatly to be feared in the assembly, &c.] Heb. *Daunting terrible in the secret of the Saints very much*. The holy Angels make their addresses unto him with greatest reverence, and self-abasements; for they know that he humbleth himself to behold things in heaven, *Psal. 113. 3.* How much more then should we set our selves to serve him with reverence and godly fear, such our God is a consuming fire? *Heb. 12. 28, 29.*

Verf. 8. Who is a strong Lord, like unto thee] Heb. *Who is like thee, mighty Jahu* ? This

Thou art magnified God, with that get above all creatures in our conceptions of him.

Or, by thy faithfulness] *Thou art magnified God*, with that get above all creatures in our conceptions of him.

Verf. 9. Thou shalt be praised in the earth] *Thou art magnified God*, with that get above all creatures in our conceptions of him.

Verf. 10. Thou shalt be praised in the earth] *Thou art magnified God*, with that get above all creatures in our conceptions of him.

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Verf. 47. Thou shalt be praised in the earth] *Thou art magnified God*, with that get above all creatures in our conceptions of him.

Verf. 21. *And he will not break his Covenant* Heb. *And he will not prophane my Covenant*, though they have prophaned my statutes *verf. 31.*
Nor alter the thing that is gone out of my lips But will pardon their failings, and cause them to keep my Commandments.

Verf. 22. *Once have I sworn by mine Holiness* Which is as deep an oath as I know how to take; for my holiness is my self, who am most holy, and the fountain of all holiness. By this I have I sworn once, that is, *once for all*, immutabiliter, immutabiliter.

Verf. 23. *His seed shall endure for ever* Christ shall see his seed, he shall prolong his dayes, and the pleasure of the Lord shall prosper in his hands, *Isa. 53. 10. filius huius nomine ejus*, *Psal. 72. 17.* See there.

Verf. 24. *It shall be established for ever, as the Moon* If his sons be good, they shall shine as the Sun in his strength (saith *Kimchi*) as, if they be not, yet they shall be as the Moon that shineth, though for a time obscured, or eclipsed. A fit resemblance (saith another Expositor) of the throne or Church of Christ, which hath not always one face or appearance in the World, though it be perpetual. The Papists would have this Moon alwaies in the full; and if she shew but little light to us, they will not yeeld she is the Moon. And yet (except in the Eclipse) Astronomers demonstrate that the Moon hath at all times as much light as she hath in the full; but oftentimes a great part of the bright side is turned to Heaven, and a lesser part to the earth: And so the Church is ever conspicuous to Gods eye, though it appear not alwaies to us.

Verf. 25. *And as a faithfull witness in Heaven* As oft then as we see the Sun and Moon in Heaven, let us think of the constancy of Gods Covenant, and the perpetuity of Christs Kingdome. By this faithfull witness, some understand the Rainbow, *Gen. 9. 13. &c.*

Verf. 26. *Thou hast broken down all his hedges* Or walls. The walls of Sparta were their *Milizia*, of England are their ships, of all lands their *Laws*, *Ecclef. 10. 8.* Thou hast brought his strong-holds to ruine] Or to consternation, and deadly fright.

Verf. 27. *Thou hast made his glory to cease* Heb. *his brightness*, the splendent glory and dignity of the Kingdome: Some understand it of the Priesthood, and the following words of the Kingdome.

Verf. 28. *The dayes of his youth thou hast shortened* Thou hast nipped him in the bud, snatch him away by an untimely end, as a young man is sometimes in his prime and pride.

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Thou hast covered him with [shame, Selah] Thou hast wrapped him up in the winding-sheet of shame. Lord, this is true.

Verf. 46. *How long, Lord, &c.* Here faith prevaleth against flesh, and falleth praying, and at length a praising God.

Verf. 47. *Remember how short* See Psal. 39. 5.

Wherefore hast thou, &c. As thou mayest seem to have done, unless they may cheerfully serve thee, and enjoy thee.

Verf. 48. *What man is he that liveth, &c.* q. d. *Sith dye* we must, let us live while we may, to some good purpose.

Selah] q. d. Mark it, and meditate well and oft on this favoury subject.

Verf. 49. *Lord where are, &c.* q. d. Thou seemest to have lost them, and we would fain find them again for thee.

Verf. 50. *Remember Lord* Thou seemest to have forgotten us and our sufferings, and we would fain remind thee.

Verf. 51. *The footsteps of thine anointed* Heb. The heels or foot-soles, that is, his doings and sufferings. The Chaldee and others render it, *carditates, moras Christi tui*, the delays of thy Christ in coming, whom therefore they twit us with, *vel tardigradum vel torpidum & claudum*, and say, where is the promised Messiah?

Verf. 52. *Blessed be the Lord, &c.* sc. For a Christ; or for adversity, as well as for prosperity; and this, not formally and slightly, but earnestly, and with utmost affection, *Amen, and Amen.*

PSAL. XC.

A Prayer of Moses] Made by him, belike, when he saw the carcases of the people fall so fast in the wilderness; committed to writing for the instruction of those that were left alive, but sentenced to death, *Numb. 14.* and here fitly placed, as an illustration of that which was said in the precedent Psalm, *Verf. 48. What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?* Selah.

Verf. 1. *Lord, thou hast been our dwelling place* In all our troubles and travels thorough this wilderness, and before, we have not been houselesse and harbourlesse, for *Thou hast been our dwelling place, our habitacle of refuge*, as some render it. We use to say *A mans house is his castle*. The civile-law saith, *De domo sua nemo extrahi debet, aut in jus vocari, quia domus cuiusvis cuiusq; refugium atq; receptaculum*, No man ought to be drawn out of his house at the sute of another; because his house is his safest refuge and receptacle. He that dwelleth in God cannot bee unhoused, because God is stronger than all; neither can any one take another out of his hands, *Job. 10.* Here then it is best for us to take up as in our mansion-house, and to seek a supply of all our wants in God alone. It was a witty saying of that learned *Petrus Mirandula*, God created the Earth for beasts to inhabit, the Sea for fishes, the Air for fowls, the Heaven for Angels and stars. Man therefore hath no place to dwell and abide in; but the Lord alone. See *Ezek. 11. 16. 2 Cor. 6. 8. 9. 10.*

Verf. 2. *Before the Mountains were brought forth* And they were made at the creation, not cast up by the Flood, as some have held. *Moses* first celebrateth Gods eternity, and then setteth forth mans mortality; that the one being set over against the other (as *Solomon* speaketh in another case) God may be glorified, and man comforted, which is the main end of the holy Scriptures, *Rom. 15. 4.* and far beyond those consolatiuncula Philosophice.

Verf. 3. *Thou turnest man to destruction* Ad minus finem quiddam, so *Beza* rendereth it, to a very small businesse, to dust and powder. Others, *ad contritionem vel confusionem*; by turning loose upon him diverse diseases and distresses; thou turnest him out of the World, *Eccles. 1. 13.* And generally, thou sayest of all and singular sons of men.

Return ye] Your bodies to the earth, according to the decree *Gen. 3. 17. 18. 19.* your souls to God that gave them, *Eccles. 12. 7.* And here the course of mans life is compared (saith One), to a race in a Tilt or Turney, where we soon run to the end of the race as it were, and then return back again. *Intelligit Moses vitam humanam similem esse gyro*, saith Another. Mans life is compared to a ring or round, we walk a short round; and then God gathers us in to himself. One being asked what

what Life was? made an answer answerlesse, for he presently turned his back and went his way. We fetch here but a turn, and God saith, *Return ye Children of men.* This some make to be an irony; as it God should say, Live again, if yee can. Some apply it to the Resurrection, others to Mortification, and Vivification.

Verf. 4. *For a thousand years in thy sight, &c.* q. d. Live men a longer or shorter space, *Serius aut citius*, thou endest their days; and in comparison of thine Eternity, *Punctum est quod vivimus & puncto minus*, it is a small space of time that the longest liver hath upon earth, *2 Per. 3. 8. Psal. 39. 5. Non multum sane abest à nihilo*. Some would hence inferre, that the Day of Judgement shall last a thousand years; *fides sit penes auctores*.

When it is passed] We judge better of the shortness of time, when it is past.

And as a watch in the night] Which is but three hours space; for Souldiers divide the Night into four Watches, and our life is full of the darkness of error and terror.

Verf. 5. *Thou carriest them away as with a flood*] Suddenly, violently, irresistibly, by particular Judgements, besides that general necessity of dying once, *Heb. 9. 27.* This is set forth by a treble comparison, of Floods, Sleep, and Flowers here; and indeed the vanity and misery of mans life is such, as cannot sufficiently be set forth by any similitudes. See *vers. 9. 10.*

They are like a sleep] Or dream; the dream of a shadow, saith *Pindarus*; the shadow of smoke, saith another.

They are as grass] An ordinary comparison, *Isa. 40. 6. Jam. 1.*

Verf. 6. *In the morning it flourisheth*] So doth man in his prime and vigour, his bones full of marrow, his breasts of milk.

In the evening it is cut down] So is man by Deaths mortal Sythe, which moweth down the Lillies of the Crown, as well as the Grasse of the Field. In the evening grasse will cut better, and the Mowers can better work at it.

Verf. 7. *For we are consumed by shine anger*] Justly conceived for our sins, *vers. 8.* this is a cause of death that Philosophy discovereth not, as being blinde, and not able to see farre off, and therefore cannot prescribe any sufficient remedy against the fear of death, such as is here set down, *vers. 12.* but such as made *Tully* complain, that the Disease was too hard for the Medicine, and such as left men either doubtful (Socrates, for instance) or desperate, and devoid of sense, as *Felivinus* in *Tacitus*, *Qui in ipsiis artibus mortis delicias quaerunt*, solaced himself with singing such light Sonnets as this;

*Vivamus mea Lesbia atq; amemus,
Rumoreq; senum severiorum
Omnes unius astimemus astra.*

And by thy wrath are we troubled] *Confernati sumus*, Death stings us and sticks us; the motion and mention of it is terrible to us, through sense of sin, and fear of wrath, *Heb. 2. 15.*

Verf. 8. *Thou hast set our iniquities before thee*] As a Judge doth the misdeeds of a Malefactor, together with the proofs and evidences.

Our secret sins] Which we either never took notice of, or had utterly forgotten (the sins of our youth, some render it, but not so well) those sins which we had hoped to have secreted, such was our hypocrisie.

In the light of thy countenance] This light thou hast made use of for the discovery of our inmost evils, those that lye most up in the heart of the Country, as it were, as the murmurings, and misbeleeves of our hearts, &c. these thy pure eyes, more clear and radiant than the Sun it self, have plainly discerned. Nature teacheth us, that the fiery eye needeth no outward light, but seeth *extramittendo*, by sending out a ray, &c.

Verf. 9. *For all our days are passed away*] Heb. *Do turn away the face*. See *vers. 3.*

We spend our years as a tale that is told] The grace whereof is brevity. Some q. d. *dicte* render it, as a thought, that ariseth and passeth. To this sence the Greek *cinis*. Poet;

Αἶψα γὰρ ὡς ἐνὸν μα παρέρχεται ἀγλαὸς ἡβη.

The Chaldee hath it, *Ut flatus oris in Hyeme*, as the breath of ones mouth in Winter. See *Jam. 4. 14.*

Verf. 10. *The days of our years are threescore, &c.*] So *Solon* in *Laertius* saith, the term of mans life is seventy years; this few exceed, and fewer attain to. To the same sense speaketh *Macrobius* also, saying, *Septies deni anni à Physicis creditur meta vivendi, & hoc vite humana perfectum spaciū terminatur, &c.* The Fathers lived longer; but as mens wickedness increased, so their days decreased; and now their lives are daily shortened, the Generations dispatch away, that the World may the sooner come to an end. If *Moses* and *Aaron* of old, and *Johannes de temporibus*, and some few others of latter time live longer, even to an hundred or more, these are singular examples, and it is of the generality that the Psalmist here speaketh.

And if by reason of strength, &c.] One readeth it thus; *And if by fortitude fourscore years, even their latitude is labour and sorrow*; that is, this enlarging of the time bringeth nothing but labour and misery, because now the body is diseased, &c.

For it is soon cut off] As a Web, or as Grass,

And we flee away] As a Bird upon the wing, or as an hour of the day :

*Qui nescit quo vita modo volat, audiat horas;
Quam sit vita fugax, nos docet iste sonus.*

I am not eternity, said *Epiphanius*, but a man; that is, a small part of the whole; as the hour is of the day; I must therefore come and go away as the hour doth.

Verf. 11. *Who knoweth the power of thine anger ?*] None doth, sith it is such as no man can either avoyd or abide; and such is mens stupidity, that few will believe till they feel it; no though their lives be so short, and uncertain.

Even according to thy fear, so is thy wrath] *Ira tua non est minor timore nostro*; let a man fear thee never so much, he is sure to feel thee much more, if once he fall into thy fingers.

Verf. 12. *So teach us to number our days*] The Philosopher affirms, that man is therefore the wisest of Creatures, because he alone can number. But in this Divine Arithmetick of numbring our days (to the which all other is not to be compared, no though we could, as *Archimedes* boasted, number the Stars of Heaven, or the Sands by the Sea shore) God himself must be our Teacher, or wee shall never do it to purpose. R. *Solomon* observeth, that the word *70* rendered *So*, here, if taken as numeral letters, maketh *Seventy*, and the yeers of our life are seventy; out of which, say other Rabbines, if we deduct the time of Childe-hood and Youth, which is vanity, the time of sleep, repose, repast, and recreation (which is more than the one half) and the time of affliction and grief which we enjoy not, what a poor pittance will life be reduced unto?

That we may apply our hearts] Heb. *That we may cause them to come*; for naturally they hang off, and make strange.

Unto Wisdom] To the true fear of God, and mortification of sin, which is the ring of death, and makes it a trap-door to hell. This is hard to do, but must be done; or men are undone for ever. To live with dying thoughts, is the way to eye with living comforts.

Verf. 13. *Let it repent thee*] Or, *comfort thou thy servants*.

Verf. 14. *O sinitis us early*] As thou didst our Fathers with Manna.

Verf. 15. *Make us glad according*] Let us have a proportion at least.

Verf. 16. *Let thy work appear*] Thy proper work, which is to shew mercy; for to do Justice is thy work, thy strange work. *Isa. 28. 21.*

And thy glory unto their children] That they at least may enter into the Land of Canaan, according to *Numb. 14. 31.*

Verf. 17. *And let the beauty of the Lord, &c.*] i. e. The bounty; the Italian renderth it, *La Giocondita, incunditas Domini sit in nos*.

And establish thou the work, &c.] Thus we had all need to pray; for,

Nullus

*Nullus est felix conatus et utilis nunquam,
Consilium si non deus; juvetq; Deus.*

PSAL. XCI.

Verf. 1. *He that dwelleth in the secret place, &c.*] The safety of a Saint is in this whole Psalm (*Quo nihil neq; solidius neq; splendidius dici potest*) set forth to the life, *Verbis vivis, animatis sententiis & spiritus fervore flagrantissimis.*

Shall abide under the shadow of the Almighty] Under the pleasant and assured defence of God; he shall lodge under the shadow of *Shaddai*, and there sing away care, and fear.

Verf. 2. *I will say of the Lord*] I dare say it is so as I have said, said the Psalmist, (whom the Jews make to be *Moses*) and I will presently make proof of it in my self; *Non verbis solum predicamus, sed exemplis.* Some conceive that the Believer having heard the former Proposition, verf. 1. is here brought in professing his faith; and saying to the Psalmist, Behold, I dwell in the secret place of the most High, and shall I abide under the shadow of the Almighty? The Answer follows.

Verf. 3. *Surely he shall deliver thee from the snare of the Fowler*] i. e. Of the Devil, and his Emulraries, 2 *Tim. 2. 26.* who by force and fraud seek to insnare the Saints. *Gratia privativa multo plures sunt quam positive*, saith *Gerson*. God daily delivereth his from innumerable deaths and dangers. By Fowler here, some understand the punishing Angel, 2 *Sam. 24.* and conceive that this Psalm was penned upon occasion of that great Plague that followed upon *David's* numbring the people; for then, if ever, both Prince and People stood in need of special comfort, and here they have it. Divine consolations are therefore sweet, because seasonable and suitable.

And from the noysome Pestilence] That uncomfortable and contagious disease. Ab excidio exitiorum. The vulgar rendreth it, and from rough words. In Hebrew *Dabber* signifieth a word, *Debber*, a Pest; an evil tongue hath the Pestilence in it.

Verf. 4. *He shall cover thee with his feathers*] As the Hen doth her Chickens; *Fides est qua te pectus fovit, Christus gallinam facit, ut sub pennis ejus speres; nam solum in pennis ejus*, saith *Luther*: It is Faith which maketh thee the little Chicken, and Christ the Hen; that thou maist hide, and hope, and hover, and cover under his wings; for there is health in his wings.

And under his wings shalt thou trust] For without Faith what use is there to us of the Promises. *Non de se debet sperare Christianus; si vult esse firmus vapore materno nutriatur, ut pullus gallinaceus*, saith *Austin*; Let no man hope for safety or strength, but under Christs wings graciously stretcht out over him.

Verf. 5. *Thou shalt not be afraid for the terror by night*] Thou shalt be freed, if not from the common destruction, yet from the common distraction.

Impavidum serient ruinae.

Nor for the arrow that flyeth by day] Sudden ill occurrences *que nec praevident nec praecavent fideles*, the arrows of Death shall come whisking by thine ears, and not hit.

*Quid quisq; vitet nunquam hominis satis
Cautum est in horas --- Improvisa leti
Vis rapuit, rapietq; genus.*

Hor. lib. 4.
Od. 13.

True Faith is a Targe, and saveth a man, if not from the smart, yet from the hurt of evil accidents.

Verf. 6. *Nor for the Pestilence*] Called before *Terror*, and *Arrow*, as some conceive. *Hippocrate* calleth it *Toxicon*, the Divine Disease, because sent more immediately from God, as an evil Messenger. Not but that a good man may dye of the Plague, as did *Ocolampadus*, and many others; *Ezechiah* is thought to have had it, so had reverend *Beza* (his Family was four several times visited here-with) who

was much comforted under that and other heavy afflictions by this sweet Psalm, which therefore he hugg'd and held most dear all the dayes of his life, as himself witnesseth in his argument, and use of this Psalm.

Not for the destruction that wasteth at noon-day] For the noon-day-Devil (so the Vulgar rendreth it after the Sept.) as, for *Pestilence walking in darkness*, one old English Manuscript hath *Goblin*. The Chaldee here expounds it, the company of Devils. As, in the next verse, A thousand shall fall at thy side, and ten thousand, &c. R. Salomon expoundeth, A thousand Devils shall pitch their tents on thy right hand, and on thy left, but shall not hurt thee; because the good Angels shall counter guard thee against them. But it is better to understand all (as before) of the Pestilence, though I doubt not but the Devil that old-man-slayer hath a hand in this, and other common calamities; yet not without the Lords over-ruling power limiting him.

Verf. 7. A thousand shall fall, &c.] This deadly disease layes heaps upon heaps, (as we have had lamentable experience) and scarce leaveth living enow to bury the dead, as in the dayes of Decimus the Emperour.

But is shall not come nigh thee] Thou shalt be antidoted, and priviledged; *sc.* if God see it good for thee. See *vers. 6.* and thou be carefull to serve his providence. The Turks shun not the company of those that have the plague; but pointing upon their forehead, say, It was written there at their birth when they shall dye. Thus to do, is not to trust God, but to tempt him.

Verf. 8. Only with thine eyes shalt thou behold] And say, O the severity of divine justice! O the venomous and mischievous nature and effects of mens sin! Behold the goodness and severity of God; on them which fell severely, but toward mee goodness, if I continue in his goodness; otherwise I shall also be cut off, *Rom. 11. 22.*

And see the reward of the wicked] Thy self being as it were shot-free; thy sincerity prevailing for thy safety.

Verf. 9. Because thou hast made the Lord which is my refuge, &c.] Because thou hast done, as I do, thou shalt speed as I have sped; for God is rich in mercy to all his.

Even the Most High thy habitation] See *Psal. 90. 1.*

Verf. 20. There shall no evil befall thee] No devoratory evill, as *Tertullian* expresth it; nothing that tendeth *ad exitium*, but only *ad exercitium*, and such as shall end in thy good.

Neither shall any plague] What a wonderfull separation made the Lord betwixt the houses of the Israelites and the Egyptians, *Exod. 11. 7?* See *Job 5.* and take these places, as *vers. 6.* For it may befall a Saint to share in a common calamity; as the good Corn and weeds are cut down together, but for a different end and purpose,

-- Nonce tua plurima, Penthen,
Labentem texis pictas --

Verf. 11. For he shall give his Angels charge over thee] This guard of Angels, many Angels, yea all, if need be, to secure every poor beleever, how meanly loever he thinks of himself, or is esteemed by others, is no small priviledge. See *Mat. 4. 6.* with the Note.

To keep thee in all thy wayes] In all thy lawfull and Christian undertakings; for no further doth God or his holy Angels take charge of thee. If we keep not within Gods precincts, we cannot look for his protection. Wefts and strays fall to the Lord of the soil. The State secureth none that are abroad at undue hours, that travell not betwixt Sun and Sun. Divines observe, that the Devil, citing this Text, *Mat. 4. 6.* left out these words on purpose, as not for his purpose; yet doth not our Saviour so much as upbraid him with this mutilation, nor yet tell him of that which followeth, *verse 13.* Thou shalt tread upon the Lyon and Adder, &c. to teach us, in dealing with an adversary, not to lye at the catch, but answer to the thing, &c.

Verf. 12. They shall bear thee up in their hands] See the Note on *Mat. 4. 6.* and be sensible of the many good offices done us by the blessed Angels, not once looking for our thanks.

Verf. 13.

Verf. 13. Thou shalt tread upon the Lyon, &c.] No Creature shall harm thee; so as to hinder thine eternal happinesse. See *Isa. 11. 6, 7, 8.* *Hof. 2. 18.* *Job 5. 23.* *Mar. 16. 18.* this Text was shamefully abused by Pope *Alexander*, Anno 1559. when at Venice he trod upon the neck of the Emperour *Frederick Barbaroffe*; and said, as here, *super leonem & aspidem ambulabis, &c.*

Verf. 14. Because he hath set his love upon mee, &c.] Because he cleaveth unto mee, and acquiesceth in mee. Thus God is brought in speaking toward the close of all, for greater assurance. *Aben-Ezra* saith, that it is the speech of God to his Angels.

I will set him on high, because he hath known my name] And hence it is, that his heart is so set upon mee. They that know Gods name will surely trust in him, *Psal. 9. 10.* Thy name is as an ointment poured out, therefore do the Virgins love thee, *Cant. 1. 3.* But *unkent unkist*, as the Northern Proverb hath it; men therefore care not for God; because they know not his excellencies.

Verf. 15. Me shall call upon mee] This is an indispensable duty; and will be cheerfully performed by those that know and love the Lord.

I will deliver him, &c.] As he did *David, Joseph, Daniel*, and others.

Verf. 16. With long life, &c.] he shall have enough of this life present even to a satiety; and Heaven in the end. The Hebrews call this Psalm *Canticum de accidentibus*. When *Beza* came first to the reformed Church, hee found them singing this Psalm, and was greatly encouraged.

PSAL. XCII.

A Psalm or song for the Sabbath day] The Sabbath in the Hebrew hath its name *from resting*; and is near allied to two other words, the first whereof signifieth *to sit still*, and the second *to worship* and give praise. On this day they met for works of Piety (as sacrificing, reading and expounding the Scriptures, praying, singing, as here, &c.) and of mercy, *Matth. 12. 2-7, 8, 11, 12.* And this Psalm treating of Gods great Works, was purposely set for a Canon of sanctifying that day called by the Jews the Queen of dayes; in praise whereof, before and after meat, they daily say certain verses.

Verf. 1. It is a good thing to give thanks unto the Lord] And the Sabbath-day is a good time to do it in; for then (as *Kimchi* here noteth) men are at leisure and liberty to do it most solemnly; the better day, the better deed.

And sing praises unto thy name] The Psalmist commends it, and presently sets upon the doing of it. So *Psal. 122. 6, 7.* he no sooner bids *pray for the Peace of Jerusalem*, but himself prays, *Peace be within thy walls, &c.*

Verf. 2 To shew forth thy loving kindness in the morning] Every morning, that God may have the first fruits of the day, but especially on the Sabbath-morning, when we awake and rise, *ad quietem & ad deliciis animi & corporis*, as *Kimchi* here hath it. The Jews blesse God at the Sabbaths comming in, and going out.

And thy faithfulness in the night] Breaking our sleep for that purpose; yea we must be in the fear of the Lord all the day long, *Prov. 23. 17.* how much more on the Sabbath-day? then our whole work must be to be *ravished in spirit*, doing no work, but such as whereby we either blesse God, or look to receive a blessing from God; none but such as wherein we would the Lord should find us at his comming, which *Lactantius* saith will be on the Sabbath-day.

Verf. 3. Upon an instrument of ten strings, &c.] This was part of the Jewish pedagogy; and teacheth us to use all lawfull means to inforce our selves to that, whereunto we are so dull and backward.

Verf. 4. For thou Lord hast made mee glad, &c.] And I will improve this cheerfulness to thankfulness, *Jam. 5. 13.* On the Sabbath we ought *solummodo spiritualibus gaudiis repleri*, to be filled with spirituall joyes only, saith the Council of *Paris* held Anno 820.

I will triumph in the works of thy hands] *sc.* The works of Creation, Administration, but especially of Redemption.

Verf. 5. O Lord, how great are thy works?] Surely so great, that I cannot utter them, and must therefore thus vent my self by an exclamation.

Expleri

Virgil.

Expleri momentum nequeo, ardesciq; ruenda.

And thy thoughts are very deep] Here then we must do as those Romans did, who when they found a Lake, the depth whereof was unknown, they dedicated it to Victory. Cry, O the depth, and there rest us.

Verf. 6. *A brutish man knows not*] A foolish sensualist who hath his soul for sale only, to keep his body from putrifying (as we say of wine) he takes no knowledge of Gods great works, but gruns and goes his wayes; contenting himself with a naturall use of the Creatures, as beasts do.

Verf. 7. *When the wicked spring as the grass, &c.*] This the fool admireth, calling the proud happy, &c. *Mal. 3. 19.* and not considering that that proud grass shall be mown down, and that flourish shall soon perish.

It is that they shall bee destroyed for ever] Not grow again, as mown grass doth: *Exortimur ut exuramur.* It is but as *Hammans* banquet before execution.

Verf. 8. *But thou Lord art most high, &c.*] *q. d.* Flourish the wicked never so much, shoot they up never so high, thou art higher, and in the thing wherein they deal proudly, thou art above them, *Exod. 18. 11.*

Verf. 9. *For loe thine enemies, &c.*] The Psalmist by this demonstrative particle *Loe*, points to it as it were with the Finger, as a thing most evident and undoubted. *Shall be scattered*] *Disparant se, dissilunt*, dispart themselves.

Verf. 10. *Like the horn of an Unicorn*] Which is very fair, hard, and well lifted up. See *Numb. 23. 26.* I am in good plight.

I shall be anointed] Tis well for the present, and it will be better hereafter.

Verf. 11. *Mine eye also shall see my desire on mine enemies*] Or, on mine observers, who watch for my halting.

Verf. 12. *The Righteous shall flourish like the Palm*] A tree that growth not in these cold climats, but where it doth, is noted for tall, constantly green, long-lived, sweet, firm, straight, &c.

*Nititur in pondus palma & consurgit in altum;
Quo magis & premittit, hoc magis tollit omni.*

Though it hath many waights at the top, and many snakes at the bottom, yet it still faith, *Nec premor, nec perimor*.

Like a Cedar] Not like grasse, as the wicked do, *verse 7.*

Verf. 13. *Those that be plained*] Having taken deep root there; Hypocrites are only thrust in, as a stake, into the earth. *Mnaſon* was an old Disciple, *Andronicus* and *Junia* were in Christ before *Paul*, and therefore of note among the Apostles for well rooted and fruited.

In the Courts of our God] In Christ, and under the ordinances.

Verf. 14. *They shall still bring forth fruit in old age*] *Quantumvis veteres, non vterascant*, though old, yet they shall retain their former vigour and verdure, and be like that Persian tree in *Theophrastus*, that at the same time doth bud, blossom, and bear fruit, *pulcherrantes & succulente*.

They shall be fat and flourishing] *Dividi & vegeti*, not as the *Brabant* or *Flemmings*, *qui quo magis senescunt, eo magis frutescunt*, saith *Erasmus*, the elder, the foolisher; nor as *Trapezuntine*, who outlived all his learning, but as *Moses*, whose sight failed not, his heat abated not; as Wine, the older the better; as the Sun which shineth most amiably toward the descent.

Verf. 15. *To shew that, &c.*] This is one of their principall fruits, to give God a testimonial, such as good old *Moses* doth, *Deut. 32. 4.*

PSAL. XCIII.

Verf. 1. *The Lord reigneth*] i. e. The Lord Christ. *Kimchi* here noteth that all the following Psalms till the hundred and first are *de diebus Christi*, of the dayes of Christ. Here wee have his Empire and regality asserted, first, by his works, secondly, by his word, *vers. 5.* See the like, *Psal. 19. 1, 2.* -- 7, 8. &c. and that manifestation of himself by his word far preferred.

He is clothed with Majesty] He hath now put off his armes, and put on his robes,

robes, hee will henceforth rule all wisely and righteously.

The Lord is clothed with strength] For the battel; in case his enemies stir, to attempt against him, *Ezra. 8. 22.*

The World also is established] The earth, though it hang like a ball in the air, without a basis, *Ponderibus librata sua*, yet is unmoveable; how much more the Church?

Verf. 2. *Thy throne is established of old*] Christ shall reign, *uscung, fremant scelerati, & omnia quantum in se est concombent*, rage the wicked never so; for he is *Jebovah*, *vers. 1.* the eternal, here;

-- *Firmus aeternus qui considerat arce.*

Verf. 3. *The floods have lifted up, O Lord*] Armies of enemies have attempted great matters, but thou hast soon queld and quashed them. *Immota manet*, may well be the Churches motto.

Hypotyposis.

*Auratonet, sonet unda maris, fremat orbis & orcus;
Tu tamen infertus nos tibi, Christe, regis.*

The floods lift up their waves] The Word for waves hath its name from dashing or breaking; the enemies do but beat themselves into foam and froth against Christ the Rock, *qui instat rupis qua in mari vadoso, horridi Jovis, & irati, ut na dicam, Neptuni servidis assultibus undique verberata, non cedit aut minuitur, sed obrepit assuetum fluctibus laevis; & firma duritie sumentis unda impetum sustinet ac frangit.*

Anaphora.

Verf. 4. *The Lord on high is mightier*] He overtops Tyrants and persecutors; be they never so terrible for noise and number. If he but thunder they are hush, and glad to wriggle, as worms, into their holes.

Woverius.

Verf. 5. *Thy Testimonies are very sure*] Thy promises infallible, and therefore rage the World never so, thou shalt still have an holy Catholick Church, such as whole principles, practices, and aimes are divine and supernaturall, such as walk worthy of God in all well-pleasing, and inasmuch as they have these rich promises, do cleanse themselves from all filthinesse of flesh and spirit, perfecting holinesse in the fear of God, *2 Cor. 7. 1.*

Holiness becometh thine house] God looks to be served like himself; he will be sanctified of all those that draw near unto him in holy duties, *Levit. 10. 3.* This the Heathens were not altogether ignorant of, and therefore at their sacrifices the Priests cryed out *τίς τῶνδ' ἐστίν, who is here?* whereunto the people that were present answered, *πολλοὶ τ' ἀγαθοὶ τὲ πάρεσσι, here are many, and those good men all.*

Erasmus Praef. in Adag.

-- *Procul hinc procul este profani.*

PSAL. XCIV.

Verf. 1. *O Lord God to whom vengeance longeth*] Heb. *Jehovah God of vengeance* *Jer. 51. 56.* The Lord God of recompences. Vengeance is mine faith He, I will repay, *Deut. 32. 35.* And it is best he should; for he returneth a just recompence of reward, *Heb. 2. 2.* whereas men seek oft an unequal revenge, as a stab for the lye given; and besides, in seeking the lives of others, they sometimes lose their own.

Heb. 10. 39.

Shew thy self] Heb. *Shine forth*, appear for thy poor wronged servant. *David* knew the Law, and submitted to it; he turneth over his enemies to God to be ordered by him; neither did he himself herein any dis-service. I seek not mine own glory (to mine own revenge) saith Christ; but there is one that seeketh it. God never faileth to do it, to be their Champion, who strive not for themselves, only they must wait his leisure, and not preoccupate his executions.

Verf. 2. *Lift up thy self thou Judge of the earth*] Judges as they ascend the Tribunal, so when to passe sentence they usually stand up. And herunto the Psalmist alludeth.

See 1st. 33. 16

Verf. 3. *Lord, how long shall the wicked, how long?*] *Bis, quia de die in diem gloriantur*, saith *Aben-Ezra*. Twice he saith it, because the wicked boast day after day, with such insolency and outrage, as if they were above controul.

Kkkkk

Verf. 4.

Verf. 4. *How long shall they utter* Heb. They will bluster (or well-out as a fountain) they will speak hard things (speak milstones, throw daggers) they will boast themselves (talk largely of their good parts and practices) all this is expressed by an elegant *Afyndeton*, to shew that they did all this ordinarily, and unceasingly.

Αὐδᾶσαν ἔχοντες ὑλῶσαν, ἀνέγειν νόστον.

Enripid.

Verf. 5. *They break in peeces thy people* They make portheards of them. And this is the best use they make of thy patience, break it off therefore.

Verf. 6. *They say the widow and the stranger* Those sacred persons, thy proper clients; to such an height of hard-heartedness are they grown, that they pity not them whom nature and civility would shew compassion to.

Nulla fides, pietasq; viri qui castra sequuntur.

Let us blesse our selves out of the bloody fingers of barbarous and brutish men, skillful to destroy.

Lib. 2. c. 7.

Verf. 7. *Yet they say, The Lord shall not see* To all other their enormities they added this, that they denied a divine providence, and professed profaneness. *Irridendum vero, curam agere rerum humanarum illud quicquid est sumum*, saith *Pliny*, delivering the sense of all other Atheists.

Verf. 8. *Understand O ye brutish* Ye that are ringleaders to the rest, but no wiser than the reasonlesse creatures; yea, therefore worse, because ye ought to be better. *Polybius* complaineth of mans folly above that of other Creatures, in these words, *Cetera animantes ubi semel offenderint, cavent; non vulpes ad laqueum, lupus ad foveam, canis ad fustem temere redibunt; Solus homo ab avo ad avum peccat fere in iisdem*.

Verf. 9. *He that planted the ear, shall he not hear?* Shall the Author of these senses be senselesse? Our God is not as that *Jupiter of Creet*, who was pictured without ears, and could not be at leisure to attend upon small matters. He is *ὅς ὅς*; he is also *ὁ ἀκούων*, all eye, all ear. We read of a people called *Panotii*, God only is so, to speak properly.

He that formed the eye, shall he not see? He saith *formeth*, because there are many formes or species in the eye continually; and as the optick vertue in the eye seeth all, and is seen of none, so doth God much more. All *David's* wayes were in Gods sight, all Gods lawes in *David's* sight, *Psal. 119. 168*.

Verf. 10. *He that chastiseth the Heathen, shall not he correct?* *Qui totis gentibus non parit, vos non redarguet?* He that punisheth prophane Nations that know him not, shall he spare you, *Amos 3. 2*? Shall not tribulation and anguish be upon the few first, *Rom. 2. 9*? The Chaldees thus paraphraseth. He that gave a law to his people, shall he not punish them when they transgress it?

He that teacheth man knowledge, shall not he know? is to be supplied to make sense. The Psalmist seemeth so displeased at mens doubting or denying of this, that he could not perfect his sentence, through passion of mind. Some causes indeed do give that which themselves have not; as the lifelesse heaven inliveth, the dull whetstone sharpeneth. But here it is far otherwise, and woe be to such as act not accordingly, *Isa. 29. 15*.

Verf. 11. *The Lord knoweth the thoughts of man that they are vanity* Or worse; that they are ever weaving spiders webs, or else hatching Cockatrice eggs, *Isa. 59. 5*. This sentence *St. Paul* allegeth against the Worlds wizzards, *1 Cor. 3. 20*, who the wiser they were, the vainer they were, *Rom. 1. 21*. As *Austin* writing to a man of great parts, saith, *Ornari ab se Diabolum queris*, the Devill would fain bee tricked up by thee.

Verf. 12. *Blessed is the man whom thou chastenest, &c.* And thereby effectest, that his vain thoughts lodge not within him, *Jer. 4. 14*. but that the wicked forsake his wayes, and the unrighteous man his thoughts, and return to thee, &c. *Isa. 55. 7*. *Feri Domine, feri*, said *Luther*, strike whiles thou pleasest, Lord; only to thy correction adde instruction, *Ut quod nocet, doceat*. See my Love-tokens.

And teachest him one of thy Law] Lathing him, but withall lessoning him, *ut respiciat, & serviat tibi corde perfecto*, saith *Kimchi* here, that he may repent and serve thee.

thee with an upright heart; for which purpose affliction sanctified is of singular use. *Crux voluntatis Dei schola, morum disciplina, felicitatis meditatorium, gaudii Spiritus sancti officina, breviter bonorum omnium thesaurum*, saith *Brentius* on *Job 33. 16*.

Verf. 13. *That thou mayest give him rest* Here usually, but hereafter certainly. *Mors armarum requies*, was *Chancers Motto*; those that dye in the Lord shall rest from their labours. Mean-while they are chastened of the Lord, that they may not be condemned with the World, *1 Cor. 11. 32*.

Untill the pit be digged for the wicked] Untill the cold grave hold his body, and hot Hell hold his soul.

Verf. 14. *For the Lord will not cast off his people* Though he cast them into the furnace of affliction. The wicked he bringeth into misery, and there leaveth them, to come off as they can, *Ezek. 22. 20. & 29. 5*. Not so the Saints, *Zach. 13. 9. Isa. 43. 2. Heb. 13. 5*.

Nor forsake his inheritance] Because *His Patriam quovis amat; non quia pulchram, Seneca sed quia suam*. All love their own.

Verf. 15. *But judgement shall return unto Righteousness* All shall be set to rights, and every one have his due, according to *Rom. 2. 6, 7, 8, 9, 10*. if not sooner, yet at the day of judgement without fail. Some give this sense, severity shall be changed into mercy, the rigour of the law to the clemency of the Gospel. Others thus, judgement shall return to Righteousness, that is, to its own place; licet deferatur iudicium non auferatur.

And all the upright in heart shall follow it] viz. In their affections; they are carried out after it, earnestly desiring that dear day when God will unriddle his providences, and clear up his proceedings with the sons of men. Some read, shall follow him, that is, God; being brought home to him by their afflictions, they shall follow the Lamb whithersoever he goeth. Not so every loose ungirt Christian or profligate professor.

Verf. 16. *Who will rise up for mee?* *q. d.* But a very few fast friends find I at Court, *Jonathan* excepted. Some there are that will sprinkle mee with *Contri-holy-water* (as they say) give glozing speeches; but 'tis little that they will do, and yet less that they will suffer for mee. Faithfull friends, saith *One*, are gone on pilgrimage, and their return is uncertain.

Verf. 17. *Except the Lord had been my help* He loveth to help at a pinch; he usually reserveth his hand for a dead lift. See *2 Tim. 4. 16, 17*.

My soul had almost dwelt in silence] i. e. In the dark cloisters of death. The Greek and Latin Translators render it, *In Hell*.

Verf. 18. *When I said my foot slippeth* I stand on a precipice, and shall be down. *Hypotyposis est*.

Thy mercy O Lord held mee] I have subsisted meerly by a miracle of thy mercy, by a prop of thine extraordinary pity and patience.

Verf. 19. *In the multitude of my thoughts within mee* My perplexed, intricate, insnarled, intertwined (as the branches of a tree) cogitations and ploddings upon my daily sufferings; when I know not what to think, or which way to take to.

Thy comforts delight my soul] The Believer is never without his cordiall; he hath comforts that the World wots not of. The good *Langrave of Hessen* being held prisoner for a long time together by *Charles* the first Emperour, said, that he could never have held it out so, but that he felt the divine consolations of the Martyrs. *Martyr etiam in catena gaudet, &c.* saith *Austin*. *Crux in unum est*, saith *Bernard*. Godliness hath many crosses, and as many comforts; like as *Egypt* hath many venomous Creatures, but withall many Antidotes against them.

Verf. 20. *Shall the throne of iniquity have fellowship with thee?* Shall Tyrants and Oppressours (who do exercise regiment without righteousness) invite thee to their wicked proceedings, and go unpunished? See *Isa. 36. 10*. with *37. 36*. the Throne or Tribunal is called, *The holy place*, *Eccles. 8. 10*. wo then to those that pollute it.

Which frameth mischief by a Law] As did the Primitive Persecutors, with their bloody Edicts against Christians; and the Popish Bishops, of whose Laws that of *Politian* was verified, *K k k k k* *Inventum*

*Inventum Alia dicuntur jura Draconis :
Vera est fama nimis, nil nisi virum habens.*

Some render it, *Prater, vel contra legem*, beside or against Law.

Verf. 21. *They gather together*] Heb. *Run by troops*, as Thieves do.

Against the soul] Which they would gladly destroy, if it lay in their power. This the Popish persecutors oft attempted, but God hath better provided, Mat. 10. 28.

Verf. 22. *But the Lord is my defence*] Heb. *My high place*, where I am set out of their reach.

Verf. 23. *And he shall bring upon them, &c.*] See Psal. 7. 15, 16.

P S A L. XCV.

Verf. 1. *O come, let us sing unto the Lord*] It is thought by this beginning, that this Psalm was not penned by David for private use, but for publick Assemblies, to be sung by the Congregation on the Sabbath, and such like times. It may very well be that they began their morning Sacrifice with this Psalm, as the Latine Church also afterwards did their Mattens, or Morning Service.

Let us make a joyful noise] With a clear and loud voyce, as of a Trumpet; singing with grace in our hearts unto the Lord.

Verf. 2. *Let us come before his presence*] Heb. *Prevent his face*, be there with the first. *Let us go speedily* -- I will go also, Zech. 8. 21. Let praise wait for God in Zion, Psal. 65. 1. Rabbi Gaon, *Praveniamus & ante diem judicii*, Let us make haste, faith he, to do it, before the Day of Judgement; and lest we be taken with our task undone. Others, let us anticipate his face, that is, prepare our hearts at home, before we come into the publick; or, let us give thanks for mercies already received, that we may make way for more.

With Psalmes] *Oratione prosa & versa*.

Verf. 3. *For the Lord is a great God*] Understand it of Christ, as the Apostle also doth, Heb. 3. 8 & 4. 1 Cor. 10.

Above all Gods] Whether reputed so, or deputed, as Kings.

Verf. 4. *In his hand are the deep places*] Heb. *Searchings*, that is, much searched after, but found to be unsearchable.

The strength of the hills] Heb. *The heights*, such as will sport a bird to get to the top of them. Depths and heights archis.

Verf. 5. *The Sea is his, &c.*] *Cannimus* confuted his Flatterers (who told him that all things in his Dominions were at his *beck* and *check*) by laying his command on the Sea, to come up no higher into his Land, but it obeyed him not.

And his hands formed the dry land] Worship him therefore, Rev. 4.

Verf. 6. *O come, let us worship; and fall down*] With our whole bodies prostrate on the ground, our hands and feet stretch out. The Jews gesture of adoration at this day is the bowing forward of their bodies, for kneeling they use none (no more do the *Gracians*) neither sit they their Bonnets in their Synagogues to any man, but remain still covered.

The Lord our Maker] Who hath not only created us, but advanced us, as hee did Moses and Aaron, 1 Sam. 12. 6.

Verf. 7. *The people of his pasture*] Whom he turns not out into Commons and Fallows, but feeds among Lillies, Cant. 2. 16.

And the sheep of his hand] His Cades brought up at hand, eating of his meat, and drinking of his cup, and lying in his bosome, as *Uriahs* Ewe-Lamb did, 2 Sam. 12. 3.

To day if ye will hear his voyce] i. e. Whiles the day of grace lasteth, which is not long, 2 Cor. 6. 2. *Qui penitenti veniam sponte dedit, peccanti castitatem non promisit*, faith Gregory.

Verf. 8. *Harden not your hearts*] by unbelief, and the deceitfulness of sin, Heb. 3. 12, 13. which gradually obfirmeth the heart against God.

As in the provocation] As your fathers did at *Masseh* and *Meribah*: be not you as good at resisting the Holy Ghost as they were, *Mat. 7. 51*.

Verf. 9.

Verf. 9. *When your Fathers tempted me*] Ten times, all along the wilderness, though

They saw my works] Both mercies and judgements, Psal. 98. 8. yet they were refractory and unalleable.

Verf. 10. *Was I grieved*] *Litigavi, vel cum radio peruli*.

That do erre in their hearts] Wandering, though not so wide, as to misse of Hell, *They have not known*] viz. practically and savingly.

Verf. 11. *Unto whom I swear*] When put past all patience. *Patiensia lafa fit furor*.

If they enter, &c.] Thus God sweareth *cum resistentia*, to shew how greatly hee was incensed.

P S A L. XCVI.

Verf. 1. *O sing unto the Lord a new song*] For this new mercy of the Ark now brought into Jerusalem from the house of *Obed-Edom*, 1 Chron. 16. 23. but especially of Christ (typified by the Ark) who should be preached unto the *Gentiles*, *believed on in the World, received up to glory*.

Sing unto the Lord all the earth] Which they could not do aright, till they had heard, believed, and were sealed, *Ephes. 1. 13*. Unbelievers can have no true notion of God, but as of an enemy; and therefore all their verball praises are but a *black sanctus*, suitable to such Saints.

Verf. 2. *Sing unto the Lord, &c.*] David was at this time full of affection, and exultation of Spirit (inasmuch as *Michal* mocked him for it, 1 Chron. 15. 29.) and thence this heap of holy expressions to the same purpose. Out of the abundance of the heart, the mouth speaketh.

Shew forth his salvation] Evangelize, Preach the Gospel of salvation by Christ; see Psal. 40. 10. 2 Sam. 18. 18. *Isa. 61. 1* where the same word is used.

From day to day] Other news delights us only at first hearing; but the good news of our redemption is (sweet from day to day, *ac si in eodem die redemptio fuisset operata*, faith *Kimchi* here, as if it were done but to day. *Tam recens mihi nunc Christus est*, faith *Luther*, *ac si hac hora fuisset sanguinem*, Christ is now as fresh unto mee as if he had shed his blood but this very hour.

Verf. 3. *Declare his glory*] Heb. *Seper it up* in the particulars; that God be no loser by you.

His wonders among all people] There is a world of wonders in the work of mans redemption by Christ; and all other mercies meet in this, as the lines in the center, streams in the fountain.

Verf. 4. *For the Lord is great*] *Veremagnus est Christianorum Deus*, said *Calocyrus* an Heathen; he is *omni laude major, & merito mitius*, faith David here, and elsewhere often. Sound out therefore and send abroad his worthy praises; that others may hear and fear.

Verf. 5. *For all the Gods, &c.*] *Dei nunci, deaftri*, Those petty Gods, those dunghill-deities of the Heathens, are nullities; indeed they are Devils, and those Idolls were their receptacles; and as it were their bodies, from whence in some places they gave oracles; but were silenced at Christs comming in the flesh, to the great amazement of their superstitious worshippers.

But the Lord made the Heavens] With singular artifice, Heb. 11. 10. using *πρόωφ* *σοφίας* *μηχανή* every engine of wilddome.

Verf. 6. *Honour and Majesty are before him*] These are his Harbingers, and they go often coupled, as Psal. 21. 45. 141. 145. Job 40. &c. By the former seemeth to be meant outward port and splendour; by the latter, inward reverence and respect following thereupon.

Strength and beauty are in his sanctuary] Gods glory shineth more in his Church, than in all the World besides.

Verf. 7. *Give unto the Lord*] See Psal. 29. 1, 2. One rendreth it *Tribuite pondus vestro, unde dicitur omnis pondus portate*: to shew, that our praises of God should be ponderous and substantiall.

Verf. 8. *Give unto the Lord the glory, &c.*] It was hard for the Heathens to for-

Num. 14. 22

1 Tim. 3. 16

Clem. Alex. Paid. 1. 1. c.

A תיב volu-
cris volans in
alium.
R. Solom.

Hen. Haw-
tingion.

Kimchi.

Spec. Eur.

go their superstitions { *Tully* resolved he would never do it, &c. } therefore they are here so pressed to it. See *Lev. 14. 6, 7.* with the Notes there. One Expofitor giveth this note here, *Ternarius numerus est sacer id mysterium Triadus, ideo enim eo scriptura gaudet.* The Scripture oft presseth or expreth things thrice over, in reference to the mystery of the holy Trinity.

Bring an offering] Reasonable service, *Rom. 12. 1.* spiritual sacrifices acceptable by Jesus Christ, *1 Pet. 2. 5.*

Verf. 9. O worship the Lord, &c.] *Supplicate proni*, fall flat on your faces. See *Psal. 95. 6.*

In the beauty of holiness] i. e. In his courts, as *verse 8.* or in holy beauty, as some render it; that is, in true faith, and with good affections.

Fear before him] Rejoyce before him with trembling, *Psal. 2.*

Verf. 10. Say among the Heathen] Proclaimate undiq; pracones, &c. Make proclamation every where, that now the Lord Christ reigneth; and that there shall be a general jubilee.

The World also shall be established] There is no true stability, but where Christ reigneth; he will settle peace and good order, which the Devil, that turbulent spirit, and his agents, desire to disturb, and to set all on an hurry-comb.

Verf. 11. Let the Heavens rejoyce, &c.] Let there be a general joy for the general renovation by the coming of Christ, *Rom. 8. 22.* after which the whole creation groaneth also. *Basil* and others by *Heaven, Earth, &c.* understand Angels, men of all sorts, as Islanders, seamen, fieldmen, woodlanders, &c. *Vel est similitudo ad denotandum in mundo pacem*, saith *Kimchi*, Or it is a similitude to note peace all over the World. And surely when Christ came there was an universal *pax aut pax* (saith *Florus*) peace or truce under the government of *Augustus*.

Let the Sea roar] Heb. *Thunder*, *Externo fragore & bombo refectur internam animi letitiam*; let it testify its joy, *per strependo & reboando* by roaring its utmost.

Verf. 12. Let the field be joyful, &c.] And to give check to the hardness of mans heart, not at all affected with those benefits by Christ, wherein they are far more concerned than these insensible creatures; which yet have lain bed-ridden as it were, ever since mans fall, and earnestly wait for the manifestation of the Sons of God, *Rom. 8. 19.*

Verf. 13. Before the Lord, for he commeth, for he commeth] Certainly, suddenly, happily, &c. for this is the summe of all the good news in the World, that Christ commeth and commeth; that is, saith *Basil*, once to shew the World how they shall be saved; and a second time to judge the World, for neglecting so great salvation, &c.

PSAL. XCVII.

Verf. 1. The Lord reigneth] This is matter of greatest joy to the Righteous. *Gaudio quod Christus Dominus est, aliquoties desperassem*, I am glad that Christ is Lord of all; for otherwise I should utterly have been out of hope, saith *Miconius* in an Epistle to *Calvin*, upon the view of the Churches enemies.

Let the multitude of Isles be glad] As more happy herein than any of those called the *Fortunate Islands*, or than *Cyprus* anciently called *Macaria*, that is, The blessed Isle, for her abundance of commodities.

Verf. 2. Clouds and darkness are round about him] As once at the delivering of the Law; so now in the publishing Gospel, he is no lesse terrible, having vengeance in store for the disobedient, *2 Cor. 10. 6.* It is a favour of death to unbelievers. Christ came to send fire on the earth, *Luk. 12. 49.*

Righteousness and judgement, &c.] Mercy Christ hath for the penitent; judgement for the rebellious, who seek to dethrone him. Woe to those Gospel-hummers.

Verf. 3. A fire goeth before him] For even our God is a consuming fire, *Heb. 12. 29.* (and not the God of the Jews only) as shall well appear at the last day, *2 Thes. 1. 8.* See the Note on *verse 2.*

Verf. 4. His Lightnings enlightened the World] His Apostles, those *fulmina Ecclesiastica*, shall spread Gospel-light and amaze people; the Lord working with them, and confirming their word with signs following, *Mat. 16. 20.*

Verf.

Verf. 5. The hills melted like wax] Nothing shall be so stout and steady as to be able to stand before them.

Before the Lord] *Adon;* Dominator, The Maker and Master of all, the rightfull Proprietary and Paramount. The *Latine* translation hath it, *All the earth is before the face of the Lord.*

Verf. 6. The Heavens declare his Righteousness] Asfo many Catholick Preachers, *Psal. 19. 1.* & *50. 4. 6.* By Heavens (some understand Angels) concurring with men to glorifie God. Others, the heavenly bodies pleading Gods cause against Atheists and Idolaters. They that worshipped the *Sun* were Atheists by night; and they that worshipped the Moon were Atheists by day, as *Cyrill* wittily.

Verf. 7. Confounded be all they that serve graven images] Those Instruments of Idolatry, and lurking-places of Devils, *diabolica insinuationis & infirmis participes*, Such and their Servants we may lawfully pray against.

That boast themselves of Idols] As did that Idolatrous *Micah*, *Judg. 17. Nebuchadnezzar*, *Dan. 3.* Julian called therefore *Idolian*, the Papists at this day. See *D. Rainolds de Idolatria Romana.*

Worship him all ye Gods] i. e. All ye Angels, saith the Greek and Arabick; and the Apostle saith the same, *Heb. 1. 6.* proving Christ to be God-man. This Psalm saith *Beza* is highly to be prized of all Christs, as containing a most divine Epitome of all Gospel-myteries.

Verf. 8. Sion heard and was glad] Heard what? the downfall of the Devills Kingdom, and the erecting of Christs scepter; this was good news to the Church, and her Children. *Bern* was the first Town that after the Reformation burnt their images. *Zurich* followed on an Ashwensday, which they observe and celebrate every year to this day, with all mirth, playes and pastimes, as an Ashwensday of Gods own making.

Verf. 9. For thou, Lord, art high above all the earth] Declared now to be so with power, as *Rom. 1. 4.* and the World convinced of singular fortitude in fancying other divinities.

Thou art exalted far above all gods] Far above all principality, and power, and might, and dominion, and every name that is named, not only in this World, but also in that which is to come, *Ephes. 1. 21.* Here then we have the superexaltation of Christs person; and the Apostle manifestly alludeth to it, *Ephesians 4. 10. Phil. 2. 9.*

Verf. 10. Tet hat love the Lord] As having tasted of Christs sweetness, being justified by his merit, and sanctified by his Spirit, *1 Pet. 2. 4* & *Cor. 6. 11.* carried after him with strength of Desire, *Psal. 42. 1.* and Delight, *Psal. 73. 25.* Such as these only are Christs true subjects; others will pretend to him, but they are but *Hang-bies*, unless the love of Christ constrain them to hate evil, to hate it as Hell, *Rom. 12. 9.* Sin seemeth to have its name of *Sanna* to hate (the word here used) because it is most of all to be hated, as the greatest evil; as that which letteth us furthest from God the greatest good. This none can do but those that love the Lord Christ in sincerity; for all hatred comes from love. A naturall man may be angry with his sin, as a man is sometimes with his wife or friend for some present vexation; but hate it hee cannot; yea he may leave it (for the ill consequences of sin) but not loathe it. If he did, he would loathe all, as well as any; for hatred is ever against the whole kind of a thing, saith *Aristotle*.

Verf. 11. Light is sown for the Righteous] The Righteous is *heres crux* the Heir of the Crosse; and many are his troubles. A Child of light may walk in darkness and have no light, *1sa 50. 10.* yet Christ will not leave him comfortlesse, *Joh. 14.* Light is sown for him; tis yet feeding-time, and that is usually wet and dropping; and the seed must have a time to lye, and then to grow, ere a crop can be expected; there must be also weeding and clodding. See. behold the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it. Be ye also patient, stablish your hearts, &c. *Jam. 5. 7, 8.* We look not to sow and reap in a day, as He saith of the *Hyperborean* people far North, that they sow shortly after the Sun-rising with them, and reap before the Sun-set, because the whole half year is one continual day with them. Deliverance will come in Gods good time; and as before the morning-light is the thickest darkness; as the seed that lyeth longest under ground;

A & Mon.

ἀποσυνδύες
ἡ
ἡτὸ μέγας πρὸς
τὴν γῆν.
Rhetor. lib. 2Heresbach de
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Genes.

Tuck. Hist.

ground, commeth up at length with greatest increase, so here. *Semen modicum, sed missis fecunda*, saith *Aben-Ezra* on the Text.

And gladness for the upright.] This clause expoundeth the former.

Verf. 12. Rejoice in the Lord.] See *Psal. 32*, ult. with the Note.

At the remembrance of his holiness.] That is, of himself; for whatsoever is in God is God; as also of his works and benefits, whereby he giveth you so good occasion to remember him.

PSAL. XCVIII.

A Psalm.] The Greek addeth, of *David*; A man might think it were rather of *John Baptist* pointing out *Christ*, and his Kingdom, as it already come, with the great good thereby accruing to the Saints.

Verf. 1. O sing unto the Lord a new song.] See *Psal. 96*, 1. and observe how the compiler of the *Psalms* hath hereabout set together sundry *Psalms* of the same subject.

His right hand and his holy arm.] His is emphatical, and exclusive, *q. d.* *Christ* alone hath done the deed, he is our sole Saviour, *Isa. 59*, 16. & 63, 5. In the justification of a sinner, *Christ* and faith are alone, saith *Luther*, *Tanquam sponsus & sponsa in thalamo*. As Wax and Water cannot meet together, so neither can *Christ* and any thing else in this work. Away then with that devilish Doctrine of the Saints Merits, *Quibuscumq; tandem pigmentis illita obtrudatur*. If any commend or go after any other way to Salvation besides *Christ*, hee doth according to the Greek Proverb, draw milchicks to himself; as the Wind *Cacius* doth Clouds.

Verf. 2. The Lord hath made known his salvation.] His way of saving his people by his Son *Christ*, *Mat. 1*, 21, this Mystery, so long kept secret, is now made known to all Nations for the obedience of faith, *Rom. 16*, 25, 26.

His Righteousness.] Made ours by imputation; this, the *Jews* to this day deride, and the *Papists* call it *putative*, in a jeer.

Verf. 3. He hath remembered his mercy, and his truth.] His *Mercy* moving him to promise, and his *Truth* binding him to perform, 2 *Sam. 7*, 18, 21, and hence all our happiness.

Verf. 4. Make a joyful noise.] Bless God for a *Christ*. The *Argives* when delivered by the *Romans* from the tyranny of the *Macedonians* and *Spartans*, *Que gaudio, que vociferationes fuerunt? quid strom in Consulium profuderunt?* what great joys expressed they? what loud out-crys made they? the very Birds that flew over them tell to the ground, astonished with their noises. The *Cryer* at the *Nemean Games* was forced to pronounce the word *Liberty Iterumq; iterumq;* again, and again.

Verf. 5. Sing unto the Lord with the Harp.] *Tum ciborum tum vocum munitis cibis*; do your utmost in the superlative manner you can devise.

Verf. 6. Make a joyful noise.] By the repeating, and inculcating of this exhortation is intimated our dulness, and backwardness to a business of this nature; the necessity of the duty, and the excellency of the mercy that can never be sufficiently celebrated.

Verf. 7, 8, 9. See the Notes on *Psal. 96*, 11, 12, 13.

PSAL. XCIX.

Verf. 1. The Lord reigneth.] Even the Lord *Christ*, as *Psal. 97*, 1.

Let the people tremble.] Let them serve the Lord with fear, and rejoice with trembling; by the *People* some understand the *Jews*, and by the *Earth* all other Nations; let there bee a general subjection yielded to the Scepter of his Kingdom.

Verf. 2. The Lord is great in Zion.] In his Church he giveth many great testimonies of his power and presence, and is therefore magnified by his people.

And he is high above all people.] In the things wherein they deal proudly he is above them, *Exod. 18*, 11.

Verf. 3. Let them praise thy great and terrible Name.] *Nomen illud Majestativum*; some

ΚΑΝΕΙ ΠΙΣΤΗ
ΤΩΝ ΘΕΩΝ ΩΣ
Ο ΚΑΥΔΙΟΣ ΒΕ-
ΦΟΣ. ΑΡΙΣΤΟΤ.
in Meteor.

Plur. in
Flamin.

Some hereby understand the name *Jehovah*, of which *Job. 7*. What wilt thou do to thy great Name? And *Jer. 44*. I have sworn by my great Name. But Gods Name is usually put for Gods self.

For it is Holy.] And therefore to be sanctified in righteousness, *Isa. 5*, 16.

Verf. 4. The Kings strength also loveth judgement.] i.e. abest à Tyrannide. God abateh not his Kingly power to Tyranny, but joyneth it with his Justice and Uprightness, Regiment without Righteousness is but robbery with authority. The *Ara* bick hath it, *Magnificencia Regis est, ut diligit equitatem*.

Verf. 5. Exalt the Lord our God.] Have high apprehensions of him, and answerable expressions: Set him up, and set him forth to the utmost.

And worship at his footstool.] i.e. At his Temple, saith the *Chaldee*: At the Ark of the Covenant, say the *Rabbins*. *Austin* interpreteth it of *Christ*s humanity; which although of it self, it is not to be adored, because it is a creature, yet as it is received into unity of person with the Divinity, and hath a Partner-agency with the God-head according to its measure in the works of Redemption and Mediation, 1 *Tim. 2*, 5. it is to be worshipped. But how hard driven was that second Synod of *Nice*, when they abused this Text, among many others, to prove the worshipping of Images and Pictures?

Verf. 6. Moses and Aaron among his Priests.] or chief Officers, as 1 *Chron. 18*, 17. *Moses* was, if not a Priest, yet a continual Intercessor for the people, and a type of *Christ* the great Mediator of his Church. *Aben-Ezra* calleth him *Cyben baccaniam*, the Priest of Priests; And *Philo* writing his life, concludeth, This was the life and death of *Moses* the King, the Lawgiver, the Prophet, and the chief Priest.

And Samuel?] A man that could do much with God like wife, *Jer. 15*, 1. and is therefore (as some conceive) called *Peibul*, that is, a persuader of God, *Jer. 1*, 1.

Verf. 7. They kept his testimonies.] And so shewed that they called upon God with a true heart, in full assurance of faith, *Heb. 10*, 22.

Verf. 8. Thou wast a God, &c.] A sin-pardoning God, *Neb. 9*, 17. So thou wast to them under the Law, so thou wilt be to those under the Gospel.

Though thou testest, &c.] Though *Moses* might not enter for his unbelief, and *Samuel* smarted for indulging his son.

Verf. 9. Exalt the Lord.] *Versum amaleam*. See *Vers. 9*.

PSAL. C.

A Psalm of praise.] *Suavis & gravis*, short and sweet; appointed likely to be sung at the Thank-offerings, quando pacifica erant offerenda, say the *Italian*, and *Spanish* Annotators. See *verf. 4*. Enter with Thanks-giving, or with Thank-sacrifice.

Verf. 1. All ye lands.] Both *Jews* and *Gentiles*, *Rom. 15*, 10, 11. for your common salvation.

Verf. 2. Serve the Lord with gladness.] The *Calbalists* have a Proverb, The Holy Ghost singeth not, but out of a glad heart. Cheerfulness is much called for in both Testaments, God loveth a cheerful server.

Verf. 3. Know ye that the Lord be in God.] Be convinced of it, ye Heathens whose fantasies have forged false gods; and ye *Jews*, acknowledge the true God to be Three in One, and One in Three.

It is he that hath made us.] And new made us; for we are his workmanship (a second time) created in *Christ Jesus* unto good works, *Eph. 2*, 10. The word signifieth, saith *Kimchi*, *Ornate beneficiis, afficere donis, gratia cumulare* (confer 1 *Sam. 12*, 6.) and so is distinguished from *Bare* to create; and *Assar* to form. *William of Malmshury* telleth of a certain Emperor of Germany, who coming by chance into a Church on the Sabbath day, found there a most mis-shapen Priest, *penè portentum naturæ*, inasmuch as the Emperor much scorned and contemned him: But when he heard him read those words in the Service, *Et ita beatus* that hath made us, and not we our selves; the Emperor checkt his own proud thoughts, and made inquiry into the quality and conditions of the man, and finding, upon examination, that he was a very learned and devout man, he made him Archbishop of *Colen*, which place he discharged with much commendation.

We are his people, and the sheep.] See *Psal. 93*, 7. This is a privilege proper to the Communion of Saints.

LIII

Vet.

Verf. 4. *Enter into his gates, &c.* As sheep into his shepfold, frequent his publick Ordinances, wait at the posts of the gates of Wisdom; there, as at an heavenly Exchange, the Saints present duty, and God confers mercy.

Verf. 5. *For the Lord is good.* Though we be evil, he giveth us all these good things gratis; and although we provoke him daily to punish us, yet his mercy is everlasting; like a fountain, it runneth after it hath run; And as the Sun which shineth after it hath shined. See *Zech. 13. 1. Job. 1. 27.*

And his truth endureth to all generations. Heb. to Generation and Generation. He saith, not for ever, saith an Interpreter, because his promises are true, but under a condition, which perhaps the following Generations will not observe; The condition is to the promise as an Oar in a Boat, or stern of a Ship, which turns it another way.

PSAL. CI.

A Psalm of David. Wherein he promisseth and pre-ingageth, that whenever hee came to the Kingdome, he will be a singular example both as a Prince, and as a Master of a Family: In which respect this Psalm should be often read and ruminated by such, that their houses may be as the house of David, *Zach. 12. 8.* and as the Palace of George Prince of Anhalt, which was, saith Melancthon, *Ecclesia, Academia, Curia, a Church, an Academy, and a Court.* Bishop Ridley read, and expounded this Psalm oftentimes to his household, hiring them with money to learn it, and other select Scriptures by heart. A good Governour is like that Noble-man who had for his Impress two bundle of ripe Millet bound together, with this Motto, *Servare & Servari memento;* for the nature of the Millet is both to guard it self from all corruption, and also those things that lye near it. That is a rare commendation that is given the late Reverend and Religious Dr. Chatterton, that he was in house-keeper three and fifty years, and yet in all that time, he never kept any of his servants from Church to dress his meat, saying, That he desired as much to have his servants know God, as him-self.

Verf. 1. *I will sing of Mercy and Judgement.* David's Duty was composed of discords. Mercy and Justice are the brightest stars in the sphere of Majesty; the main supports of a Throne Royal: Howbeit there should be a preeminence to Mercy; as one well observeth from *Micah 6. 8.* Mercy must be loved, and not shewn only: Justice must be done, and no more. The sword of Justice, must be bathed in the oyl of Mercy; A well-tempered mixture of both, preserveth the Commonwealth, *Rom. 13. 34.*

Give thanks, O Lord, with I sing. Acknowledge thee alone, the bestower of these graces, and thy glory as the end. These are matters that Philosophers and Politicians mind not.

Verf. 3. *I will behave my self wisely.* I will begin the intended reformation at my self; and then set things to rights in my family, which while Augustus did not, he was worthily blamed by his subjects, and told, that publick persons must carefully observe.

Adhibus in propriis que recte me prava geramus.

Cato said, that he could pardon all mens faults, but his own. But *Cato* the wise, wanted the wisdom from above, and was therefore short of David, who promisseth to be merry, I will sing, and yet wise. I will behave my self wisely in a perfect way; that is, in an upright conversation, and in a faithful discharge of the great trust committed unto me.

Oh when wilt thou come unto me? In the performance of thy promise concerning the Kingdom: For I am resolved not to intercept thee, but to wait thy coming; *Eph. 4. 12.* *Thou wilt come unto me, like that of Jacob, I have waited, O Lord; for thy salvation, Gen. 49. 23.* Or, *When wilt thou come, viz. to seek with me?* For come thou wilt.

I will walk within my house with a perfect heart. And although my house be not without God, I shall yet strive to be without sin (and shall be more endeavour) although he make it me to grow up. I will walk unfeignedly, walk in the midst of mine house, sine cogitatione intrinseca, shall be to the King. 4. 35. and shall do in the singleness of mine heart; for that a man is in truth, that hee is at home. Follow hypocrites home

to their houses, and there you shall see what they are. Look upon Stage-players, and you may see them at the parts of Kings and honest men; but follow them to their tiring-houses, and there they are but base Varlets.

Verf. 3. *I will set no wicked thing (Heb. thing of Belial) before mine eyes.* that is, in my thoughts, saith Kimchi; for the thinking-faculty is in the fore-part of the brain, as are also the eyes. I will not gaze upon forbidden objects, nor venture upon a temptation to, or an occasion of sin. I will also be wife and wary in the choice of my servants, and under-officers. *Theodosius* his Court was virtutum officina, non vitiorum sentina, saith One. And Archbishop *Grammer* his house was *Schola vel palestra pietatis & literarum*, saith another. See above on the title of this Psalm.

I hate the work of them that turn aside. Of treacherous men and Apostates; such as *Constantinus Chlorus*, the Father of *Constantine* the Great found (by proof made) some of his Counsellors and Courtiers to be, and therefore turned them off, saying, He cannot be faithful to me, who is unfaithful to God: *Pietate sublata fides tollitur.*

It shall not cleave to mee. He none of them, neither shall any such wickedness hang at my heels, to hinder my progress in piety and good government.

Verf. 4. *A froward heart shall depart from me.* i.e. say some, I will endeavour to put off the old man with the lous thereof, *Eph. 4. 22.* the old crooked frame shall be dissolved, and a better erected. I will not know evil, that is, regard, or allow it. *Psal. 1. 6.* Others understand the Text of rotten-hearted, and wicked Counsellors, whom David would abhor and abandon.

Verf. 5. *Whoso privily slandereth his neighbour.* Heb. Him that in secret, tongue-smitheth his fellow-friend, will I suppress. This David purposed to do, but this hee did not so thoroughly in the case of poor *Meppiths*, belyed by false *Zita*; his resolution was *Maledicos & maledicos a se depellere*, to drive away from him sycophants, back-biters, flatterers; but there is a great sympathy betwixt Princes, and such Pells, those Harpyes, and gaping Crows of Courts, as one calleth them. David promisseth fair to purge and disempeper his house and Court of such, and to cut them off, secundum leges regni, according to the Laws of the Kingdome, as *Aben-Ezra* glosseth.

Him that hath an high look. Pride will fit and shew it self in the eyes as soon as any where. A man is seen what he is, in oculis, in popularis, in oculis, say the Rabbins. See *Prov. 6. 17.*

And a proud heart. Heb. a wide, or broad heart, that thinketh great things of himself, and seeketh great things for himself.

I will not suffer. Heb. I will not, i.e. away with, or endure at any hand. The Greeks, and after them others read, *I will not eat with them;* and by large of heart, they understand belly-gods, men of large appetites, such as were the two sons of *Eli*, *Belialists*, and *Heliotes*.

Verf. 6. *Mine eyes shall be upon the faithful of the land.* i.e. Let them live where they will, I will hearken them out, and find them out. The Rabbins say, that here David repenteth him of taking into his service and tuition those indebted and discontented persons, men of broken fortunes, and loose manners. *1 Sam. 22. 1, 2.* and resolveth to be better advised in the chusing and using of his retinue, when he cometh to the Kingdom, that his Court might be like that of *Cyrus*, whereof *Xenophon* saith, that though a man should seek or chuse blindfold, he could not miss of a good man. *Zonaras* mainly commendeth *Valerianus* the first, and *Leo Armenius*, Emperours, for their good choice of both Civil and Military Officers. He condemneth as much *Meccimus* for the contrary.

He shall serve me. *Actus* *servus* *meus*, he shall be of honourable employment about me, as *Joseph* was to *Pharaoh*, *Cromwel* to *Hen. 8.* his Vicar General.

Verf. 7. *He that worketh deceit shall not dwell in my house.* If I may know him to be such an one, I shall soon cashier him, and serve him as *Philip of Macedon* afterwards did two of his evil servants; the one whereof he compelled to run out of his Country, and the other to drive him. David was not guarded and surrounded, as many Princes are now adays, *Magna equina Alimam, Nephum, Gantemum, Tolpamum, Gantemum, Balatremum.*

He that telleth lies shall not tarry in my sight. Lians are frequent in Courts; as in *Saul's* and do much mischief. The good Emperour *Aurelius* was much abused by them. *Lysis* the eleventh of *France* complained that he had plenty of all things, but of only

Lili 2

one 1

Par. 1.
Tremellius.

Series &
tinea palati
appellatur
Constant. Mag.

Cyr. 1. 8

one 1

A. & Mon.
fol. 1559.

His life by
Mr. Clark.

Plat.

Indefinites
unabel abo.
Kimchi.

one: And being asked of what? Of this, quoth he. *Augustine* took on exceedingly, when *Asenath* slain in battel, and gave this for a reason, *Quid non esset a quo verum audiret*, because he had not now a friend from whom he could hear the truth of things.

Verf. 8. I will early destroy all the wicked of the land. All, without partiality, and *detestatur*, in *Martinie*, without delay, making it my mornings work to do justice; for then was judgement executed. *Jer. 21. 12.* Or, I will do it daily, and as daily as the house is swept. See *Lam. 3. 23.*

Indefinenter regnum, regni Ecclesiam que purgabo a malo, & rem.

That I may cut off all wicked doers from the City of God All the notorious *Delinquents* from the Church; that I may weed out those wicked ones, those Trouble-towns, those *Desperados*; the botches of humane society. And here *David* describeth the utmost and chief end of Civil Government (that which the Philosophers never dreamed of) viz. That God may be purely and sincerely served in his City, that is, in his Church.

PSAL. CII.

Prayer of the afflicted Or, for the afflicted, made by *Daniel*, or some other Prophet not long before the return out of *Babylon*, where they suffered much, but prayed little, as *Daniel* confesseth, *Chap. 9. 13.* Here therefore they are taught to take unto them words, and say, *Hear my prayer, O Lord, &c.* In greatest afflictions there is place left for prayer, *Psal. 130. 1.* and something God will yield to it, when most bitterly bent against a people, *Mat. 24. 20, 21.*

When he is overwhelmed Pressed out of measure above strength, 2 *Cor. 1. 8. ad deliquium anime*, till heart faint, and faith seem to fail, bowing down through weight of grief, *ut spiritus una corporis alia esset aperta*; for to the word here used signifieth, faith *Kimchi*, as if one part of the body were overcovered with another. *Estque pulchra cellatio in verbis gnaphi & stupor qui naturam fidei depingunt*, faith *Mollere*: Faith may be under a cloud for a season; but it will recover, and pour out its complaint before the Lord.

Verf. 1. Hear my prayer, O Lord O Lord Christ, for so this Psalm is to be understood, as the Apostle sheweth, *Heb. 1.*

And let my cry Which is, that thou wouldest be pleased to bring us poor exiles back to our own Country; and to this prayer is answerable to that of *Daniel*, *Chap. 9.*

Verf. 2. Hide not thy face from me For this would be worse than all the rest. See *Jer. 16. 13.* I will cast you out of this land--and I will shew you no favour: This last was a cutting speech, and far worse than their captivity; and yet,

Non exultare dicitur esse Dei.

Answer me speedily Festina, responde: In our earnest prayers we may press for expedition in general, not tying God to any particular time, as those *Debulians* did in the book of *Judith*.

Verf. 3. For my days are consumed like smoke Which the higher it mounteth, the sooner it vanisheth. Some read it, *in tibi fumus*: So *Psal. 119. 83.* I am become like a bottle in the smoke, dried and withered, *exaruit & exangui*.

Widit farraginem Arab.

And my bones are burnt as an hearth *Offe mea quasi frita concomburent*. My strength is gone. Here, to the twelfth verse, is a most lively picture of a despoiled person, such as can hardly be paralleled; teaching us to be deeply affected with the Churches afflictions.

Verf. 4. My heart is smitten Blasted with thine indignation, that *venius ueni & noceam*.

So that I forget to eat my bread I am stomachless, through want of that best that my heart should supply.

Verf. 5. By reason of the voice of my groaning A broken spirit drieth the bones; *Prov. 17. 22.* and by drinking up the marrow and radical moisture, casteth all into a consumption.

Verf. 6. I am like a Pelican Or *Alcedo*, which liveth in lonely places, and crieth out *solus, solus, solus*, &c. *Psalm. 101. 10.*

I am

I am like an Owl of the Desert *Avis latifuga*, a Night-bird, a *Night-heron*, the *Vulgar* hath it; others, a *Bat*, a *Cuckoo*, but most an *Owl*, that *nocturnus*, as *Pliny* speaketh of her; *canu aliquo vocales sed gemim*, hatched of all other fowls, which never come near her, but to keep a wondering at her.

Verf. 7. I watch I can as little sleep, as eat, *verf. 4.* That nurse of nature, and sweet *Parentis*; of mens griefs and cares, sleep departeth from me,

Nec membris datur a somno.

And am as a sparrow That hath lost his mate, so have I mine associater, which is a sore loss; for *optimum solatium sodalium*.

Verf. 8. Mine enemies reproach me all the day This is an evil that mans nature is most impatient of. See *Psal. 137.*

And they that are mad against me That set fly at me; or, that once praised me, flattered me: So the *Sept.*

Are sworn against me Have sworn my death, or do swear and curse by me, as the *Turks* do at this day, when to confirm a truth they say, *Judeus sim si fallor*, I would I were a Jew, it is so. See *Zach. 8. 13. Isa. 6. 15. Jer. 29. 22.* God make thee as *Abah*, and as *Zedechiah*, &c.

Verf. 9. For I have eaten ashes like bread Being cast on the ground as a mourner, I know not whether I eat bread or dust; this relisheth to me as well as that, my mouth is so out of taste.

And mingled my drink with weeping I forbore not to weep, no not while I drank; sorrow is dry, and wine driveth away sorrow we say; Not so from me.

Verf. 10. Because of thine indignation This lay heavier upon the good mans heart than all the rest, God was displeased.

For thou hast lifted me up, and cast me down That is, that I might fall with the greater poise. *Significatur gravissima collisio*. Here the Prophet accuseth not God of cruelty, but bewaileth his own misery; *Adversum est fuisse saltem*, It is no small unhappiness to have been happy.

Verf. 11. My days are like a shadow that declineth As at Sun-set, the shadows are at longest, but not long lasting.

And I am withered like grass Mown down, and laid a drying.

Verf. 12. But thou, O Lord, shalt endure for ever And therefore wee thy Covenanters shall be restored, *Lam. 5. 19.*

And thy remembrance Which thou hast of us, and we of thee.

Verf. 13. Thou shalt arise, and have mercy upon Zion This hee speaketh with as much confidence, as if he had been in Gods bosome; for hee knew the promise of deliverance, after seventy years captivity. See the like *Hab. 1. 12.*

For the time to favour her, &c. This he understood by books, as *Dan. 9. 2.* and therefore presseth God to a speedy performance. God loveth to be burdened with his own word, to be sued upon his own bond, &c. But besides the promise, the Psalmist had another ground of his confidence, and that is in the next.

Verf. 14. For thy servants take pleasure in her stones They pity her, and with her welfare, much more than dost thou. Hee argueth from that sweet, tender, melting frame of spirit that was found in the faithful, which is but a reflex of that far sweeter that is in God.

And favour the dust thereof The ruins and the rubbish, heartily desiring, and expecting a re-edification, and restoration, whereof they had a sweet promise, *Am. 9. 9.* and for the spiritual Temple to be built of *Jews* and *Gentiles*, they had many more. See all that followeth.

Verf. 15. So the heathen shall fear, &c. By the restoration of *Jerusalem* where the *Messias* was to be born and manifested, the everlasting Gospel shall be preached, and the *Gentiles* converted to the faith.

And all the Kings of the earth Caught by these Fishermen, and their successors in the Ministry.

Verf. 16. When the Lord shall build up Zion *Isaiah* had foretold, that the second Temple should be more glorious than the first, *Isa. 54. 11.* and *60. 17.* the stones whereof, were types of those living stones whereof that spiritual Temple was to be built, *1 *Pet. 2. 5.** and wherein God would manifest more of his glory than ever he had done in all the world besides.

Verf.

Verf. 17. *He will regard the prayer of the destitute* Heb. *Of the poor shrub*, that is in the wilderness trod upon by beasts, unregarded, worthless: *Heath, Juniper, Wild Te murrh*; Tremellius rendreth it *Nedatiffim*; Others *Excitantis* sc. the prayer of one that stirreth up himself to take hold of God, and thereby prevaileth with him. I came for thy prayer, saith the Angel to Daniel, chap. 10. 12.

Verf. 18. *This shall be written for the generation to come* This, that the poor *shrub* hath sped so well in prayer; together with all other particulars of this Psalm, and indeed the whole Scripture, Rom. 15. 4. So little truth is there in that assertion of the Jesuits, that the Epistles of the Apostles were intended onely for the use of those Churches, or persons, to whom they were first written.

And the people which shall be created Created in Christ Jesus unto good works, Eph. 2. 10. his regenerated people; For God planteth the heavens, and layeth the foundations of the earth, that he may say to Zion, Thou art my people.

Verf. 19. *For he hath looked down from the heights, &c.* This is no small condescension; for he abaseth himself to look upon things in heaven, Psal. 113. 6.

From heaven did the Lord behold the earth That is, his poor despised servants, that are in themselves no better than the earth they tread on.

Verf. 20. *To hear the groaning of the prisoner* Those prisoners of hope held so long captive in Babylon, the cruelty whereof is graphically described, Jer. 51. 34.

Verf. 21. *To declare the Name of the Lord in Zion* This shall be the business of the converted Gentiles, to make up one Catholick Church with the Christian Jews, and to bear a part in setting forth Gods worthy praises. See verf. 18.

Verf. 22. *When the people are gathered together* sc. to the Lord Christ; For to *Shiloh* shall be the gathering of the people, Gen. 49. 10.

And the Kingdoms to serve the Lord As they did under Constantine the Great, Valentinian, Theodosius, which three Emperors called themselves, *Vasalles Christi* (as Socrates reporteth) the Vassals of Christ: And the like may be said of other Christian Kings and Princes since, who have yielded proffessed subjection to the Gospel, and cast their Crowns at Christs feet.

Verf. 23. *He weakened my strength in the way* This is the complaint of the poor captives yet undelivered, *In via, hoc est in vias, quia hic sumus viatores, in celo comprehensores*, here wee are but on our way to heaven, and wee meet with many discouragements.

He shortened my dayes viz. According to my account; For otherwise in respect of God, our dayes are numbered.

Stat sua cuique dies.

Verf. 24. *Take me not away in the midst of my dayes* Heb. *Make me not to ascend*, *Servus in calum redeam*. Fain I would live to see those golden dayes of Redemption. Abraham desired to see the day of Christ, Job. 8. Simeon did, and then sang out his soul. All the Saints after the Captivity, looked hard for the consolation of Israel.

Thy years are throughout all generations And that's the comfort of thy poor Covenanters, who are sure to participate of all thy goods.

Verf. 25. *Of old thou hast laid the foundation, &c.* Here is a clear proof of Christs eternity, Heb. 1. 10. because he was before the creation of the world, and shall continue after the consummation thereof, verf. 26. 27. So the Saints *a parte post*, 1 Job. 1. 17. The world passeth away, and the lusts thereof; but he that doth the will of God abideth forever.

Verf. 26. *They shall perish* i.e. They shall change form and state, being dissolved by the last fire, 2 Pet. 3. 7. 10.

But thou shalt endure Heb. *Stand*, and with thee thy Church, Mat. 22. 32.

For all of them shall wax old as a garment Which weareth in the wearing; so do the visible heavens and the earth, what ever some write, *de consuetudine nature*, Isaiah saith, It rotteth as a book (that is *veneranda subigina*) and wasteth away as smock, chap. 65. 17; and 66. 22.

As a vestment shall thou change them The Greek hath *mutabuntur*, confer Isa. 34. 4.

Verf. 27. *But thou art the same* Therefore immutable, because Eternal, in nihil tibi possit accedere vel decedere.

Verf. 28. *The children of thy servants shall continue* By virtue of the Covenant, and that

that union with thee which is the ground of communion. If it could be said of Cesar, that he held nothing to be his own that he did not communicate to his friends, how much more of Christ? *Propriea bene semper sperandum, etiam omnia tuum*, the Church is immortal, and immutable.

PSAL CIII.

A Psalm of David Which he wrote when carried out of himself, as far as heaven, (saith Beza; and therefore calleth not upon his own soul onely, but upon all creatures from the highest Angel, to the lowest worm, to set forth Gods praises.

Verf. 1. *Bless the Lord, O my soul* *Agedum animulem, et intima mea visera*. A good mans work lyeth most within doors; he is more taken up with his own heart, than with all the world besides; neither can he ever be alone so long as he hath God and his own soul to converse with. Davids Harp was not oftner out of tune, than his heart, which here he is setting right, that he may the better make melody to the Lord. Musick is sweet, but the setting of the strings in tune is unpleasant; so is it hard to set our hearts in order, which yet must be done, and thoroughly done, as here.

And all that is within me All my faculties and senses. The whole soul and body must be set a work in this service; the judgement to set a right estimate upon mercies; the memory to recognize and retain them, Mat. 6. 21, 22. and 8. 14. the Will which is the proper seat of thankfulness; the affections, love, desire, joy, confidence, all must be aduated, that our praises may be cordial, vocal, vital. In peace-offerings God called for the fat and inwards,

Verf. 2. *Bless the Lord, O my soul* David found some dulness and drowiness; hence he so oft pricks the thorn to the breast; hence he so impetuously inflameeth his soul, as One here phraseth it.

And forget not all his benefits Forgetfulness is a grave; look to it: Eaten bread is soon forgotten with us, as it is with children; neither perisheth any thing so soon with many as a good turn. Alphonsus King of Arragon professed that he wondered not so much at his Courtiers ingratitude to him (who had raised many of them from mean, to great estates, which they little remembered) as at his own to God.

Verf. 3. *Who forgiveth all thine iniquities* David not only taketh upon him with an holy imperiousness, laying Gods charge upon his soul to be thankful; but intending to shew himself good cause why to be so, he worthily beginneth with remission of sin, as a complexive mercy, and such as comprehendeth all the rest. He had a Crown of pure gold set upon his head, Psal. 21. But here hee blesteth God for a better Crown; verf. 4. Who crowneth thee with loving kindness, &c. And how was this Crown set on his head, but by forgiving all his iniquities?

Who healeth all thy diseases Corporal and spiritual. *Quid sanitas in corpore id sanitas in corde*: Jehonab Rephe, or the Lord the Physician (as he is called Exod. 15. 26.) cureth His people on both sides; maketh them whole every whit. See Isa. 19. 22. Mat. 8. 17. He bore our diseases.

Verf. 4. *Who redeemeth thy life from destruction* From hell, saith the Chaldee, from a thousand deaths and dangers every day. All this Christ our kind kinsman doth for us, dying virtually as oft as we offend.

Who crowneth thee with loving kindness, &c. Incircled and surroundeth thee with benefits, so that which way soever thou turnest thee, thou canst not look beside a blessing. See the Note on verf. 3.

Verf. 5. *Who satisfieth thy mouth* Heb. *Thy jaws*, so that thou art top full, eating as long as eating is good: God alloweth thee an honest affluence of outward comforts. Open thy mouth wide, and he will fill it, Psal. 81. 10.

So that thy youth is renewed like the Eagles The Eagle is of all birds the most vigorous and vivacious, renewing her youth and health, they say, at every ten years end, by casting her old feathers, and getting new, till she be an hundred years old. Augustine observeth that when her bill is overgrown that she cannot take in her meat, she beateth it against a rock, and so excrevit *una rostra*, the striketh off the cumbersome part of her bill, and thereby recovereth her eating. That which hindreth our renovation, saith he, the Rock Christ taketh away, &c. See Isa. 40. 31.

Verf. 6. *The Lord executeth, &c.* The words are both plural to shew that God will

execute omnimodam justitiam & judicium, all, and all manner of justice and judgement, relieving the oppressed, and punishing the oppressor to the full.

Verf. 7. *He made known his ways unto Moses* Even right judgements, true Laws, good Statutes, and Commandments, Neh. 9. 13, 14. The Rabbins by *ways* here, understand Gods Attributes and Properties (*Middoth* they call them) those thirteen proclaimed, Exod. 34. after that *Moses* had prayed, Exod. 33. *Show me thy ways*; and the next words favour this interpretation.

Verf. 8. *The Lord is merciful and gracious* These are *Moses* his very expressions, Exod. 34. 7. *Theodore* calleth him worthily, *The great Ocean of Divinity, &c.*

His acts to the children His miracles in *Egypt*, and all along the wilderness, where they fed upon Sacraments.

Verf. 9. *He will not always chide* His still revenges are terrible, Gen. 6. 3. with *1 Pet.* 3. 19. but God being appeased towards the penitent people, will not shew his anger so much as in words, *Isa.* 57. 16.

Neither will he keep his anger for ever Much less must we, *Levit.* 19. 18. *Eph.* 4. 26. though against his enemies God is expressly said to keep it, *Nab.* 1. 2.

Verf. 10. *He hath not dealt with us after our sins* Heb. *Our errors*, our involuntary and unavoidable infirmities.

According to our iniquities Heb. *perverſly committed*: for of these evils also the Saints are not free; but God beareth with more than small faults, especially if not scandalous.

Verf. 11. *For as the heaven is high above the earth* How high the third heaven is cannot be conjectured. But for the middlemost heaven (wherein the Sun, Moon, and Stars, are placed) how exceeding high it is may be guessed and gathered, in that the Stars (whereof those of the first magnitude, are said to be every one above a hundred and seven times as big again as the whole earth) do yet seem to us but as so many sparks, or sparkles. See *Prov.* 25. 3. *Eph.* 4. 10.

So great is his mercy The heavens are exceeding high above the earth, but Gods mercy to his is above the heavens, *Psal.* 108. 4. The original word *Gabbah* here used, is the same with that *Gen.* 7. 20. used for the prevailing of the waters above the mounting tains.

Verf. 12. *As far as the East, &c.* And these we know to be so far asunder, that they shall never come together. The space also and distance of these two is the greatest that can be imagined, *Deut.* 4. 32. *Psal.* 13. 3. *Isa.* 45. 6.

So far hath he removed our transgressions The guilt of them, whereby a man stands charged with the fault, and is obliged to the punishment due thereunto. See *Isa.* 43. 25. and 38. 17. *Mic.* 7. 19. *Ezech.* 33. 16. *Peccata non redeunt*. Discharges in justification, are not repealed, called in again.

Verf. 13. *Like as a Father pitieth* There is an ocean of love in a fathers heart: See *Luke* 15. 20. *Gen.* 33. 2, 13, 14. and Chap. 4. 3. how hardly, and with what caution *Jacob* parted with *Benjamin*. *Saxones* maketh mention of a certain Merchant, who offering himself to be put to death for his two sons who were sentenced to dye, and it being granted that one of the two (whom he should chuse) should be upon that condition delivered; the miserable Father, *aquali utriusque amare videtur*, equally affected to them both, could not yield that either of them should dye, but remained hovering about both, till both were put to death.

So the Lord pitieth &c. So and ten thousand times more than so; For he is the Father of all mercies, and the Father of all the Father-hoods in heaven and earth, *Eph.* 3. 15.

Verf. 14. *For he knoweth our frame* Our evil consciences, saith the Chaldees: *Ergo iniquam & fragilem constitutionem nostram*, saith *Junius*, that we are nothing better than a compound of dirt and sin.

He remembereth that we are dust Our bodies are (for our souls are of a spiritual nature, *divine particula aurea*) and sooner or later to be turned to dust again.

Verf. 15. *As for man, his days are as grass* The frailty of mans life, intimated in the former verse, is here lively painted out under the similitude of grass, as likewise in many other Scriptures. See *Psal.* 37. 2. and 90. 5. 6. &c.

As a flower of the field, so he flourisheth Take him in all his gayety, his beauty, and his bravery, he is but as a flower and that not of the garden, which hath more shelter and better ordering, but of the field; and so more subject to heat, weather, polling, and treading down, *Isa.* 40. 6, 7, 8.

Verf.

Verf. 16. *For the wind passeth over it, and it is gone* Heb. *It is not*; that is, it neither continues any longer in being, nor returns any more into being: So here, *Job* 14. 7, 8, 9, 10, 11, 12.

And the place thereof shall know it no more Though whilst it stood and flourished, the place of it seemed as it were to know nothing but it; the glory and beauty of it drew all eyes to it, &c. Think the fame of men in their flourish, soon forgotten, as dead men out of mind, *Psal.* 31. 12.

Verf. 17. *But the mercy of the Lord is from everlasting* God is from all eternity; and unto all eternity kind to all that fear him, in what age of the world soever they live.

And his righteousness unto childrens children That is, his kindness or bounty; for to the word *Tedacab* should be taken, according to *Psal.* 112. 3, 9. *2 Cor.* 9. 9.

Verf. 18. *To such as keep his Covenant* For else they shall know Gods breach of promise, as it is *Numb.* 14. 34. Neither shall it benefit them to have been born of godly parents.

And to those that remember his Commandments That resolve to do them, though in many things they fail, *Qui faciunt precepta eius non perficiant*, that wish well to that which they can never compass, *Psal.* 119. 4, 5. If they cannot open the door, yet if they give a pluck at the bolt, or a life at the latch, there is comfort.

Verf. 19. *The Lord hath prepared* Or fixed, founded, firm, established. Here God is further praised for his most excellent Majesty, which appeareth first, From the loftiness of his Throne; secondly, From the largeness of his Dominion.

Verf. 20. *Bless the Lord, ye his Angels* In stirring up the Angels to praise God, he awakeneth himself; and for this purpose, *Incipit à superioribus, & finit in inferioribus*, saith *Kimchi* here, he calleth in the help of all the creatures from the highest to the lowest; and after all, concludeth as he began with a saying to himself.

That excel in strength Heb. *Giants for strength*, such as can prevail, and do great exploits, yet is all their strength derivative, they have it from God (who is *Hagibbor*, the Mighty One, *Deut.* 10. 17.) and hence the Angel *Gabriel* hath his name, God is my strength. Labour we to be like unto the Angels, strengthened with all might, &c. *Col.* 1. 11. walking about the world as Conquerors, able to do all things through Christ who strengtheneth us, *Philip.* 4. 13.

That do his Commandments viz. Cheerfully, speedily, universally, humbly, constantly. Let us do accordingly, else we mock God when we pray, *Thy will be done in earth, as it is in heaven*.

Verf. 21. *Bless ye the Lord all his hosts* That is, all his creatures, which are fully called Gods hosts, First, For their numbers; Secondly, For their order; Thirdly, For their obedience.

Ye Ministers of his Whether in State or Church. Kings are Gods Ministers, *Rom.* 13. 4, 6. So are Angels, *Heb.* 1. 14. like as Ministers are Angels. *Rev.* 2. 1. they have exchanged names, their office is Angel-like, to wait upon God, to stand before him, to serve in his presence, and to bless his Name.

Verf. 22. *Bless the Lord all his works* Whether living or liveless; For all thy works praise thee, O Lord, and thy Saints bless thee, *Psal.* 145. 10. *Benedicite ter, ad mysterium Triadis*, saith an Interpreter.

Bless the Lord, O my soul Whatever others do, let me be doing at it, as *Job.* 24. 14, 15.

PSAL. CIV.

Verf. 1. *Bless the Lord, O my soul* This was much in *Dauids* mouth, as *Deo gratias* was in *Aulines*. See *Psal.* 103. 1. and 23. after which this Psalm is fitly set. There he blesteth God for his benefits to himself, and the whole Church, here for his works of Creation and Government common to the whole world. The Greek and Latine Translations prefix this title, *David de generatione Mundi, Continens opera Beatiſſimi*, saith *Kimchi*. It is of the same subject with the first Chapter of *Genesis*, the first five dayes works are here after a sort considered, and celebrated, as a mirror wherein Gods Majesty may be clearly discerned. This Psalm is by some called, *Dauids Physick*.

Thou art very great *Nam melius dignitate, sed virtute & virtus gestarum gloria*; Thou hast

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hath made thee a great Name by thy works of wonder.

Thou art clothed with Honour and Majesty i.e. With thy creatures, which are as a garment both to hide thee in one respect, and to hold thee forth in another, to be seen.

Verf. 4. Who coverest thy self with light That lovely creature that first shone out of darkness, and is chief among all things sensible, as coming nearest to the unapproachable glory of God; like as the robe royal is next unto the King. Herod upon a set day came forth arrayed in royal apparel, in cloath of silver, saith *Josephus*, which being beaten upon by the Sun-beams, dazzled the eyes of the people, and drew from them that blasphemous acclamation, *Act. 12. 21.* God when he made the world, shewed himself in all his royalty; neither can we ascribe too much unto him.

Who stretchest out the heavens like a curtain The whole expanse or firmament is as a Canopy over Gods Throne, or rather as a Curtain or Skreen betwixt us and the Divine Majesty, the sight whereof we cannot bear.

Verf. 5. Who layeth the beams of his chambers in the waters God, as he hath founded the solid earth upon the fluid waters, *Psal. 24. 2.* So the highest heaven upon those waters above the firmament, *Gen. 1. 7. Psal. 18. 11.* This notably sets forth the wisdom and power of this Almighty Architect, such Artists say, *In solido extruendum*, the foundation of a building should be hard and rocky, and experience saileth to it.

Who maketh the clouds, &c. These are his Chariot royal, drawn (or rather driven) by the winds, as his Chariot-horses.

Verf. 4. Who maketh his Angels spirits Immaterial substances, fit to attend upon the Father of spirits, and with speed to move suddenly and invisibly into most remote parts.

His Ministers a flaming fire Seraphims they are called for their burning zeal, like so many heavenly Solamanders; as also for their irresistible power; the Angel that destroyed *Sennacheribs* Army is held to have done it by burning them within, although it appeared not outwardly, as some have been burnt by lightning.

Verf. 5. Who laid the foundations of the earth Heb. *He hath founded the earth upon her bases.* See *Psal. 24. 2. Job 38. 4. 6.* with the Notes.

That it should not be removed for ever Neither can it be, by reason of its own weightiness, whereby it remaineth unmoveable in the center of the universe. Say it should move any way, it must move towards heaven, and so ascend, which is utterly against the nature of heavy bodies.

Verf. 6. Thou coverest it with the deep as with a garment *Operueras*, Thou hadst at first covered it, till thou for mans sake hadst made a distinction; for else such a garment would this have been to the earth, as the shirt made for the murdering of *Agamemnon*, where he had no issue out.

The waters stood above the mountains As the garment, in the proper use of it, is above the body; and so they would still, did not God for our sakes set them their bounds and borders.

Verf. 7. At thy rebuke they fled At thy word of command and angry countenance, overawing that raging and ranging creature; So Christ rebuked the winds and waves.

They hasted away They ran away headlong, as for life.

Verf. 8. They go up by the mountains They run any way in post haste, breaking through thick and thin, and no where resting, till embodied in the Abyss, their elemental place and station. This is check to our dulness, and disobedience. If a man had been present, saith One, when God thus commanded the seas to retreat from the earth, hee might have seen both a terrible, and a joyful spectacle.

Verf. 9. Thou hast set a bound, &c. A certain compass and course, an argument of Gods singular and sweet power and providence. See *Job 38. 10. 11.* with the Notes.

Verf. 10. He sendeth the springs into the valleys God doth this; he by certain issues or veins sendeth forth the waters of the Seas, (which here and there break out in springs, leaving their faintness behind them) that men and other earthly creatures might have that which is necessary for (as *Pindarus* saith it) for the satisfying of their thirst, and for other necessary uses. This is *David's* Philosophy, and his son *Salomon* saith the same, *Eccles. 1. 7.* Though *Arists* assign another cause of the plenty of the fountains, and rivers.

Verf.

Verf. 11. They give drink to every beast A great mercy, as we have lately found in these late dry years, 1653, 1654. wherein God hath given us to know the worth of water by the want of it; *Bona sum à ierga formosissima.*

The wild-asses Those hottest creatures, *Job 39. 8, 9, 10, 11.*

Verf. 12. By them shall the souls of the beasts

Assuet a ripis volucres, & fluminis alveo.

Virg.

Which sing among the branches Most melodiously many of them; therefore it is reckoned as a judgement to lose them, *Job 4. 25.* and *3. 16.*

Verf. 13. He watereth the hills from his chambers That is, from his clouds; he giveth water to hills, and high places, where Wells and Rivers are not.

The earth is satisfied with the fruit of thy works i.e. With the rain of thy clouds, dropping fatness.

Verf. 14. He causeth the grass to grow for the cattle Hee caused it to grow at first, before cattle were created, *Gen. 1. 11, 12.* And so he doth still, as the first cause; by rain and dew from heaven, as the second cause.

And herb for the service of man *Ad esum & ad usum*, for food, physick, &c. *Gen. 1. 29. Green herbs*, it seemeth, was a great dish with the Ancients, which therefore they called *Holus*, as *Plin.* *Aristsippus* told his Fellow-Philosopher who fed upon them, If you can please *Dionysius*, you need not eat green herbs. He presently replied, If you can eat green herbs, you need not please *Dionysius*; and be his Parasite.

That he may bring forth food out of the earth *Alma parens Tellus.* Labour not for the meat that perisheth, but for the meat, &c. *Job 6. 37.*

Verf. 15. And will he that maketh glad That hee may the more cheerfully serve his Maker, his heart being lifted up, as *Job* saith was, in the wayes of obedience, *Judg. 9. 13, Prov. 31. 6, 7.*

And oil to make his face to shine The word signifieth Ointments of all sorts, whereof see *Pliny lib. 12.* and *13.* These, man might want and subtil; But God is bountiful.

And bread which strengtifieth &c. In nature, *Animantis cuiusque vita est fuga*; were it not for the repair of nutrition, the natural life would be extinguished. The Latines call bread *Panis*, of the Greek *πᾶν*, because it is the chief nourishment.

Verf. 16. The trees of the Lord are full of sap Heb. are satisfied, viz. with moisture sucked by their roots out of the earth plentifully watered, whereby they are nourished, grow mightily, and serve man for meat, drink, medicine, &c.

The Cedars of Lebanon These are intanced as tallest and most durable. Gods Temple at *Jerusalem* was built of them; and so was the D.vils temple at *Ephesus*, for he will needs be Gods Ape.

Verf. 17. Where the birds make their nests Each, according to their natural instinct, with wonderful art.

As for the Stork That *Pietaticultrix*, as *Petronius* calleth her (and her name in Hebrew soundeth as much) because she nourisheth and cherisheth the old ones whereof she came; whence *ὀρνιθολογία*.

Verf. 18. The high hills are a refuge These wild, but weak creatures are so wise, as to secure themselves from violence, when pursued they run to their refuges, and should not we to God, for the securing of our comforts, and safe-guarding of our persons?

Verf. 19. He appointed the Moon for seasons Most Nations reckoned the year by the Moon, rather than by the Sun.

The Sun knoweth his going down As if he were a living and intelligent creature; so justly doth he observe the Law laid upon him by God; and runs through his work. See *Job 38. 11.*

Verf. 20. Thou makest darkness Which though it be dreadful, yet is it useful, and in the vicissitude of light and darkness, much of Gods wisdom and goodness is to be seen. We must see that we turn not the day into night, nor night into day, without some very special, and urgent occasion.

Verf. 21. The young Lions roar Roaring themselves out of their dens by night; and then usually seizing upon what prey God sendeth them in; for they are at his, and not at their own finding.

M m m m m 2

And

Genericum
senectam in-
vicem edu-
cant. *Plin.*
Ciconis pietas
eximia inest,
Solin.

And seek] Like as the young Ravens cry to him, *Psal. 147.* by implication only. See *Joel 1.18, 20.*

Verf. 22. They gather themselves together] viz. into their dens and lurking holes, smitten with fear of light, and of men. A sweet providence, but little considered.

Verf. 23. Man goeth forth unto his work] His honest employment in his particular place and calling, whether manual or mental; eating his bread in the sweat either of his brow, or of his brain.

Until the evening] That time of rest and refreshment. The Lord *Burleigh* (*William Cecil*) when he put off his gown at night, used to say, *Lybere Lord Treasurer*, and bidding adieu to all state affairs, disposed himself to his quiet rest.

Verf. 24. O Lord, how manifold, &c.] *q.d.* They are so many, and so great, that I cannot recount or reckon them up, but am even swallowed up of wonderment: All that I can say, is, that they are *Magna & mirifica*. In mans body only there are miracles enough, betwixt head and foot, to fill a volume.

The earth is full] It is Gods great purser, *Psal. 124. 1.*

Verf. 25. So is this great and wide sea] *Latum manibus id est fonsibus*; yet not so great and wide as mans heart, wherein is not only that *Leviathan* some special foul lusts, but creeping things innumerable, crawling bugs and baggage vermine.

Wherein are things creeping innumerable] Far more, and of more kinds than there are on earth.

Verf. 26. There go the ships] The use whereof was first shewed by God in *Noahs* Ark, whence afterwards *Andas* *Lepiti* genus, *Japhets* off-spring failed, and replenished the Islands.

There is that Leviathan] Whereof see *Job 41.* with Notes.

Verf. 27. These wait all upon thee] The great House-keeper of the world, who carveth them out their mee: measures of meat, and at fit seasons. Of thee they have it, *Per causam concatenationem.*

Verf. 28. Thou givest them they gather] Neither have they the least morsel of meat, but what thou callest them by thy providence. *Turcicum imperium quantum quantum est nihil est nisi panis unius quam dives pater-familias projicit canibus*, saith *Luther*.

Thou openest thy hand] By opening the bosome of the earth thou richly providest for them, *6. d. 10. 16. 20.*

Verf. 29. Thou hidest thy face] *i.e.* Thou withdrawest thy favour, thy concurrence, thine influence, they are troubled, or terrified, a cold sweat sitteth upon their limbs, *animam agunt*, they shortly expire; for in God, we live, move, and have our being, *Ad. 1. 7.* A frown of *Augustus Cesar*, proved to be the death of *Cornelius Gallus*. Sir *Christopher Hatton* Lord Chancellor of England dyed *Sept. 20. 1591.* of a flux of his urine, and grief of mind conceived upon some angry words given him by *Q. Elizabeth*.

Thou takest away their breath] *Heb. Thou gatherest it*, callest for it again, viz. their vital vigour.

Verf. 30. Thou sendest forth thy Spirit] *Virtutem vivificam.*

They are created] Others of the same kind are; and so the face of the earth is renewed, whilst another generation springeth up. This is matter of praise to their maker.

Verf. 31. The glory of the Lord shall endure for ever] Or, *Let glory be to the Lord for ever*, *sc.* For his great works of Creation and Conservation.

The Lord shall rejoice in his works] As he did at the Creation, when he saw all to be good and very good; so still, is doth God good as it were, to see the poor creatures feed, and men to give him the honour of all.

Verf. 32. He looketh on the earth, and it trembleth] This must be considered, that God may be as well feared, as loved and praised.

He toucheth the hills, and they smoke] Its therefore ill falling into his hands, who can do such terrible things with his looks and touches.

Verf. 33. I will sing unto the Lord] Though others be slack to do God this right, to help him to his own, to give him the glory due to his Name, yet I will do it, and do it constantly, so long as I have a breath to draw.

Verf. 34. My meditation of him shall be sweet] Or, *Let it be sweet unto him*, let him kindly accept it (though it be mean and worldeis) through *Christi* odours powred thereinto.

I will

I will be glad in the Lord] Withdrawing my heart from other vile and vain delights, or at least vexed at mine own dulness, for being no more affected with such inexplorable ravishments.

Verf. 35. Let the sinners be consumed, &c.] Such sinners against their own souls, as when they know God, or might know him by his wonderful works, glorifie him not as God, neither are thankful, *Rom. 1. 21.* but pollute and abuse his good creatures to his dishonour, fighting against him with those lives that he hath given them.

Bless the Lord, O my soul] The worse others are, the better be thou, kindling thy self from their coldness, &c.

PSAL. CV.

Verf. 1. O give thanks unto the Lord] Some tell us, that this, and the two following Psalms, were the great *Hallelujah* sung at solemn times in their assemblies. But others say better, that the great *Hallelujah* (as the Hebrews called it) began at *Psal. 113.* and held on till *Psal. 119.* which they at the Passover began to sing, after that cup of wine they called, *Poculum hymni seu laudationis.*

Call upon his Name] Call upon the Lord, who is worthy to be praised, *Psal. 18. 3.* See the Note there. Our life must be divided betwixt praises and prayers.

Verf. 2. Sing unto him, sing] Both with mouth, and with musical instruments.

Talk ye] Or meditate ye, Let your heart indite a good matter, and your tongue be as the pen of a ready writer, *Psal. 45. 1.*

Verf. 3. Glorye in his holy Name] Of his power and goodness. See *1 Cor. 1. 31.* with *Jer. 9. 23.* *Non est gloriosus populus sub celo quam Judaeus*, saith *One*; there is not a more vain-glorious people under heaven than the Jews; But we are the circumcision which worship in spirit, and glory in Christ Jesus, and have no confidence in the flesh, *Philip. 3. 3.*

Let the heart of them rejoice, &c.] All others are forbidden to rejoice, *Hos. 9. 1.* and bidden to weep and howl, *Jam. 5. 1.*

Verf. 4. Seek the Lord and his strength] That is, his Ark, at the remove whereof to Jerusalem this Psalm was sung, *1 Chron. 16. 7. 8. &c.* Called it is Gods strength, and Gods face here; yea even God himself, *Psal. 132. 5.* Its as if he should say, Frequent holy Assemblies, as ever you desire to draw nigh to God, and to have your faith in him confirmed.

Verf. 5. Remember the marvelous works, &c.] Deeply, and diligently ponder both the works and words of God, comparing the one with the other, that ye may the better conceive of both.

Verf. 6. O see seed of Abraham, &c.] Do thou, or else your pedigree will profit you no more, than it did *Dives* in the flames, that *Abraham* called him *Sen*. An empty title, yeeldeth but an empty comfort.

Verf. 7. For he is the Lord] *Jehovah*, the *Essentia*, the promise-keeper, therefore praise him! He is also in Covenant with us, and will we not do him this right?

His judgements are in all the earth] His executions upon the Egyptians and Philistines, are far and near notified and discoursed.

Verf. 8. He hath remembered his Covenant] *1 Chron. 16. 15.* It is, *Bre ye mindful always of his Covenant*. God ever remembereth, though we many times forget it, and our selves.

The word which he commanded] The conditions of the Covenant.

Verf. 9. Which Covenant he made with Abraham, &c.] Whom hee found an Idolater, *Job. 34. 2.* he justified the ungodly, *Rom. 4. 5.*

And his Oath] That by two immutable things, &c. *Heb. 6.*

Verf. 10. And confirmed the same, &c.] So God sealeth, and sweareth to us again and again, in every Sacrament, that all doubts of his love may be taken away, and our hearts lifted up (as *Jehosaphat*, *2 Chron. 17. 6.*) in the way of the Lord.

Verf. 11. Unto thee will I give the land of Canaan] That pleasantest of all lands, *Exod. 20. 6.* a type and pledge of heaven to the faithful.

Verf. 12. When they were but a few men in number] Seventy souls at their going down into Egypt, which yet (say the Hebrews truly) were more worth than the Seventy Nations of the whole world besides. *Howbeit* God chose them not for their worth;

on

or number, but loved them merely because he loved them, *Deut. 7. 7. 8.*

Verf. 13. When they went from one Nation to another There were seven several Nations in that Land, wherein they sojourned, flitting from place to place, and having no settled habitation, *as act. 17. 1. Cor. 4. 11.*

From one Kingdom Forced by Famine, or other necessity. See *Gen. 10. 12. and 20. 1. 2. &c. and 26. 1. &c.*

Verf. 14. He suffered no man, &c. So as utterly to oppress them; for otherwise, they had their ill usages, such as was the taking away of *Sarah*, casting out of *Isaac*, the rape of *Dinah*, &c. Strangers meet many times with hard measure.

Yea he reprov'd Kings *Gen. 12. 17. and 20. 3.* Kings and Queens must not think themselves too good to nurse Gods little ones, yea to do them homage, licking up the dust under their feet, *Isa. 49. 23.*

Verf. 15. Touch not mine anointed, &c. This, God speaketh not of Kings, but to Kings, concerning his people who have an unction from the Father, being sanctified, and set apart for his peculiar. To touch these, is to touch the apple of Gods eye, *Zach. 2. 8.* they are sacred persons.

And do my Prophets no harm The Patriarchs were such, *Gen. 20. 7.* so are still all godly Ministers, whom they who harm by word or deed, have not so much knowledge as *Pilats* wife had in a dream. See *Psal. 114. 4.*

Verf. 16. Moreover he called for a Famine How easie is it with God soon to stawe us all by denying us an harvest or two? If he do but call for a Famine it is done.

He brake the whole staff of bread Either by withdrawing bread, that staff of mans life, or his blessing from it; for man liveth not by bread alone (or at all) but by every word, &c. *Mat. 4.* without which, bread can no more nourish us than a clod of clay. *In pane concilius est quasi baculus, qui non sustineat.* See *Hag. 1. 6.* with the Note.

Verf. 17. He sent a man before them An eminent and eximious man, *Cujus vita fuit ceterum quoddam lucidissimum virtutum stellarum exornatum*, to be their friend in the Court, and to provide for their livelihood. No danger befallth the Church, but God beforehand provideth and procureth the means of preservation and deliverance, *2 Pet. 2. 9.*

Even Joseph whom they had sold God ordereth the disorders of the world to his own glory, and his peoples good.

Verf. 18. Whose feet they hurt with fetters God hereby fitting him for that great service; as he did afterwards *daies* by forty years banishment in *Mission*, and *David* by *Sauls* persecution, till his soul was even as a wearied child, *Psal. 31. 2.*

He was laid in iron Heb. *Hu soul came into iron*, or the iron entered into his soul; but sin entered not into his conscience. See a like phrase, *Luke 2. 35.*

Verf. 19. Until the time that his word came The time that Gods purpose and promise of deliverance was fulfilled. This word of God, prophane persons call *Fate*, *Fortune*, &c.

The word of the Lord tried him That he was *Affliction-proof*, and still retained his Integrity, *1 Pet. 1. 7.*

Verf. 20. The King sent and loosed him By his own Master *Potiphar*, who had laid him there at his wives instance; such as are bound ignominiously for righteouness sake, shall be one way or other loosed honourably.

Verf. 21. He made him Lord of his house Thus, for his short braid of imprisonment, whereof he never dreamt, *Joseph* hath eighty years preferment, more than ever he dreams of; Gods retributions are very bountiful.

Verf. 22. To bind his Princes at his pleasure To over-aw and to over-rule them, to bind them in prison, if need so required, as himself had been bound, and that at his pleasure, or according to his own soul, *sine consensu Pharaonis*, saith *Rabbi Solomon*, without *Pharaons* consent, as he dealt by *Potiphar*, say other Rabbins.

And to teach his Senators wisdom Policy and piety, which yet the Egyptians long retained not.

Verf. 23. Israel also came into Egypt Whither he feared to go, till God promised him his presence and protection, *Gen. 46. 34.* God saith the same in effect to us, when to descend into the grave, *Fear not to go down, I will go down with thee*, and be better to thee than thy fears. *Jacobs* best and happiest dayes were those he spent in Egypt.

Verf. 24. And he increased his people greatly Against all the power of Egypt set against them. And

And made them stronger than their enemies They were not so for present, but the Egyptians conceited and feared they would be so.

Verf. 25. He turned their hearts to bane Mens hearts are in Gods hands, and he formeth and fashioneth their opinions, and affections to others, at his pleasure, yet without sin.

To deal subtilly with his servants Seeking to imbase and enervate their spirits by base drudgeries imposed upon them. So afterwards dealt the *Persian* Tyrant with *Hormisdas*, and the great Turk with the Christians.

Verf. 26. He sent Moses his servants Quando duplicem lateres, venit *Moses*, say the Jews at this day.

And Aaron, &c. God usually sendeth his by two and two for mutual helps and comfort.

Verf. 27. They shewed his signs Heb. The words of his signs; for Gods wondrous works are vocal, they are real sermons of Gods power and justice. See *Exod. 4. 8.*

Verf. 28. He sent darkness Palpable darkness by reason of most black and thick vapours of the earth, mingling themselves with the air; such as *Ahen-Estra* said that he once felt sayling upon the Ocean, the gross vapours there putting out the light of fire and candle, and not suffering them to be re-kindled.

And they rebelled not against his word They, that is, the plagues called for, came immediately, with an *Ecce me*. Or, They, that is, *Moses* and *Aaron* refused not to denounce, and inflict those plagues, though *Pharaoh* threatened to kill them; where a man would wonder at *Pharaohs* hardness and hardiness, that being in the midst of that deep and dreadful darkness, he could rage against God; and threaten with death his servant *Moses*. The *Arabick* (reading 17 for 27) rendereth it, *Et irritatum sermonem ejus*; And they (the Egyptians) provoked his word, or rebelled against it.

Verf. 29. He turned their waters into blood A just hand of God upon them for their cruelty in drowning the Hebrew Infants, and a real forewarning, if they could have seen it, of the death of their first-born, and their final overthrow at the red Sea.

And flew their fish Which was a great part of their food; *Piscis à piscendo dictus*.

Verf. 30. The land brought forth frogs in abundance Like grass that grows upon the ground, or as fishes spawned in the Sea, as the word signifies, *Gen. 1. 20* Some think they were not common frogs, *sed venenatas & horrendas, quales sunt rubeta & bufones*, but Toads and Lizards; Crocodiles; some think, came out of the River, and destroyed people. *Ab. Extra.*

In the chambers of their Kings *Regis & regulum inter medias ences, medias custodias*: This was the finger of God; as it was likewise when a Town in *Spain* was overturned by Conies, and another in *Thessaly* by Moles, a City in *France* undone by Frogs, and another in *Africa* by Locusts, &c. *Plin. l. 8. c. 29.*

Verf. 31. He spake, and there came divers sorts of Flies Heb. a mixture, *sc.* of Wasps, Hornets, Dog-flies (the most troublesome of all other *nuvoques*) all sorts of Insects.

And Lice in all their casts This, the Magicians could not do, *Quid cinipis vilium, &c?* saith *Philo*, What's baser than a Louse? yet hereby God can tame the sturdiest of his rebels. Some Kings, and other Grandees have dyed of the louse disease; as *Herod*, *Philip of Spain*, &c.

Verf. 32. He gave them Hail for Rain Rain was season in Egypt; but now they had hail for rain, a giftless gift, Heb. *He gave their rain hail*, *Exod. 9. 13.*

And flaming fire in their land That they might see that he was Lord of all the four Elements.

Verf. 33. He smote their Vines also, and their Figtrees Of the fruitfulness of these trees in Egypt, strange things are reported by *Solinus* and others; but this extraordinary hail mingled with fire, marred them in the Spring, when they promised great store of fruit, *tristes botris & bacchi*.

And brake the trees Yea brained men and beasts that were abroad, as *Moses* addeth.

Verf. 34. He spake, and the Locusts came These are called Gods great army, and their terrible invasion is graphically described, *Jos. 2. 3. 4. 5. &c.*

Verf.

Verf. 35. *And did eat up all the herbs*] All that the fiery hail had not blasted, and beaten down.

And drowned the fruit of their ground] But not yet the fruit of their bodies, that plague was reserved to the last, to shew Gods long-suffering; and loathsomeness to destroy men.

Verf. 36. *He smote also all the first-born*] This he did last of all; the next spring after the first plague inflicted, & non nisi *maius*, as that Emperour once said when he subscribed a writ for execution of a certain Malefactor.

The chief of all their strength] *Et ubi non erat primogenitum, mortuus episcopus*, say the Hebrews, where was not a first-born, there the steward died; so that there was no house in Egypt without a dead corps, as there are few amongst us, without many dead souls.

Verf. 37. *He brought them forth also with silver and gold*] Which they had dearly earned in Egypt, but could not get, till God the right owner of all, set them in a course, *Exod. 12. 35, 36.* dispensing with his own Law.

There was not one feeble person, but all able and fit for their journey, *Viatice & firma valitudine instructi.*

Verf. 38. *Egypt was glad when they departed*] For they said, we are all dead men, *Exod. 12. 33.* The Devil for like cause spake Christ fair to be rid of him, *Mat. 1.*

For the fear of them fell upon them] God can make the very name and countenance of his servants fearful to their oppressors.

Verf. 39. *He spread a cloud*] It must needs be a very large one; that could cover such an army from the extraordinary heats there; For the Deserts of Arabia are extreme hot, both by reason of the climate, and also of the sands reflecting the Sun-beams. So still upon all the glory (the Church) shall be a covering, *Isa. 4. 5.*

And fire to give light, &c.] A fiery pillar against the error, terror, and danger of the darkness. See *Neb. 9. 19.*

Verf. 40. *The people asked*] Not as suppliants, but as male-contented, and therefore had what they asked, with a vengeance.

And satisfied them with the bread of heaven] Never was any Prince in his greatest state so served as these miscreants were: and yet we fare better than they in Gods holy Ordinances.

Verf. 41. *He opened the rock*] Set it abroad, giving them *pluviam escitilem, & petram aquosilem*, as Tertul. hath it.

They ran in the dry places] *Per desertum Sinis & Tzinis*, saith Junius. See *1 Cor. 10. 4.*

Verf. 42. *For he remembered his holy promise*] Holy, that is, firm, and inviolable. Heb. *The word of his holiness*, that is, his sacred and gracious engagement, whereby he had made himself a voluntary debtor to Abrahams posterity.

And Abraham his servant] To whom he had passed his promise four hundred and thirty years before. *Nullum tempus occurrit Regi.*

Verf. 43. *And he brought forth his people with joy*] According to his promise made to Abraham; and according to the time they were afflicted, so were they comforted, *Psal. 90. 15.*

Verf. 44. *And gave them the lands of the heathen*] God doth not his work to the halves, he will perfect that which concerneth us, *Psal. 138. 8.* and preserve all his unto his heavenly Kingdome, *2 Tim. 4. 18.*

And inherited the labour of the people] Their Cities, Towns, Villages, Fields, Vineyards, all done to the hand of the Israelites, We shall also enter into our Masters joy, Mansions made ready for us, &c.

Verf. 45. *That they might observe his Statutes*] Here the Psalmist sheweth the final cause of all the service of God; what should be the result, his praise.

Praise ye the Lord] *Loquuntur ad prudentes*, saith *Abram-Exra*. This he speaketh to those that are wise; For high words become not a fool, saith Solomon.

PSAL. CVI.

Verf. 1. *Praise ye the Lord*] Though scattered among the heathen, and in a sorrowful condition, verf. 47. In prosperity praise the Lord, saith *Asaph*, and it shall increase upon thee. In adversity praise him, and it shall be better with thee.

O give

O give thanks unto the Lord, &c.] This verse was, say some, the foot or tenor of the Song in many sacred hymns.

For his mercy endureth for ever] Even to those also that have sinned against his goodness.

Verf. 2. *Who can utter, &c.*] i.e. To the just worth of them? None can; they are fitter to be admired than possible to be uttered. It is enough that we do what we can toward the work, God accepteth according to that a man hath, and not according to that he hath not, *1 Cor. 8.* he taketh it for no small praise, when we thus acknowledge him to be above all praise.

Who can shew forth all his praise?] Surely none can; David saith he will, *Psal. 9. 1.* but soon found his utter inability; for according to thy Name, O Lord, so is thy praise, saith he in another Psalm. The best way is, as here in the ensuing verses, to submit to Gods justice, and to implore his mercy, and to study integrity, verf. 3, 4, 5, 6.

Verf. 3. *Blessed are they that keep judgement, &c.*] That are of right principles and upright practices; this is real and substantial praising of God. Thanki-doing is the proof of Thanki-giving; and the good life of the thankful is the life of thankfulness. Those that say, God a thank only, and no more, are not only contemptuous, but injurious.

And he that doth righteousness] So preaching forth the virtues (or praises) of God who hath called him into his marvellous light, *1 Pet. 2. 9.* and composing his whole course, *velut spectaculum aliquod simulachrum & documentum laudis ejus constantis aique perpetuum.*

Verf. 4. *Remember me, O Lord, with the favour, &c.*] The Psalmist would have favour; and special favour, mercies, and sure mercies proper to Gods peculiar, and with these he would be remembered; grace, he would find such as might help in time of need, *Heb. 4. 16.* God remembered Noah, *Gen. 8. 3.* Your heavenly Father knoweth that yet have need of these things, *Mat. 6.* Though our Ark be driven in a tempestuous sea, yet it shall neither sink, nor split, while we sail in the thoughts of God.

O assist me with thy salvation] A gracious spirit will not be satisfied with low things, common mercies.

Verf. 5. *That I may see the good of thy chosen*] *Ut videam in bonum*, that I may see it, and partake of it, have both the vision and fruition of thy great goodness, which thou hast laid up for them that fear thee, *Psal. 31. 19.* giving them a taste thereof beforehand, as a few grapes of that promised *Canaan*.

Of thy Nation] i.e. By this name Gods elect, are here and elsewhere stiled, and therefore the Jews have no reason to reproach us, as they do by it; calling us *Goi*, and *Mamzer* *goy*, bastard heathens.

Verf. 6. *We have sinned with our Fathers*] Adding to their heap, and making up their measure, *Mat. 23. 32.* People think the example of their Fathers a sufficient excuse, *Jerome* once (but not well) desired leave of *Austin* to ere with seven Fathers whom hee found of his opinion. I will follow my forefathers, saith *Cicero*, although I fall together with them. See *Jer. 44. 17.* But so would not these good souls, as neither *Jeremy* chap. 3. 25. nor *Daniel* chap. 9. 5. whose confession suting and symbolizing with this (together with that we read, verf. 47. maketh some think that this Psalm was penned for the peoples use then, when they were captives in *Babylon*.

We have committed iniquity &c.] Sin must be confessed with utmost aggravation. He hear how full in the mouth these are against themselves, laying on load, whilst their sins swell as so many toads in their eyes.

Verf. 7. *Our Fathers understood not*] i.e. They weighed them not, improved them not; but as the dull earth is surrounded by the heavens, yet perceiveth it not; so were these with miracles and mercies, yet understood them not.

Even at the red Sea] Not only whilst they were on the bank they feared to enter, but also even when they were puffing and walking over that dry land made for them by a miracle, they did still continue their murmurings and mutinings.

Verf. 8. *Nevertheless he saved them for his Names sake*] Here he comes in with a Name oblique. So *Isa. 57. 17.* Now if God will save for his Names sake, what people is there whom he may not save?

That he might make his power to be known] The Lord hath other things to look unto; than presently to punish his people, when they most deserve it.

N n n n n

Verf.

Verſ. 9. He rebuked the red ſea alſo] *Ingenita, beneficia, flagitia, ſupplicia*, as appeareth in the ſubſequent verſes.
So he led them through the depths] *Inter duas aquarum congeries*, betwixt two mountains of waters which flood on each hand of them as a wall, and made a lane. Every main affliction is our red ſea; which while it threatneth to ſwallow us up, preferreth us.
Verſ. 10. And he ſaved them, &c.] From Pharaoh that perfect enemy of theirs, that purſued them with a deadly deſign, but was happily prevented.
Verſ. 11. And the waters covered their enemies] The preſervation of the Church is ever accompanied with the deſtruction of its enemies; that the mercy may appear the greater.
None of them was left] Left alive to carry the news.
Verſ. 12. Then they believed his words] Then for a ſeaſon, while the memory of the mercy was ſweet and warm; but ere they were three dayes elder, they murmured again; it proved not ſo much as a nine dayes wonderment; they were ſoon at oldward.
They ſung his praife] *Exod. 15*. A temporary faith and joy.
Verſ. 13. They ſoon forgot his works] *Heb. They made haſte, they forgot*. This is an aggravating circumſtance. See *Gal. 1.6. Exod. 32.8. Deut. 9.16*.
They waited not for his counſel] For the performance of what he had purpoſed and promiſed; they were ſhort-ſpirited and impatient.
Verſ. 14. But luſted exceedingly] *Heb. Luſted a luſt*. See *Num. 11*. they had a ſufficiency, but muſt have ſuperfluities, as belly-gods; not want, but wantonneſſe ſet them a luſting, and that in the wilderneſſe, where they knew that in an ordinary way it was not to be had.
And tempted God] Whom they ſhould have truſted rather, ſith he waiteth to be gracious, and being a God of judgement, knoweth beſt when to deal forth his favours, *Iſa. 30.18 and 49.8*.
Verſ. 15. And he gave them their requiſt] *Dens ſepe dat iratus quod negat propitiuſ*.
Memento magna quidem miſit, ſed miſit in bano.
Quales they had, but to choake them; as afterwards, a King, but to vex them, &c.
But ſent leaneſſe into their ſoul] *i.e.* Into their bodies, ſuch a loathing as cauſed leaneſſe, *Num. 21.20*. a plague upon their bodies, a curſe upon their ſouls. Many men eat that on earth, which they digeſt in hell. It is dangerous feeding on ſins murdering-morrels.
Verſ. 16. They envied Moſes alſo] *Korah*, and his complices did; and becauſe the people puniſhed them not, they are all accused as guilty of that conſpiracy, and looked upon as a rabble of rebels againſt heaven.
And Aaron the Saint of the Lord] Separated to the Prieſthood. The Rabbins tell us that they had choſen Dathan inſtead of Moſes, and Abiram for Aaron.
Verſ. 17. The earth opened and ſwallowed up Dathan, &c.] *Korah* is not here mentioned, haply for his ſons ſakes, who were famous Prophets and Muſick-maſters in Davids dayes. As for *On* the ſon of Peleth (one of the chief conſpirators) the Rabbins ſay that by the good counſel of his wife he repented, and ſo eſcaped.
Verſ. 18. And a fire was kindled in their company] It is both a juſt preſage and deſert of ruine, not to be warned. Let ſeditious perſons and Schiſmaticks take heed; for even our God alſo is a conſuming fire, *Heb. 12. ult*.
The flame burnt up the wicked] And among the reſt *Korah*, as ſome conceive, Dathan and Abiram are ſigmatized for their ſtubbornneſſe, *Num. 26.9*. as was afterwards *Abez*, *3 Chron. 28.22*. and before them all *Cain*, *Gen. 4.15*. and *Lamech*, *23.24*.
Verſ. 19. They made a Calf in Horeb] *i.e.* In the Country near to that mountain, where they at ſame time ſaw viſible tokens of Gods dreadful preſence. Well might Aaron ſay of this people that they were wholly ſet upon wickedneſſe, *Exod. 32.22*. This peere of Idolatry they had learned belike of the Egyptians, who worſhipped *Apu* in ſuch a ſhape; ſo catching is ſin, and ſo dangerous is ill company.
Verſ. 20. Thus they changed their glory] *i.e.* Their God, *Rom. 1.23*. the Creator for a contemptible creature.
Of an One that eateth graſſe] *Tunc ſecurus egeris, & malum inquinaveris*, as *R. Solomon* here gloſſeth. They pretended not to worſhip the Calf, but God in the Calf, as did alſo

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de nuab.
Scrip. cap. 15.

alſo *Jehu*, a King, *10. 16.29. 2 Chron. 11. 15*. and as the Idolatrous *Papiſts* do at this day. See *Exod. 32.5*. yet the text here ſaith, *They worſhipped the molten Images, they changed their glory into the ſimilitude of an One*. And although ſome of the Rabbins would excuſe this groſs Idolatry of their fore-fathers, yet others more wiſe bewail us, and ſay that there is an ounce of this golden Calf in all their preſent ſufferings.
Verſ. 21. They forgot God their Saviour] This is often mentioned as the Mother of all the miſ-rule amongſt them.
Verſ. 22. Wondrous things in the land of Ham] *i.e.* Among the Egyptians, *Hami* poſterity.
And terrible things at the red Sea] All which were buried, together with the remembrance of Gods doer.
Verſ. 23. Therefore he ſaid that he would deſtroy them] Idolatry is a people-deſolating ſin. God was once in a mind to have deſtroyed this people utterly, and to have left none but Moſes, *Exod. 32.10.31. &c.* promiſing him a great fortune if he would have ſuffered it; But he tending Gods glory, more than his own greatneſſe, reſuſed it: Choice and excellent ſpirits uſe to do ſo.
Had not Moſes been choſen] Choſen to repreſent Chriſt in his mediatorſhip.
Stood up in the breach] A metaphor from Military matters. When a ſtrong Hold is beſieged, and a breach made, valiant Souldiers uſe to make up that breach with their own bodies, till the enemy be beaten back. Gods wrath was even breaking in upon the people. Moſes prayed inſtantly and conſtantly, even the moſt part of thoſe forty dayes and nights he ſpent in the Mount, *Deut. 9*. and at length prevailed. See *Ezek. 13.5 and 22.30*.
Verſ. 24. Tea they deſiſed the pleaſant land] *Heb. The land of deſire*, flowing with milk and hony, *ſumen intus terras*, as *One* calleth it; Egypt they preferred before it, though it were a gage of heaven, as Cardinal *Barboſa* did his part in *Paris*, before his part in *Paradiſe*.
They believed not his word] *ſc.* That he would, or indeed could give them that good land. He that beleeveſt not, maketh God a liar.
Verſ. 25. But murmured in their tents] Where they ſate diſcontented (after the report of the Spies) and as we ſay, *Sick of the Sullens*, they would not attempt a conqueſt, but bewayled their hard fortune, and let flye on all hands, keeping a clutter, and a rattle.
Verſ. 26. Therefore he liſted up his hand] *i.e.* He ſolemnly ſwore, as *Num. 14.30* or he was fetching his full blow at them.
To overthrow them in the wilderneſſe] Which alſo beſet them according to their own wicked wiſh: Let men take heed of wiſhing evil to themſelves, leſt God ſay Amen to it.
Verſ. 27. To overthrow their ſeed alſo among the Nations] This claule of Gods oath is not expreſſed in Numbers, but drawn thence-hence as a fearful conſequence, both here by the Pſalmiſt, and alſo by the Prophet *Ezekiel*, chap. 20. And *R. Solomon* note upon this text is, *Tunc erat decretum de deſolando Templo, ut lacrymas pro re magna, ſicut ante pro nibilo effunderent*. Then was the deſolation of the Temple (though it fell out long after) determined, that thoſe male-contente who cryed for nothing before, might have ſomewhat to cry for.
Verſ. 28. They joynd themſelves alſo unto Baal-peor] *Heb. They were unequally yoked*, as *2 Cor. 6.14*.
Quam male inaequales veniunt ad aratra iuncti.
They ſeparated themſelves to that ſhame, *Priapus*, *Hof. 9.10*. who had his name from ſhewing all; and his worſhippers were moſt impudent Varlets.
And ate the ſacrifices of the dead] *i.e.* Of Idols oppoſed to the living God: The beginning of Idolatry ſome ſay, was the attributing of divine honours to great perſons when they were dead. The heathens ſhewed the ſepulchres of their oldeſt Deities.
Verſ. 29. Thus they provoked him] God cannot brook many devies in matters of Religion; he will have no other worſhip than what himſelf hath appointed.
And the plague brake in upon them] As a Deſigne, or as an Army, very impetuoſly, to the deſtroying of twenty four thouſand perſons.
Nunna 2

Ab operatione
ſeu nudatione
pudenda.

Verſ.

Animo for
rexit. Varab.

Verf. 30. *Thou, O Lord, hast been* By a secret, heroic and extraordinary motion of Gods Spirit, such as may not be drawn into examples: All things reported and commended in Scripture may not be imitated. One Bitch, by example of Pharaoh and his wife, thought he might have killed a great personage in this land whom he looked upon as a naughty man, and Gods enemy. A particular example will afford a general instruction; where the equity of the thing done is universal, and the cause common, otherwise not, faith leaped Janus.

Verf. 31. *And that was counted unto him for righteousness* God not only condemned him not of rash zeal, but looked upon what he had done, as a piece of singular service, and rewarded it accordingly.

Verf. 32. *They agreed him also at the waters of strife* Yet he made not the least semblance of it to Moses, but only had him smite the Rock, which if he had then done, and no more, he had done right. God is equal Chemab master of his anger, Neh. 1. 2. to was not meek Moses at this time. The best are mis-carried by their passions sometimes to their cost.

S. *that it went ill with Moses for their sakes* i. e. By their means he was kept out of Canaan, which was a great cross to him, and his repentance, as to that favour, came too late, for God was reformed.

Verf. 33. *Because they provoked his spirit* So that he was in a pelt to the grieving of Gods good Spirit within him, Eph. 4. 30. 31. *O tamen animis celestibus in a?*

So *that he spake unadvisedly* Some render it only, he spake, or he pronounced; he should not have spoken at all to the people (as having no order from God to do in that transaction) but only to the Rock. Whereas he not only smote the Rock, and smote it twice, but spake to the people, and spake rashly, or idly (the Greek word βλασφημία is thought to come from the Hebrew Bais here used) yea bitterly, calling them Rebels, and falling foul upon them, with distrustful interrogations, and mis-implications. This is called *Rebellion*, Numb. 30. 10, 11, 24. and severely punished in Gods favourite Moses.

Verf. 34. *They did not destroy the Nations* For which neglect of theirs, pity would be pleaded. But there is a cruel mercy, faith One; There is a pious cruelty faith another. Curst is he that doth the Lords work deceitfully, and curst is he that restraineth his sword from blood, when God biddeth him strike. Saul and Ahab felt the dint of this curse, and so did these Israelites, for sparing the Canaanites, whether out of pusillanimity, or foolish pity.

Verf. 35. *But were mingled among the heathen* With whom they made leagues, and marriages, Jud. 3. and so were soon corrupted by them. It is dangerous to converse with graceless people, their very example is a compulsion. See Gal. 2. 14. how much more their evil counsel?

Verf. 36. *And they served their Idols* The Devil is βλασφημίας faith Synesius, a lover of Idolatry, and hee speaks through Idolaters as through his trunks, persuading people to like practise, as did Julian, whom an Ancient therefore called *Idolian*.

Which were a snare unto them] Or a twine, as some render it; they were first drawn in, and then undone by them.

Verf. 37. *Yea they sacrificed their sons, &c.* The Devils are here called Shedim Destroyers (in opposition to Shaddai the Almighty) and worthy; for they make it their work to waste and spoyl people of their dearest children (as here) of their precious souls, with the blood wherewith they do daily glut themselves.

Verf. 38. *And shed innocent blood, &c.* This was furor Diabolicus; but what may not the Devil do with his drudges, when Gods word cannot obtain the smallest things of us?

Whom they sacrificed unto the Idols of Canaan Prompted thereto by that old mapo- slayers. This was practised by Manasse, and others not a few, Jer. 7. 19. Ezek. 16. *Hec sacrificia frequenter ad Genesim*

And the Lord was provoked with blood] Reproach of Amalekites: redder of your blood: See Exe. 9. 1. As an hypocrite is a fair show, so his soul shows so that.

Verf.

Verf.

Verf.

Verf. 39. *Thou they were drowned* Great sin do greatly pollute; neither woe men by any thing more disadvantaged than by doating upon their own devices.

And went a whoring] They followed it earnestly, and with delight.

Verf. 40. *Therefore was the wrath of the Lord kindled* Sin doth as naturally draw and suck judgements to it, as the Lead Rod doth iron, or Turpentine fire.

Inasmuch that he abhorred his own inheritance] This was the greatest of all miseries, and a piece of hell.

Verf. 41. *And he gave them into the hand of the heathen* That they might suffer by them with whom they had sinned, and with whom, by compliance, they hoped to have ingratiated.

Verf. 42. *And they were brought into subjection* Heb. They were bowed down, or humbled, who would not humble themselves under the mighty hand of God, that he might exalt them.

Verf. 43. *Many times did he deliver them* And as many times told them, *Servati estis mihi servatis*, I have therefore saved you that ye might serve me the better: Sed furdo fabulam, but they would not hearken.

ἡ χάρις ἀλλὰ λαί τὴν φύσιν δὲ δινοῦται.

Thougn.

Verf. 44. *Nevertheless he regarded their affliction* See for proof hereof the whole book of Judges, and take notice of Gods Philanthropia, who heareth mens afflictions as he did Hagar, Gen. 16. 11. and is oft found of them that seek him not, Isa. 65. 1. See 2 King. 14. 26. 27.

When he heard their cry] Heb. Their still cry; not for joy (as the word is mostly tak-) but for grief.

Verf. 45. *And he remembered for them his Covenant* Which could not be vacated or abolished by the wickedness of men, but stood firm and inviolable, in as much as God is faithful and merciful.

And repented] That is, changed his severity into clemency. Gods repentance is not a change of his will, but of his work, *Mutatio rei, non Dei*.

Verf. 46. *And he made them also to be pitied* God can soon turn the hearts of Tyrants, and make them of Lions, Lambs, &c.

Verf. 47. *Save us O Lord our God* This is the main request of the Psalm, and the chief thing intended; for, for this cause prefaced the Prophet, as verse 1. 2. &c. and reckoned up the peoples sins, and Gods deliverances, that he might bring us this, *Save us*, as thou ever hast done.

To give thanks unto thy holy Name] Good ends propounded in prayer is a special means of speeding. Hypocrites do all in themselves to do not the Saints, *Ho. 14. 8.* and all for themselves, as *Zach. 7. 5.* *Ho. 10. 1.* which is not the Saints practice, *Can. 5. 1* they have good aims in their good actions.

Verf. 38. *Blessed be the Lord* viz. For our return out of captivity, which we foresee, believe, and give thanks for beforehand.

Praise ye the Lord] Thus they speak one to another, by way of excitation *ὑμνεῖτε μετὰ μέλους τοῦ ὄντος*, so Justin Martyr rendreth it.

PSAL. CVII.

Verf. 1. *O give thanks unto the Lord for he is good* He is good, and doth good, Psal. 119. 68. not to his Israel only, as is set forth in the two foregoing Psalms, but to all mankind, which is *Divina ingenii cura*, as One faith, whatever Atheists and Epicures say to the contrary, denying a divine providence, witness that profane Distitch of theirs.

Nempe nihil possum est, & sars incerta vagatur;

Foraque referreque vices, & habere mortalia casum.

For his mercy endureth for ever] Notwithstanding many and mighty provocations.

Verf. 2. *Let the Redeemed of the Lord* Four sorts of whom are afterwards instanced; 1. Exiles; 2. Prisoners; 3. Sick persons; 4. Sea-men. These, and the like, must praise him in a special manner for their deliverance.

From the hand of the enemy] Or, of distress.

Verf.

Verf. 3. And gathered them out of the lands] He beginneth with wayfaring men, and exiles, because according to Tyriens, *Non exul curā dicitur esse Deo.*

And from the South] Heb. From the Sea, that is (as the Chaldee expoundeth it) from the Southern Sea, called the Red Sea.

Verf. 4. They wandered in the wilderness, &c.] This is a sad case, *Mendicium patrie amissa latibusque vagari.*

Πλαγχθουσιν ἐν ἐστὶ ναυάγειον ἄλλο βροτοῖσι.

And yet this is the case of all Gods Redeemed ones whilst they are here, Heb. 1. I Pet. 2. 12.

*Per varias casus per tot discrimina rerum
Tendimus in patriam veram visamque preuenim.*

Verf. 5. Hungry and thirsty, &c.] The Lords exiles meet many times with the like exigents in the wilderness of this wicked world; but let them be content, and say, We are well for the present, and it will be better with us hereafter.

Melancthon.

*Exultat Christus comites nos exulis hujus
Esse decet, cuius nos quoque membra sumus.*

Verf. 6. Then they cry unto the Lord] Though under a wrong name it may be, as of Jupiter Mercury, &c. and in an uncertain way, as Hebe did with her, *O Jupiter quicquid es sine calum hoc, sine mens, que veitur in cale, &c.* And as those Mariners in Jonah 1. 5. who cried, Every man to his god, and lest they might all mistake the true God, they awaken Jonah, to call upon his God.

And he delivered them out of their distresses] Out of his general goodness, and compassion to the poor creature; Like as he heareth the young Ravens that cry unto him, not otherwise than by implication only, and out of mere necessity, God is the Saviour of all men, but especially of those that believe.

Verf. 7. And he led them forth by the right way] Better than that *Dea Virilis* among the Romans, of whom they fancied, that she set them right when out of the way at any time; or *Minerva* among the Athenians, who, they said, turned all their evil counsels to the best unto them.

That they might go to a City of habitation] Grow to a state of settlement, to Jerusalem, saith the Chaldee, to that City which hath a foundation may we say, whose Maker and Founder is God, Heb. 11. 10.

Verf. 8. O that men would praise the Lord, &c.] Heb. That they would confess it to the Lord, both in secret, and in society. This is all the rent that God requireth; he is content that we have the comfort of his blessings, so he may have the honour of them; This was all the fee Christ looked for, for his cures, Go and tell what God hath done for thee. Words seem to be a poor and slight recompence; but Christ, saith Nazianzen, calleth himself the Word.

Verf. 9. For he satisfieth the longing soul, &c.] This is a recapitulation of the first part, verf. 5, 6, 7. and setteth forth the reason why the Redeemed should praise God out of the sweet experience they have had of his wonderful providence and goodness towards them.

And filleth the hungry soul with good things] This flower the blessed Virgin picketh out of Davids garden (among many others out of other parts of holy Scripture, wherein it appeareth she was singularly well versed) and puts it into her Poise, Luke 1. 51.

Verf. 10. Such as sit in darkness, &c.] Here come in the second sort of Gods redeemed or rescued Ones, viz. captives and prisoners, whose dark and doleful condition is in this verse described.

And in the shadow of death] In dark caves and horrid prisons, where there is *Luctus ubique, pauper, & plerima mortis imago.* Such was Josephs first prison, Jeremies miry dungeon, Lollards Tower, the Bishop of Londons Cole-house, &c.

Being bound in affliction and iron] Or, in poverty and iron, as Manasseh was. Many are the miseries that poor prisoners undergo: Good Samaritans had the experience of it, and Zedekiah, and the many that divers of Gods dear servants in the late wars have.

A certain pious Prince discoursing of the dangers that were to be expected

for the profession of Religion, said, *Nihil est magis metum quam diuturnos carcere,* that he feared nothing so much as perpetual imprisonment.

Verf. 11. Because they rebelled against the words of God] Sin is at the bottome of all mens miseries, as the procurent cause thereof; For God *afflictis non willingly, nor grieveb* the children of men, Lam. 3. 35. but they rebel against his words written in the Scriptures, or at least in their hearts; and so he is concerned in point of honour to subdue them.

And condemned the counsel] A foul fault. See Luke 7. 30.

Verf. 12. Therefore he brought down their heart] That proud piece of flesh, *Quod erat elatum & verba Dei contempsit*, saith Kimchi, which had flouted it out with God, and thought to have carried it away with a strong hand; as Manasseh that sturdy Rebel, till God had hampered him, and laid him in cold irons.

Verf. 13. Then they cry unto the Lord] See verf. 6.

And he saved them, &c.] This is comfort to the greatest sinners; if they can but find a praying heart, God will find a pitying heart, and rebels shall be received with all sweetness, if at length they return, though brought in by the cross.

Verf. 14. He brought them out of darkness] He sent his Mandamus, as Psal. 44. 4. and that did the deed, as *Ad. 5. 19.* and 12. 7.

Verf. 15. O that men, &c.] See verf. 8.

Verf. 16. For he hath broken the gates of brass] If Sampson could do so, how much more the Almighty, whom nothing can withstand? Nature may be stopped in her course, as when the fire burnt not. Men may not be able to do as they would. Angels good or bad may be hindered, because in them there is an essence and an executive power, between which God can step at his pleasure, and interpose his Veto; But who, or what shall hinder the most High?

Verf. 17. Fools because of their transgression] *Propter viam defensionis sue*, by means of their defection, their departing away from the living God, through an evil heart of unbelief, Heb. 3. 12.

And because of their iniquities] The flood-gates whereof are set open as it were by that their defection from God; For now what should hinder?

Are afflicted] Heb. *Do afflict themselves*, procure their own ruine, if not ruine, and so prove sinners against their own souls, as those Num. 26.

Verf. 18. Their soul abhorreth] That is, their soul loatheth it as unfavoury, though it be never so dainty; An appetite to our meat is an unconceivable mercy, and as we say, *A sign of health.*

And they draw near to the gates of death] *Iam ipsum mortis limen pulsant*; as till then, little sense of sin or fear of the wrath to come. See Job 33. 19, 20, 21, 22, 23. with the Notes.

Verf. 19. Then they cry, &c.] *Quando medicus & medicina non presunt*, saith Kimchi, when Physicians have done their utmost. See verf. 6.

Verf. 20. He sent his word and healed them] He commanded deliverance, and it was done; unless there be an allusion to the essential Word, who was afterwards to take flesh, and to heal the diseased.

And delivered them from their destructions] Heb. *From their corrupting-pits or graves*, which do now even gape for them. And he calleth them theirs, *quia per peccatum suum eas*, saith Kimchi, because by their sin themselves have digged them.

Verf. 21. O that men, &c.] See verf. 8.

And for his wonderful works] Men are *miseri cordis & miraculis obfesse*, and it were no hard matter to find a miracle in most of our mercies.

Verf. 22. And let them sacrifice, &c.] If they have escaped sickness, let them offer a Passover; and if they have recovered, a Thank-offering. Heathens in this case praised their Esculapius; Papists their Sebastian, Valentino, Apollonia, &c. Ears of wax they offer to the Saints, who as they suppose cureth the ears; eyes of wax to the Saint that cureth the eyes, &c. But it is Jeboah only who healeth us.

And declare his Works, &c.] Memorize, and magnifie them.

Verf. 23. They that go down to the Sea in ships] Here we have a fourth specimen or instance of Gods gracious and wise dispensations towards men, in their trading or trafficking by Sea. These are *sunk down to Sea*, because the banks are above it; but the water is naturally higher than the land, and therefore Saylor observe, that their ships

ships flye faster to the shore than from it. But what a bold man, saith the Poet, was he that first put forth to Sea?

*Ille robur, & as triplex
Circa pelum erat, qui fragilem truci
Commisit pelago ratem
Primus, nec simul præcipitem Africam, &c.*

That do business in great waters] Merchants and Mariners, who fish, and find *Alings*, or *Corah*, saith Kimchi, who do export and import commodities of all sorts.

Verf. 24. These see the works of the Lord &c.] In Sea-monsters, as Whales and Whirlpools, and sudden change of weather, and the like, not a few; Ebbs and Flows, Pearls, Islands, &c. These are just wonders, and may fully convince the vilest Atheist that is.

Verf. 25. For he commandeth and raiseth the stormy wind, &c.] Of this Seneca, though an heathen, could say. *Inter cetera providentia usque opera hoc quoque dignum est admiratione, &c.* Among other works of the Divine providence, this is admirable, that the winds ly upon the Sea for the furtherance of Navigation, &c.

Verf. 26. They mount up to heaven, they go down &c.] An elegant hypotyposis or description of a storm at Sea; like whereunto is that in *Virgil*.

*Tollitur in calum curvato gurgite, & iidem
Subducti ad manes imes descendimus unda.*

Their soul is melted because of trouble] They are ready to dye, through fear of death. *Judas* understandeth it of extreme vomiting, as if they were casting up their very hearts. *Ananias* for this cause doubted whether he should reckon Mariners amongst the living or the dead. And another said, that any man will go to Sea at first I wonder not; but to go a second time thither, is little better than madness.

Verf. 27. They reel to and fro, &c.] *Nuax nante, & vacillat cerebro & pedibus.* And are at their wits end] All their skill and strength faileth them at once; they can do no more for their lives. *Heb. All their wisdom is swallowed up*; that is, the art of Navigation is now to no use with them.

Verf. 28. Then they cry unto the Lord] Then, if ever: Hence that speech of One, *Qui nescit orare, discat navigare*; He that cannot pray, let him go to Sea, and there he will learn. See *verf. 6*.

Verf. 29. He maketh the storm a calm] He, that is God Almighty, whose the Sea is, and he made it, *Psal. 106.* not the Pagans, *Neptune*, or the Papagans, *St. Nicholas*.

So that the waves thereof are still] If therefore the voluptuous humors in our body (which is but as a cup made of the husk of an Acorn in respect of the Sea) will not be pacified, when the Lord saith unto us, *Be still*; every drop of water in the Sea, will be a witness of our monstrous rebellion and disobedience.

Verf. 30. Then are they glad because they be quiet] All is hush on the sudden, as *Mat. 8. 26.* both their fears, and the Seas outrages being quickly reduced to a peaceable period.

So he bringeth them to their desired haven] This is more than they then wished for, God is many times better to men than their prayers.

Verf. 31. Oh that men would, &c.] See *verf. 8*.

Verf. 32. Let them exalt him also in the Congregation, &c.] i.e. In all publick meetings Ecclesiastical and Civil.

Verf. 33. He turneth rivers into a wilderness] Hitherto the Psalmist hath set forth Gods good providence in delivering men from divers deaths and dangers; now hee declareth the same in his just and powerful transmutations in nature, whilst according to the good pleasure of his will, he changeth mens condition, either from good to evil, or from evil to good, beyond all expectation; it is even He that doth it, whatsoever a company of dizzy-headed men dream to the contrary, as One phraseth it. It is God who dryeth up those Rivers, whereby the land was made fat and fertile, *Isa. 41. 17*.

Verf. 34. A fruitful land into barrenness] *Heb. Salinis.* See *Luke 14. 34. 35. Dent. 29. 23. Jud. 9. 45.* *Salis* breedeth barrenness, by eating up the fat and moisture of the

the earth. Some think the Psalmist here alludeth to *Sodom* and her sisters turned into the dead Sea.

For the wickedness of them that dwell therein] Hereof *Judas* is at this day a noble instance (besides many parts of *Asia*, and *Africa*, once very fruitful, now, since they became *Mabometan*, dry and desert) *Judas*, saith One, hath now onely some few parcels of rich ground found in it; that men may guess the goodness of the cloath by the fineness of the shreds. *Greece* which was once *Sol & sal geminum*, saith Another, *terram solum literarum, nunc vel Priami miseranda manus*—nunc in *Grecia desiderem* *Greciam*; 'tis nothing like the place it was once.

Verf. 35. He turneth the wilderness, &c.] Some places again, God (to shew his power and providence) of sterill maketh to become fertile; *Pelusia* for instance, and other Northern Countries. *Germany* and *France* were of old full of Woods and Lakes, as *Cesar* and *Tacitus* testify, now 'tis otherwise. So in *America* at this day. So divers desert places of *Egypt* and *Ethiopia*, when once they became Christian, became fruitful.

Verf. 36. And there he maketh the hungry to dwell] As our English, and other Plantations in *America*, where sundry poor people get fair estates.

That they may prepare a City] The building of Cities is of God, and so is their conservation.

Verf. 37. And sow the fields, and plant vineyards] These are noble employments, such as the ancient Patriarchs were much in, and the most honorable among the *Romans*, as *Cicero*, *M. Curius*, *Cato Major*, &c. Our forefathers, if they could call any one, *Annun colosum*, a good husbandman, they thought it praise enough, saith *Cicero*.

Which may yield] The thankful earth yielding by Gods blessing, her grain much full burden to the laborious tiller.

Verf. 38. He bleisseth them also, &c.] See *Prov. 10. 12. Psal. 127. 1. Jam. 4. 15.* They are out, that rest in natural causes.

Verf. 39. Again they are ministred] *Minorat sum*; This also is of the Lord, who hath treasures of plagues, and cannot be exhausted.

Verf. 40. He powereth contempt, &c.] See *Job. 12. 21. 24.* with the Notes. *Pena tyrannorum est contemptus, exilium, nuda*, saith *Gombard*. All their policy or King craft cannot save them.

Verf. 41. Yet saith he be poor] The godly poor, as he did *David*.

And maketh him families like a flock] of sheep, which multiply exceedingly in a short space.

Verf. 42. The righteous shall see it, and rejoice] It shall cheer them up to see that the reigns of Government are in Gods hand; and to behold such love in such providence.

And all iniquity shall stop her mouth] Shall be down in the mouth, as we use to say. See *Job 5. 16.* and have her tongue chambered.

Verf. 43. Who is his wife] *Heb. who is wife?* q.d. not many. *Ravi quippe boni.* None but those that observe providences, and lay up experiences; which if men would do, they might have a Divinity of their own, were they but well read in the story of their own lives.

Even they shall understand, &c.] And as for those providences that for present he understandeth not, reject in *Dei abyssis*; he believeth there is a reason for them, and that they shall one day be unriddled.

PSAL. CVIII.

Verf. 1. O God, my heart is fixed] For the five first verses of this Psalm; see the Notes on *Psal. 57. 7, 8, 9, 10, 11.* And for the eight last, see the Notes on *Psal. 60. verf. 5, 6, 7, 8, 9, 10, 11, 12.*

PSAL. CIX.

A Psalm of David] Written by him; *usque adeo terribilis & horrida orationis*, saith *Beza*, in such terrible terms, as the like is not to be found in holy Scripture; whether for it is to be read and used with very great judgement, and not as those miscreants

of whom *Eater* writeth, *Quod more magis clamantur* *utrumque dunt* *Psalmum per modum* *ex-*
ecrationis in eorum bosse, that after a conjuring fashion they muttered out this Psalm by
way of curse upon their enemies.

Verf. 1. *Hold not thy peace*] But plead my cause, clear mine innocence.

O God of my praise] The object of my praises, or thou that keepst up my credit, as a
witness, judge, and avenger of mine integrity.

Verf. 2. *For the mouth of the wicked*] There is nothing more easy, than to wag a wicked
tongue.

They have spoken against me with a lying tongue] But with so much impudence, as if it
were a very truth. *Socrates* in his Apologie, My Lords, said he to the Judges, I know
not how you have been afflicted with mine accusers eloquence, while you heard them
speak: For mine own part, I assure you, that I, whom it toucheth most, was almost
drawn to believe that all they said, though against my self, was true, when they scarce
uttered one word of truth.

Verf. 3. *They compassed me about also, &c.*] So that I could not find out any way to
clear my self, though never so innocent.

And fought against me] So they smote *Jeremy* with the tongue, and our Saviour
suffered the contradiction of sinners, Heb. 12.

Verf. 4. *For my love they are mine adversaries*] Heb. *They Satanically hate me*. To render
evil for evil is brutish, but to render evil for good, is devilish.

But I give my self to prayer] Heb. *But I am prayer*, or, *a man of prayer*, as *Psalm* 120. 7.
But I am peace. So, being defamed we pray, 1 Cor. 4. 12. When our Saviour was wearied
out with the peoples obstinacy, he turns him to God by prayer, *Mat.* 11. 26. and
prayed for his Crucifiers, *Mat.* 27. Send me to my Tcads again (in the Dungeon)
where I may pray for your Lordships conversion, said *Saunders* the Martyr to *Wic-*
cheffer.

Verf. 5. *And they have rewarded me*] See verf. 4.

Fletere naturam gratia nulla potest.

Verf. 6. *Set thou a wicked man over him*] Whose tender mercies may be cruelties;
let the Devil be his Task-master. Thus he prayeth against *Dog*, or *Ahitophel*, but cer-
tainly *Judas*, *Act.* 1. 20. And so the primitive Christians prayed against *Julian* the
Apostate. and afterward against *Arius* the heretic, whose death was *precutionis opus*
Lib. 1. esp. 15. *non morbi*, the effect of prayer, rather than of his disease, saith *Socrates*. We are bound
to pray daily, *I by Kingdome come*, but must be advised how we pray, as *David* here
doth, against particular persons: His curses here and elsewhere are indefinite, or condi-
tional; either he nameth not the man, or intendeth it, if God intend it so, or they
are *non tam vota quam vaticinia*, not so much prayers as prophecies.

And let Satan (or an Adversary) stand at his right hand] To withstand him, and get the
better of him, as *Zach.* 3. 1. Or, to aggravate his fault before an unjust Judge.

Verf. 7. *When he shall be judged*] Let him be cast in all his Sutes, *causa excidat*.

And let his prayer become sin] *Quot opud judicem preces adhibebis tot sibi multas accer-*
set: If he be favour of the Judge, let it be the worse for him, as it befel *Haman*,
Est. 7. 7. 8.

Verf. 8. *Let his dayes be few*] Let his execution be hastened, as *Haman* was. *Ahitophel*,
and *Judas* were their own death-men. *Dog* doubtless came to an ill end; and so
did other persecutors. See the book of Martyrs.

And let another take his office] *Preselluram*. Officers are oft-times the Churches
chiefest enemies; *Popish* Bishops, especially, as here in Q. *Maris* dayes. *Judas* was
guide to those that took *Jesus*, *Act.* 1. 16. 20.

Verf. 9. *Let his children be fatherless*] *Helpless* and *shifless*. A fore vexation to many
on their death-beds, and just enough upon *guileless* persecutors. But happy are they
who when they lye a dying, can say as *Luther* did, *Domine Deo gratias ago tibi quod vi-*
lens in me esse pauperem, & mendicum, &c. Lord God, I thank thee for my present poverty,
but future hopes. I have not an house, lands, possessions, monies, to leave behind me.
Thou hast given me wife and children, behold I return them back to thee, and be-
seech thee to nourish them, teach them, keep them safe, so hitherto thou hast done me,
O thou Father of the fatherless, and judge of widows.

Verf. 10. *Let his children be compassed with widow*] Let them wandering wander, as
Gen.

Gen. 4. 12. *Cains* curse. Let them rogue about, -- & *immediatè vice regere cibis*. This is many
times a token of Gods wrath.

Out of their desolate places] Or, for that their places are desolate, and will afford them no
succour.

Verf. 11. *Let the extortioner catch all that he hath*] As it were in nets and snares, that
is in bonds, debts, mortgages; So *Chrysostome* expoundeth, *Psalm* 10. 9. *Es ipsum & omnes*
ejus facultates inexplicabilibus suis laqueis immittit *exterminatores irruunt*, let the merciless
usurer make a prey of him and his estate.

And let the stranger, &c.] Who hath no right to it, and will shew as little mercy. The
Chaldee here hath it, *Colligat sibi omnia quæ ipsius sunt*. And *Quæ non capis Christus, rapis*
fiscus, saith *Bernard*.

Verf. 12. *Let there be none to extend mercy to him*] Let God in his justice set off all
hearts from him, that had been so unreasonably merciless. Thus no man opened his
mouth to intercede for *Haman*; *Judas* was shaken off by the Priests, and bid see to him-
self, &c.

Neither let there be any to favour his fatherless] *Pupillæ pusillæ*. Let there be none to
plead their *Pupils* cause against the griping extortioner, or the stranger that violently
invadeth their right.

Verf. 13. *Let his posterity be cut off*] *Sit ejus exitus excidium*, so some render it. Let his
end be destruction, but it is better to take it, as we translate, *Let his posterity, &c.* Let
them be razed and rooted out of remembrance, they and their whole race.

Let their name be blotted out] That they may not live, so much as by fame. The *Edo-*
mities, *Moabites*, *Ammonites*, have no memorial but what they have in the Bible, and
that is for no good. And the like may be said of *Meroz*, *Judg.* 5. 23. which seemeth
to have been some City near the place where the battel was fought; but what it was
none can determine, sith there is no mention elsewhere to be found of it, which seemeth
to be an effect of that bitter curse pronounced against it. See *Prov.* 10. 7.

Verf. 14. *Let the iniquity of his fathers, &c.*] In whose sinful steps he treadeth, be char-
ged upon him.

And let not the sin of his mother] Who bred him no better, but coked him in wick-
ed courses, and gave him no good example, *Parus fer e sequitur ventrem*.

Verf. 15. *Let them be before the Lord*] Stand ever upon record in his presence, to pro-
voke him to wrath. A heavy curse indeed.

Verf. 16. *Because that he remembered not to shew mercy*] Here the Prophet beginneth to
shew why he useth such doleful imprecations against his enemies, viz. not out of a
spirit of revenge, or a false zeal, but as truly seeking Gods glory, and his Churches
safety, which could not otherwise be procured, unless these merciless men were
devoted to destruction. He remembered not, that is, *de industria oblitus est & omisit*, he
forgot and neglected it for the nonce.

Verf. 17. *As he loved cursing, &c.*] The backslider in heart shall be filled with his own
ways, *Prov.* 14. 14. Cursing men are cursed men, as were easie to instance in sundry,
as *Hacket* hanged in Q. *Elizabeths* Reign, and *Sir Jervase Elbowais* Lieutenant of the
Tower in K. *James* his dayes, according to their own wishes. See *McClellans Mirror*,
p. 210 &c. The Jews are still great cursers of Christians, they shut up their daily
prayers with *Maledic Domine Nazareth*, and how it cometh home to them who know
eth not, even wrath to the utmost, 1 *Thess.* 2. 16?

Verf. 18. *As he clothed himself with cursing as with his garment*] *Ut vestis commensurata*
corpni, as the inner garment that sticks closest to the body, and is not done off, but
with much ado, as he hath wrapped, and stuffed up himself in cursing.

So let it come into his bowels like water] Let him have his belly full of it, and his bones
full too.

And like oil] Which easily soaketh through. See *Numb.* 5. 23.

Verf. 19. *Let it be unto him as a garment*] Not as an inner, but outer garment also,
that men may see and say; This is an accursed person; the visible vengeance of God *Adio & mir-*
con.

Verf. 20. *Let this be the reward*] *Opus vel Opera precium*. The same Hebrew word signi-
fiesh Work and Wages, *Job* 7. 2. *Isa.* 49. 4. persecutors shall be sure of their payment.

Verf. 21. *But do thou for me*] *Eas mecum, sis mihi à latere*, stick to me, as on my behalf,
and for my behoof.

00000 2

Verf.

Verf. 22. *For I am poor and needy*] As a *Lazar* sheweth his ulcers to move pity; so doth *David* his indigency, and aylements.

And my heart is wounded] I have mine inward troubles also; or I am *ardidum vulneratus*, almost dead, *animam ego*.

Verf. 23. *I am gone like the shadow*] *Abis, peris, evansi*, I vanish as the long shadows do, so soon as the Sun setteth.

As the Locust] Leapeth from hedge to hedge, so do I from place to place, being tossed from post to pillar, *ἐκ τέρπου* 1 Cor. 4.

Verf. 24. *My knees are weak through fasting*] Either for lack of meat, or stomach to it; *gemulabam*, my knees buckle under me; the strong men bow themselves, *Eclesi.* 12. 3.

My flesh faileth of fatness] I am lean and low brought. Christ might well cry out, *My leanness, my leanness*; so busie he was for his Father, and to worm out, that they judged him wellnigh fifty, when he was not much above thirty, *Job.* 3. 57.

Verf. 25. *I became also a reproach*] In respect of my leanness.

They shaked their heads] This is threatened as a curse, *Deut.* 28. but may befall the best, as it did our Saviour, *Psal.* 22. *Mat.* 27.

Verf. 26. *Help me, O Lord*] Prayer, like those arrows of deliverance, must be multiplied, as our trouble is lengthened and lyeth on.

Verf. 27. *That they may know*] That I am delivered merely by thy presence and power. It is the ingenuity of the Saints, in all their desired, or expected mercies to study Gods ends more than their own.

Verf. 28. *Let them curse, but bless thou*] Yea the rather, as a *Sem.* 16. 12. and I wot well that those whom thou blestest shall be blessed, as *Isaac* once said of his son *Jacob*, *Gen.* 27. 33.

When they arise] To plead their own cause, *causa exordiant*.

Verf. 29. *As with a mantle*] *Sicut diplidis*, saith the Vulgar, as with a doublet, *q. d.* Let them be double ashamed; for which purpose also he here doubleth his prayer.

Verf. 30. *I will greatly praise the Lord*] Diligent & impense, Gods blessings are binders; and great deliverances call for suitable praises, the neglect hereof is *crimen feloniam*, countenance.

Verf. 31. *For he shall stand at the right hand*] As a faithful and powerful (*παράστατος* *ὑπερασπιστής*) Champion, and not as Satan standeth at the persecutors right hand, *verf.* 6.

From those that condemn him] Heb. From the judges of his soul, *sc.* *Sat.*, and his Courtiers, who judged him worthy of death.

PSAL. CX.

ὁς οἱ μεθού-
της
Chrysol.

A Psalm of David] Concerning Christ, saith R. Obadiah, and so say Christ himself, *Mat.* 22. and his Apostles, 1 Cor. 15. *Heb.* 7. & 10. though some Rabbines maliciously say otherwise, as R. Joseph, *scem qui hic canit*, to say the best of him; and other Jew Doctors, who stagger here in their expositions, as drunkards.

Verf. 1. *The Lord said unto my Lord*] In this one verse we have a description of Christs person, his wars and his victory; so that we may say of it (and so indeed of the whole Psalm, which is an Epitome of the Gospel) as *Tert.* did of *Bernard* his Laconical Epistle, *Quam multa, quam parva*! How much in a little. See the Note on *Mat.* 22. 44.

Sit thou at my right hand] Sit thou with me in my Throne, having power over all things in heaven and earth, *Matth.* 28. Christ, as man, received, what, as God; hee had before.

Until I make thine enemies thy footstool] For Christ hath ever had, and shall have to the worlds end; but then they shall be all in a place fittell for them, *viz.* under Christs feet; even those who now set up their Crests, face the heavens, and say unto the King, *Apostata*, flouting & our with him.

Verf. 2. *The Lord shall send the Rod of thy strength*] That is, the Gospel, that Serpent of Christs Kingdom, that power of God to salvation, unto as many as believe, mighty through God to work wonders, 2 Cor. 10. 5. *Ad Rom.* 10. even the preaching of Christs cross.

Out of Sion] For salvation is of the Jews, *Job.* 4. *Isa.* 45. *Abidye in Jerosol.* *Jer.* 41. *Jer.* 41. *Jer.* 41.

Rule

Rule thou in the midst of thine enemies] Among Jews, Pagans, Turks, *Papagos*, those that will not bend, let them break; those that will not stoop to thy Government, let them feel thy power, *Psal.* 45. 5.

Verf. 3. *Thy people shall be willing*] All Christs subjects are *Voluntaries*, free-hearted, likethose Isles that wait for Gods Law, *Isa.* 42. 8. *Zech.* 8. 11. They love to be his servants, *Isa.* 56. 6. *Lex voluntarios querit*, saith *Ambrosius*.

In the day of thy power] *Copiarum tuarum* of thine Army, or of thy Militia, when thou shalt lead on thy Church Militant, and be its head of them, conquering and to conquer, *Rev.* 6. 2. Some understand it of the Christian Sabbath day.

In the beauties of holiness] *i. e.* In Church assemblies, in the beauty of holy Ordinances, at the administration whereof, Christs Birth-day, that is, the influence of his Spirit, and his presence in those Ordinances is from the womb of the morning, *i. e.* is of that generating and enlivening virtue, that the dew of the teeming morning is to the seeds and plants of the earth. An apt similitude both to express the multitude of Christs converts, and the manner of their heavenly generation. See *Mat.* 5. 7. with the Note.

Verf. 4. *The Lord bath sworn, &c.*] Christs Priestly Office, as well as his Kingly, is here described, whereof how many, and how great mysteries there are, see *Heb.* 7. with the Notes. The Church is collected and conserved not only by Christs Kingly power, but also by his Priestly mediation.

Thou art a Priest] 1. To expiate. 2. To intercede.

After the order of Melchisedech] Who whether he were *Shem*, or some other, is not easy to determine. *Melchisedech* was a King, and a Priest. Christ was more, a Priest, a Prophet, and a King. These Offices have met double in some others; as *Melchisedech* was King and Priest, *Samuel* a Priest, and a Prophet; *David* a King, and a Prophet; but never met all three in any, but in Christ alone.

Verf. 5. *The Lord at thy right hand*] Before Christ was at the Fathers right hand; here the Father at his; this is to shew the equality of the Father, and the Son, *1st* h *Hierom.* *Abanasi*, by Lord here, understandeth the Holy Ghost. Others by thy right hand, will have the Church to be meant, who is promised protection and victory. The Lord Christ shall slay her enemies in battle, *verf.* 5. compel them to fly and turn their backs, *verf.* 6. pursue them flying, *verf.* 7. as *Judg.* 7. 5. &c.

Verf. 6. *He shall judge among the heathen*] Do execution upon his enemies, as *verf.* 1. whether Kings or Captives.

He shall fill the places] The ditches of their own camps.

He shall wound the heads] Heb. *Head; cruciabit caput*, whereby some understand the Roman Empire, with its Image, Antichrist with his adherents, who are called *Heathens*, *Rev.* 11. 2. Others, *Turks* and *Saracens*, reading the next words, *Over the land of Rabbah*, the chief City of the *Ammonites*, who were likewise *Arabians*; and so they make it an allusion to *David* his victories over the *Ammonites*, 2 *Sam.* 10. & 12.

Verf. 7. *He shall drink of the brook in the way*] *i. e.* Of the wrath of the Almighty, pointing to Christs state of humiliation, as in the next words to his exaltation; Or, he shall content himself with a low condition here; such as was that of *Eliaz* when he drank of the brook, 1 *King.* 17. Or, in the eager pursuit of his enemies, he shall drink hastily of the water next at hand, *i. e.* as *Grison*, and his Souldiers did.

Therefore shall he lift up the head] Mingle the heads of his enemies, he shall rise again, reign, and triumph, and so shall all his members, after that through many tribulations they have entered into the Kingdom of heaven. Christs and their suffering, is but a drinking of the brook, not a spring of water for perpetuity; they are dark entry into our Fathers house, a dirty lane to a stately Palace; *scilicet* but just *scilicet* as that Martyr at the stake said, and there will be a change immediately. Look how the Disciples, after they had taken Christ into the ship, were presently at stake, after a Tempest: So the Saints have no sooner taken death into their bosom; but they are landed presently at the bay of *Canan*, at the Kingdom of heaven.

PSAL. CXI.

Verf. 1. *Praise ye the Lord*] At the Passover especially, for this and the other *Psalms* that follow (called by the Jews the *Great Hallelujah*) were sung at that and other solemn feasts, in praise of God for his manifold mercies.

I will

I will praise the Lord. *Musica hujus Psalmi insignis est, siquis tam consequi possit.* The great are used in the compofure of this, and some other Psalms (after the order of the Hebrew Alphabet) serveth both to set forth their excellency, and for the help of memory.

Verf. 1. The works the Lord are great. *Magnalia*; no small things are done by so great a hand. *Grandior silet esse Deus in parvulis quam in magnis; in formicis major anima quam in Elephantis in natis quam in gigantibus.*

Verf. 2. He hath made his wonders great. *q.d.* Great though they be, yet are they seriously sought into, and found out by those that delight therein; and the deeper they dive into them, the sweeter they find them. *Basil* diligently described many creatures; and so did *Ambrose* after him. *Pliny* (who was himself a very great searcher in Natures secrets) telleth of one who spent eight and fifty years in learning out the nature of the Bee, *Et nondum effectus sit omnies*, and yet could not attain to all. Our Anatomists find still new wonders in the body of a man, &c. God hath shewed singular skill in his works, that men might admire him; But woe to such as regard not his hardy-work, *Isa. 5. 12.*

Verf. 3. His work is bountable. *Heb. Honour and glory*, they all come tipt and gilt, with a glory upon them, *a centro ad calum.* This the brutish man knoweth not, *Psal. 92. 6.*

His righteousness endureth for ever. His judgements are sometimes secret, but always just.

Verf. 4. He hath made his wonders great. *Memorabilia reddidit mirabilia sua clemens & misericors Jehova.*

Verf. 5. He hath given meat. *Heb. a prey, Escam damentum*; as he did Manna to the Israelites to each an Homer; so to all his he giveth food convenient for them, *Prov. 30. 8. Cibus & potum quæ sunt divitiæ Christianorum.*

He will ever be mindful of his Covenant. To pass by his peoples sins, and to supply all their necessities: All his paths to such are not mercy onely, but truth, *Psal. 35.*

Verf. 6. He hath shewed his people. *q.d.* To them it is given to see, but not to others who are delivered up to a judiciary blindness. Call unto me and I will answer thee, and shew thee great and hidden things which thou knowest not, *Jer. 33. 3.*

That he may give them. *q.d.* Yea power over all Nations, *Rev. 1.*

Verf. 7. The works of his hands. They speak him a true and just God. *Chrysostome* teacheth truth here for mercy, and noteth that God usually mixeth mercy with justice; yet sometimes he sendeth an evil, an only evil, *Ex. 8. 7.*

All his commandments. That is, his promises added to his commandments; or they are so called, because firm and sure, as the commandments of an Emperor.

Verf. 8. They stand fast for ever and ever. The promises are infallible, good sure hold, not yea and nay, but Yea and Amen.

And are done. *i.e.* Ordained, made, and ratified.

Verf. 9. He sent redemption to his people. Once out of Egypt, ever out of Satans thralldome.

He hath commanded his Covenant for ever. *Sic cum populo suo pactus est ut de ipsius pacti observationibus certis edictis caverit*, as he covenanted, so he looketh his commandments should be respected, which are as binding to us, as his Covenant is to him; and through grace, his Covenant is as binding to him, as those are to us.

Heb. and reverend is his Name. Which therefore we should not presume in a sudden unmanneliness to blurt out: The Jews would not pronounce it. The Grecians (as *Suidas* observeth) when they would swear by their *Jupiter*, forbore to mention him. This is check to the profaneness common amongst us. Let those that would have their names revered, labour to be holy as God is holy.

Verf. 10. The fear of the Lord is the beginning of wisdom. Or the principal point and chief perfection. See *Prov. 1. 7.* and *Job 28. 28.* with the Notes.

A good understanding have all thy. *q.d.* So much a man knoweth in true account, as he doth; Hence understanding is here ascribed to the will; so *Job 28. 28.* See *Eccles. 10. 3.* some render it, *Good success.*

His praise endureth for ever. *i.e.* Gods praise; for they that understand it of the godly wife man, understand not the propriety of the Hebrew word *Tehillah*, with an Interpretation.

PSAL.

PSAL. CXII.

Praise ye the Lord. See *Psal. 111. verf. 1.*

Blessed is the man that feareth the Lord. That obedientially feareth him as aforesaid, *Psal. 111. 10.* that feareth the Lord, as *Abraham* did, *Gen. 22. 12.* who is the blessed man here described, say the Jew-Doctors, because he kept the whole Law from *Abraham* to *Tau* (this Psalm also is Alphabetical as the former) with his whole heart, delighting in Gods commandments, and hastening to fulfil them; at when he left his Country, circumcised his family, sacrificed his son.

That delighteth greatly in his commandments. And thereby sheweth that his fear of God is filial and amicable, not base and servile, which ever carrieth torment along with it; and he that so feareth, is not made perfect in love, *1 Job. 4. 18.* cannot but hate him whom he so feareth; for *Quem metuit odit.*

Verf. 2. His seed shall be mighty upon earth. As *Abraham* was, and besides, the reward of his humility and fear of the Lord was riches and honour, and life, *Prov. 22. 4.* For godliness is profitable to all things, having the promises of this life, and of that to come, *1 Tim. 4. 8.* as in this Psalm is fully set forth.

The generation of the righteous. Personal goodness is profitable to posterity, and the contrary.

Verf. 3. Wealth and riches. Wealth enough, as the word *Hon* signifieth; a well-contented sufficiency. His chambers shall be filled with all precious and pleasant riches, *Prov. 24. 4.*

His righteousness endureth for ever. He is not the worse for his wealth, nor drawn aside by the deceitfulness of riches; which yet is hard and happy.

Ardua res hac est opibus non tradere mores:
Et cum tot Cras videris, esse Numam.

Martial.

Verf. 4. Unto the upright, there ariseth light in darkness. *i.e.* Joy in tribulation, as did unto the Martyrs, plenty in penury, as *having nothing, and yet possessing all things*, *2 Cor. 6. 10.* If they have not an external affluence, yet they have an internal influence of grace and comfort, which is far better and sweeter, *1 Tim. 6. 6.* Some render the words thus, *He who is gracious, and full of compassion, and righteous (i.e. God) causeth light to arise in darkness upon the upright*; who also, according to his measure, and by participation from God, gracious, merciful, and righteous.

Verf. 5. A good man sheweth favour and lendeth. A publick-spirited man, *Rom. 5. 7.* maketh his moderation to be known to all men, *Philip. 4. 5.* and lendeth, looking for nothing again, *Luk. 6. 35.* Thence it is that to him light ariseth in darkness; the merciful shall have mercy, *Mat. 5. 7.* Some render it, *Bene viro qui miserator*, Well is the man, or, Well will it be with the man that pitieth and lendeth. The Hebrew hath it, *that is* pitying and lending, ever in such actions.

He will guide his affairs with discretion. *Heb. With judgement*; neither illiberal nor prodigal, nor withered handed when he should give, nor yet stretching beyond the staple; for that were to spoil all. *Tremellius* rendereth it, *Moderatur res suas, ex officio.*

Verf. 6. Surely he shall not be moved for ever. *Non movabit.* The world thinketh liberality to be the ready way to beggary: But it is otherwise, *Isa. 32. 8.* The liberal man deviseth liberal things, and by liberal things he shall stand. Not getting, but giving is the way to wealth.

The righteous shall be in everlasting remembrance. Namely with the righteous. *Dimetrius* hath good report of all good men, and of the truth it self, *3 Job. 12.* As for wicked men, *Calumnias eorum nunquam effugit*, there is no escaping their evils and calumnies.

Verf. 7. He shall not be afraid of evil tidings. When the miserly miscontent is ready to make away himself for fear of what evil may follow, this man is undaunted and unappalled. The fear of God so ballasteth his heart, that he sheweth steadiness and blow what wind is will, he saileth safe to the port. *Fides faciem non formidet*, Faith feareth no famine, nor any thing else; when as a sound of fear is ever in the wicked mens ears, *Job. 15.*

His heart is fixed. *viz.* Upon the promises of God, and hence he hath a spiritual security,

Yalab.

Security, a blessed Sabbath of Spirit; he is freed, if not from the common destruction, yet from the common distraction; for he knoweth whom he hath trusted. *Præclaræ est æquilibrium in omni vita, & idem semper unum, eademque fons, fatis Cicero.* It is a brave thing to have a well-composed spirit in all changes, and to look alike however the world goeth. The heathens tell us that *C. Cælius* was such an one, and *Archimedes*, and *Socrates*, who are said to have been far above all fear of, or grief at any disaster. But that could not be, because their hearts were not fixed, *trusting in the Lord.* And how *Socrates* (the best of them) staggered and faltered when he came to dye, appeareth by his last speech, as it is related both by *Plato* and *Cicero*.

Verf. 8. *His heart is established* Heb. *Underprop*, shored up.

He shall not be afraid Of any adverse power, *Psal. 3. & 27.*

Until he see his desire Which his faith will once work out.

Verf. 9. *He hath dispersed* Or, made a scatter, yet with discretion, giving liberally, but most of all where is most need, and with a speciality of respect to the family of faith, *Gal. 6.*

His righteousness endureth for ever The reward of his charity is lasting, or his charity is never at an end; he giveth after that he hath given, as a spring runneth after it hath run, as the Sun shineth after it hath shone. See *2 Cor. 8.*

His horn shall be exalted i.e. His head, as *1 Sam. 2. 1. 10.*

Verf. 10. *The wicked shall see it* For *improbis & reprobis*; The covetous Caitiff who fate a brood upon his bags, and befouled the bountiful man, shall himself come to beggary, which he so much feared, and be ready to eat his own rays through envy at the others prosperity; and because he cannot come at his heart, he feeds upon his own, yet puts himself into an hell above ground, both for pain of loss, and pain of sense, as here.

PSAL CXIII.

Verf. 1. *Hallelujah* See *Psal. 111. 1.*

Praise, O ye servants of the Lord None but such can do it, or are fit for it; and for such, praise is comely, *Psal. 147. 1.* as unthankfulness is an ugly sin, but especially in Ministers, whose servants of the Lord, by a speciality.

Praise the name of the Lord Ter repeat, *Trinitatem subindicando*, faith One; Others note that by this threefold Praise, the Psalmist taxeth mens dulnets, and exciteth their diligence to this divine duty.

Verf. 2. *Blessed be the Name of the Lord* Praise him with utmost intension and extension of spirit and of speech. God is therefore called by an appellative proper, *The blessed One Baruc-bu*, *Mark. 14. 61. Luke. 1. 68.*

From this time, &c. A note & usque.

Verf. 3. *From the rising of the Sun* i.e. All the world over, in all places and at all times. North and South are not mentioned (but included) because not so well peopled.

Verf. 4. *The Lord is high, &c.* He looketh on the earth as on an Ant-hillock. All Nations to him are but as a drop of a bucket, *Isa. 40. Quamilla ergo es in istius gemitu particula?*

And his glory above the heavens There are as far beneath him in glory, as in situation; Angels understand him not fully.

Verf. 5. *Who is like, &c.* See *Psal. 89. 6.* He is imparal. l.

Who dwelleth on high Heb. *Who exalteth to dwell*. Oh that we could flye, a pitch any way proportionable by exalting his Name together, *Psal. 34. 3.*

Verf. 6. *Who humbleth himself* Lo, it is a condescension in God to vouchsafe to look one of himself upon the Saints and Angels, how much more upon us? Sixth sin fe: teth us further beneath a worm, than a worm is beneath an Angel.

Verf. 7. *He raiseth up the poor, &c.* David for instance, besides many others; as *Agathocles*, *Numa*, *Maximianus*, &c. whom he raised from the lowest stair to the very highest step of honour and opulency.

Verf. 8. *That he may sit him with Princes* See *1 Sam. 2. 8. Hanneb* song, whereof this seemeth to be an abridgement.

Verf. 9. *He maketh the barren woman to keep house* Heb. *To dwell in an house*, that is, to have

have a house full of Children, and so to build her husbands house, *Ruth. 4. 11.* This is applied to the Church (which is the theatre of the World, wherein God sheweth his special providence and power) *Isa. 54. 1. Gal. 4. 16, 17.*

PSAL CXIV.

Verf. 1. *When Israel went out of Egypt* *Emedio gentis, id est ex visceribus* *Mod. Tull.* *egyptiorum, qui eos quasi deglutiebant,* out of the midst of that Nation, that is, in *Ps. 114.* out of the bowels of the Egyptians, who had as it were devoured them; thus the Jew-doctors gloss upon this Text.

From a people of strange language And yet more estranged affections, fearing them, and their Religion, as the word *Lognes* (which is of affinity with *Lognes* a scoffer) seemeth to found. Afterwards it was prophesied that five Cities in the land of Egypt should (speak the language (or lip) of Canaan, *Isa. 19. 18. viz.* when the Lord should turn to them, a pure language, *Zeph. 3. 9.*

Verf. 2. *Judah was his sanctuary* Or *sanctitate*, or *sanctificationem*. This was an happy change for them, from their Egyptian Idolatry, *Exek. 23. 19.* like as it was from their Egyptian servitude, when *Israel became Gods dominions*, dominations and signiorities.

Verf. 3. *The Sea saw it and fled* When God will deliver his people, and perform his promises unto them, nothing shall hinder, but all Creatures shall contribute their helps for they are all his servants, *Psal. 119. 91.*

Verf. 4. *The Mountains skipped like Rams* scil. at the giving of the law, *Exod. 19. 18.* which also causeth heart-quakes in believers; but the unjust knoweth no shame, *Zeph. 3. 5.* is past feeling, *Ephes. 4. 19.*

Verf. 5. *What ailed thee, O thou Sea* Or, what came to thee? can there any natural reason bee given? or was it Gods powerfull presence only that caused you to run retrograde? Atheists and unbelievers will search the Devils skull to find out something whereby they may elevate Gods great works, and elude his Arguments; as *Pharaoh* sat not down under the miracle, but sent for the Magicians; and hardened his own heart.

Verf. 6. *Tee Mountains that ye skipped, &c.* These two verses teach us, faith One, that we may many times ask questions; and yet neither doubt of the matters, nor bee ignorant in them.

Verf. 7. *Tremble thou Earth, &c.* *1 Heb. See in p. 222 a travelling woman;* for if the giving of the law had such dreadful effects, what should the breaking thereof have?

At the presence of the God of Jacob Whom *Jacob*, that is, Gods covenanted people, knoweth and confideth in amidst all his austerities, *Isa. 63. 16.* and can boldly say, as *Hab. 1. 12. Are not thou from everlasting O Lord my God mine holy one? we shall not dye.*

Verf. 8. *Which turned the rock into a standing water* Set the Rock of *Rephidim* abroad, and made it not only a standing water (*Stagnum*, as here) but a running river; for the Rock followed them; and that Rock was Christ, *1 Cor. 10. 4.* with *Job. 4. 14. & 7. 38.*

The Flints into a fountain of Waters Still God worketh for his people, in *oppositis mediis* (as *Luther* expresseth it) by contrary means, and rather than they shall want necessities, hee both can and will work miracles.

PSAL CXV.

Verf. 1. *Not unto us Lord, nor unto us* This is the godly mans motto, and his daily practice. See *Gen. 41. 16. Abd. 3. 12, 16. 1 Cor. 15. 10. Luk. 19. 16. Not we; but thy Talents have gained other five, and other two, &c.*

Fabricium fluidis bene di-pietate movetur;

Sed quicquid ponis, gloria, Christus, tua est.

There is no merit at all in us, faith the Chaldee here; the bowles of the Candle-stick had no oyl but that which dropped from the Olive-branches. It is therefore very good counsel that *John* gives his friend *Bartholomew*, in remembrance of his love, *John. 13. 7.*

P P P P P

*Omnes tribus
Chaldaicas
vires de fide*

ill; & a clay image, & a hollow man; In all thy good deeds give God the glory, and take up lowly thoughts of thy self.

Verl. 2. *Wherefore should the Heathen say*] Why should they thus be suffered on occasion to blaspheme thee, and twit us with our Religion? Hence some conceive that this Psalm was made in the time of the Babylonish captivity by Daniel (saith one Jew-doctor) when he expounded Nebuchadnezzars dream; by the three Worthies (saith Another) when they were in the fiery furnace. See Psal. 48. 10 & 79. 10.

Verl. 3. *But my God is in the Heavens*] Where your terrours your fray-bug-mawms: never were, like as one being asked by a Papist, where was your Religion before Luther? answered, *In the Bible, where your Religion never was.* This but seemeth uttered with indignation. *Αἰσχυρισμός τοῦ πνεύματος ἐστὶν ὁ βλασφημία,* saith Basil, or a like occasion; Our God is no dunghill-deity.

Hee hath done whatsoever hee pleased] Without either help or hinderance of any.

Verl. 4. *Their Idols are silver and gold*] Take them at the best, they are no better, and what is silver and gold but the guts and garbage of the earth? But some of them might say as Priapus in Horace,

Olim truncus crans fucinum insule lignum.

In Enterpe.

Heraclitus telleth us, that *Amasis* had a large laver of gold, wherein both hee and his guests used to wash their feet. This Vessel hee brake and made a God of it; which the Egyptians devoutly worshiped. And the like Idolomany is at this day found among Papists; what distinction soever they would fain make betwixt an Idol and an Image, which indeed (as they use them) are all one.

Ab. & Mon. fol. 134o.

The work of mens hands] And therefore they must needs bee goodly gods, when made by bunglers especially, as was the rood of *Cockran*; which if it were not good enough to make a God, would make an excellent Devill, as the Maior of *Doncaster* merrily told the complainants.

Verl. 5. *They have mouths, but speak not*] Unless the Devil haply speak in them, and by them, as at *Delphos*; or the false Priests, as here in times of Popery.

Ab. & Mon.

Eyes have they, but they see not] And yet with wiles and other devices they were made here once to goggle their eyes, to move their chaps apace, as well afraid when something of worth was presented them; as if other wile, to look at eyes end, and to hang a lip.

Aug. de Civit. Dei lib. 4. ca. 31.

Verl. 6. *They have ears, but they hear not*] But are as deaf as door-nails, to the prayers of their supplicants. The *Cretians* pictured their *Jupiter* without ears; so little hearing or help they hoped for from him. *Socrates* in contempt of Heathen Gods, swore by an Oak, a Goat, a Dog, as holding these better Gods than those.

Varro saith, They that first brought in pictures to bee worshiped, *Is civitasibus suis* *de morum demeritis, & errorum addiderunt,* took away fear, and brought in error.

Noses have they, but they smell not] As the Painter may paint a flower with fresh colours, but not with sweet favour, with this Motto, *No further than colours*; so the Carver may draw out an image, but not make it draw in the breath, with this Motto, *No further than fashion.*

Verl. 7. *They have hands, but they handle not*] Curious and artificial (for Art is Nature's ape) but uselesse, and for shew only. If *Erculapimus*, or the Lady of *Loretto* restore the lame or the blind, it is the Devil with his lying wonders, 2 *Thef. 2.*

Feet have they, but they walk not] As those pictures in *Plato* made by *Dædalus*, which if they were not bound, would fly away; or *Fulcanus* three-footed stools in *Hermes*; which are imagined to have run on wheels of their own accord, to the meeting of the Gods; and after that to return in like foreback again. The *Tyrrians* besieged by *Alexander* chained up their God *Baalas*, that hee might not go from them in that strait, and yet they were not delivered.

Neither speak they through their throats] They do not so much as chatter like a Crane, or murmur like a Dove, *Psal. 38. 14.* but are dumb Idols, as the Apostles call them. These are things commonly known, but possibly thus intimated for the bounding of foolish delusions; who yet are so bewitched that they will needs doe

upon

upon these gods of their own making. *O vana hominum mentes, &c.* -- O the spirit of fermentation, &c.

Verl. 8. *They shall make them, are like unto them*] Blind and blockish, *Persecution in patria crassoq; sub aere nasci*; given up by a just God to a judiciary stupidity. See *Isa. 44. 9, 10, 11, &c.* *Rev. 9. 20.* their foolish hearts were darkened, and they were delivered up to a reprobate sense, to an injudicious mind, *Rom. 1.* to strong delusions, vile affections, just damnation.

So in every one that trusteth in them] Idols were never true to such as trusted in them; but such deserve to bee deceived, as being miserable by their own election, *Jon. 2. 8.*

Verl. 9. *O Israel trust thou in the Lord*] Whatever others do, *Isa. 24. 15.* and the rather, because others do not, *Psal. 119.* the worse they are, the better bee yee.

Hee is their help, and their shield] God is engaged in point of honour to help and protect those that trust in him.

Verl. 10. *O house of Aaron, trust in the Lord*] Ministers must bee patterns to others of depending upon God, and living by faith; as did Mr. *Bradbury*, Mr. *Lancaster*, and many other famous Preachers of latter times, whom God inured to a dependence from day to day upon his Providence for provisions; and (as a grave man of God sometimes said, *Whereas many others have, and eat their bread & salt*) these received their bread, and ate it daily new from his holy hand.

Verl. 11. *Yee that fear the Lord*] *Peregrini ex omni populo*, saith *Aben-Ezra*, devout persons out of every Nation dwelling among the Jews, though not absolute Profelytes, *Act. 2. 5. & 10. 2. & 13. 16.* Such also fearing the Lord are heirs of the promises; and therefore may boldly say, *The Lord is my helper, and I will not fear what man shall do unto mee*, *Heb. 13. 6.*

Verl. 12. *The Lord hath been mindfull of us, hee will blesse us*] God hath, God will, is an ordinary Scripture-Medium, as hath been above noted.

Hee will blesse the house of Israel] Not help and keep them only, but blesse them with the blessings of both lives; for he is no penny-Father, &c. See *Ephes. 1. 3.*

Hee will blesse the house of Aaron] Ministers were ever a distinct order from the rest. Note this against the Libertines who would gladly make a jumble, affirming the Ministry to bee as arrant a juggle as the Papacy it self.

Compaf. Sam.

Verl. 13. *Hee will blesse*] Such shall abound with blessings, *Prov. 28. 20.* *Both small and great*] Whether in age or degree, *Act. 10. 34. 35.*

Verl. 14. *The Lord shall increase you*] Or, *The Lord increase you* (*decech tephila*, prayer wife) as the Rabbines read it.

You and your Children] The care of whose welfare prevaileth far with religious Parents, and sitteth close upon their spirits.

Verl. 15. *You are the blessed of the Lord, &c.*] And therefore shall bee blessed, as *Isaac* said of his son *Jacob*, *Gen. 27. 33.*

Which made Heaven and Earth] And will rather unmake both again, than you shall want help, and comfort.

Verl. 16. *The Heaven, even the heavens are the Lords*] As the speciall place of his delight and dwelling; yet not so as if hee were there cooped up and concluded; for God is immanet and omnipresent, yea totally present, wherefoever present. The Heavens have a large place, but they have one part here, and another there, Not so the Lord; hee is not commensurable by the place, but every where all-present.

But the Earth hath hee given] Or, let out, as to his Tenants at will, for he hath not made them absolute owners to do therein what they will, and to live as they list; *Tee have lived in pleasure on the Earth, and been wanton*, *Jam. 5. 5.* A heavy charge. *Calvin* tells of a loose fellow that used in his cups to alledge this text.

Verl. 17. *The dead praise not*] Therefore bee active for God while wee are upon Earth; where for this hee give thus life and livelihood. See *Psal. 6. 6.*

Verl. 18. *But wee will blesse the Lord*] For if hee lose his praise in us, hee will lose it altogether; and so all things will come to nothing; *quod absit*.

PSAL. CXVI.

Vers. 1. *I love the Lord*. Heb. *I love: because the Lord hath heard, &c.* *Vox abrupta & eclipsa*, an abrupt concise ecliptical expression, betokening an inexpressible unconceivable passion, or rather pang of love, such as intercepteth his voice for a time, till recollecting himself, and recovering his speech, hee becometh able to tell us, not only that hee loveth, or is well satisfied, but also why he loveth, and is all on a light flame as it were, viz.

Because hee hath heard my voice] Though but an inarticulate incondite voice: Lam. 3. 56. Thou hast heard my voice: hide not thine ear at my brenching, at my cry.

And my supplications] My prayers for grace, when better formed and methodized.

Vers. 2. *Because hee hath inclined his ear*] As loth to lose any part of my prayer, though never so weakly uttered; therefore hee shall have my custom, Psal. 65. 2. *O thou that hearest prayer, unto thee shall all flesh come.*

As long as I live] Heb. *In my dayes*, that is say some, whilst I have a day to live. Others (ense it thus, In the time of my affliction (confer Psal. 137. 7. Lam. 1. 21.) which by the word *dayes* hee noeth to bee of long continuance.

Vers. 3. *The sorrows of death compassed mee*] See Psal. 18. 4, 5. *Pictura poetica ingentium periculorum*. Sorrows, or pangs, and those deadly ones, and these compassed mee as a bird in a snare, or a beast in a grin.

The pains of Hell (or the griefs of the grave) gat hold] Heb. *Fonnd mee*, as Num. 32. 23.

I found trouble and sorrow] Straits inextricable cause sorrows inexplicable. The word signifieth such sorrow as venteth it self by sighing, Isa. 35. 10. & 51. 11.

Vers. 4. *Then called I upon the name of the Lord*] That strong Tower, whereto the Righteous run and are safe, Prov. 18. 10. Others have other refuges, the witch of Endor, the god of Ekron, the arm of flesh, &c.

O Lord I beseech thee] *Ana, blandimenta & deprecantis particula*. The Psalmist here hath a sweet way of intimating, and getting within the Lord; which oh that wee could skill of.

Deliver my soul] q. d. It is my soul, Lord, my precious soul that is sought after; oh deliver my soul from the sword, my darling from the power of the dog, Psal. 18. 20.

Vers. 5. *Gracious is the Lord, &c.*] Gracious God is said to bee, and mercifull, that wee despair not; Righteous also, that wee presume not. Or, faithfull in performing his promises, as 1 Job. 2. 9. and this was Davids comfort amidst his sorrows.

Vers. 6. *The Lord preserveth the simple*] Heb. *The persuasible* (opposed to the scorner, Prov. 19. 25.) the plain-hearted (opposed to the guilefull, 2 Cor. 1. 12. & 11. 3. Rom. 16. 19.) the destitute of humane help, that committeth himself to God, and patiently relecth on him for support and succour, Psal. 102. 1 -- 17.

I was brought low] Or, *drawn dry*; I was at a great under, at a low ebbe; I was exhausted or emptied as a pond, strengthlesse, succourlesse, clean gone in a manner.

And hee helped mee] The knowledge that David had of Gods goodnesse was experimental. See the like, Rom. 8. 2. A Carnal man knoweth Gods excellencies and will revealed in his word only, as wee know far Countries by Maps; but an experienced Christian, as onethat hath himself been long there, 1 Cor. 2. 14, 15, 16.

Vers. 7. *Return unto thy rest, O my soul*] The Psalmist had been at a great deal of unrest, and much off the books, as wee say; Now, having prayed (for prayer hath vim pacativam, a pacifying property) hee calleth his soul to rest; and rocketh it asleep in a spiritual security. Oh learn this holy art: Acquaint thy self with God, acquiesce in him, and bee at peace, so shall good bee done unto thee, Job 22. 21. *Sic Sabbathum Christi. Lush.*

For the Lord hath dealt beautifully with thee] Of *Serotinus* it is said, that hee performed his promises with words only. And of the Emperour *Peritius*, that he was

magis blande quam benefice, rather kind spoken than beneficial to any; Now so the Almighty.

Vers. 8. *For thou hast delivered my Soul, &c.*] The better to excite himselfe to true thankfullnesse, hee entrench into a particular enumeration of Gods benefits. It is not enough that wee acknowledge what God hath done for us in the lump, and by whole-sale. See Exod. 18. 8. how Moses brancheth out Gods benefits: So must we, rolling them as Sugar, and making our utmost of them.

Vers. 9. *I will walk before the Lord*] *Indefiniter ambulabo*: I will not onely take a turn or two with God, go three or four steps with him, &c. but walk constantly and in all duties, before him, with him, after him. Hypocrites do not walk with God, but halt with him, they follow him as a Dog doth his Master, till hee comes by a carrion; they will launch no further out into the main than they may be sure to return at pleasure (safe again to the shore.

In the land] i. e. here in this world, called also the light of the living, Psal. 96. 13. and 52. 5. Job 28. 13.

Vers. 10. *I believed, therefore have I spoken*] *Fundamentum et substrum vere spii est fides viva*. Hope is the daughter of faith, but such as is a staff to her aged mother, and will produce a bold and wise profession of the truth before men, as also earnest prayer to God. It is as the Cork upon the Net: though the lead on the one side sink it down, yet the Cork on the other keeps it up. Some translate the words thus: *I believed, when I said, I am greatly afflicted*: I believed when I said in my halte, *all men are Lyars*. q. d. Though I have had my eyes and my ears, though I have passed through several frames of heart, and tempers of soul in my tryals, yet I believed still, I never let go my hold, my gripe of God in any perturbation.

Vers. 11. *I said in my haste*] in my heat, trepidation, concussion, out-burst. Saints may have such, as being but men, *subiecti sunt like passionibus*; and as meeting with many molestations, latanical and secular; and left sometimes to themselves by God, as was good *Hosekiah*, for their tryal and exercise. The Sea is not so calm in summer, but hath its commotions: the mountain so firm, but may be moved with an Earth-quake. Doggs in a chafe bark sometimes at their own masters; So do men in their passions let fly at their best friends. When the taste is vitiated, it mistaketh. When there is a suffusion in the eye (as in case of the jawwilt) it apprehends colours like it self: So here. *Abraham* felt the motion of *trepidation*; meek *Moses* was over-angry at *Meribah*; so was *Job*, *Jonas*, *Jeremy*, &c. *Ira* comes of *ire*, say Grammatians: because an angry man goes out of himself, off from his reason; and when pacified, hee is said, *redire ad se*, to return to himself.

All men are Lyars] Prophets and all: *Sammuel* hath deluded mee I doubt, in promising mee the Kingdome, which I shall never come to, see 1 Sam. 27. 1. Some make the meaning to bee thus, what can I hope for, seeing every man betrayeth mee, and that I can trust no body? The truth is, that *every man is a lyar*, either by *impulsure*, and so in purpose, or by *impotency*, and so in the event, deceiving those that rely on him, Psal. 62. 9.

Vers. 12. *What shall I render unto the Lord*] This hee speaketh as one in an ecstasy, (*Amer Dei est ecstasium*) or in a deep demurme what to do best for so good a God: Such self-deliberations are very usefull, and acceptable, and thereunto are requisite. 1 Recognition of Gods favours, 2 Estimation, 3 Retribution, as here.

Vers. 13. *I will take the cup of salvation*] *Calicem Saluum, vel omnia salum*, 28 *Vitab.* in the drink-offerings, or as at the feast after the peace-offerings, see 1 Chron. 16. Trem. 3.) wherein the feast-maker was wont to take a festival great cup; and in lifting it up to declare the occasion of that feast, and then, in testimony of thankfulness, to drink thereof to the guests, that they in order might pledge him. This was called a *cup of salvation*, or a *thanksgiving*, but not in the *Drumards* sense. To this the Apostle seemeth to allude, 1 Cor. 10. 17. when hee calleth the sacramentall cup, the *cup of blessing*. *Miserum* remembereth it, *calicem Iesu accipiam*.

And call upon the name of the Lord] Pray unto him, and so praise him. Or I will proclaim, and preach his graces, as 1 Pet. 3. 2. *et in nomine Domini Amen*. *Verf.*

PPPPP

Verf. 14. *I will pay my vows.*] This word *pay*, importeth that vows lawfully made are due debts: and debt, till paid, is a disquieting thing to an honest mind, Rom. 13. 8. The Saints, in distresse especially, used to make their Prayers with vows. Hence prayer is in Greek called *negotium*, a service with vows. Mr. Philpot Martyr, first coming into Smithfield to suffer, kneeled down and said, *I will pay my vows in thee, O Smithfield.*

Verf. 15. *Precious in the sight of the Lord*] *Rara, chara.* God doth not often suffer his Saints to bee slain, Psal. 37. 32, 33. Or if hee do, hee will make inquisition for every drop of that precious blood, Psal. 9. 12. See Psal. 72. 14. with the Note. This David delivereth here as a truth, that hee had experimented.

Verf. 16. *O Lord, truly I am thy servant, I am thy servant*] *Euge, O Jehovah,* &c. by a real and an heavenly complement; thus hee insinuateth, and therefore promisseth praise to God, verf. 17. and safety to himself, according to that Psal. 119. 94. *I am thine, save me.*

And the Son of thine handmaid] That is, of Ruth, say the Rabbines: or rather of his immediate mother, a good woman, and haply better than his Father; as *Mommoah* wife had a stronger faith than himself; and *Priscilla* is named before her husband *Aquila*.

And the Son of thy handmaid] Not born abroad, and bought or brought into thy family: but *tuis quasi vernaculus*, et a ventre ad serviendum dispositus, born and bred up to thy service, of a child little.

Thou hast loosed my bonds] Of affliction, of corruption, and made me Christs freeman, brought me into the glorious liberty of thine own Children.

Verf. 17. *I will offer to thee, &c.*] I will perform to thee not ceremonial service only, but Moral, and spiritual; such as thou, shall accept through Christ, Col. 3. 17. *And wil call, &c.*] See verf. 13.

Verf. 18. *I will pay*] See verf. 14.

Now] Vows were to bee paid without either diminution or delays; Deut. 23. 21, 23. And herein Jacob (who is by the Hebrews called *Votorum Pater*, the Father of vows) was too short: for it was long ere hee went up to Bethel.

In the presence of all his people] For good example sake. This also was Princelike, Ezek. 46. 10. the Kings seat in the Sanctuary was open, that all might see him there. 2 King 11. 14. and 23. 2.

Verf. 19. *In the Courts of the Lords house*] *In coetu sacro*; in the great Congregation, Psal. 22. 25. and 66. 13. where there is a more powerful, lively, and effectual working of the Spirit, Psal. 89. 7. Heb. 4. 1. 1 Cor. 14. 24.

PSAL. CXVIII.

Verf. 1. *O praise the Lord all ye Nations*] viz. For Christ that gift, Job. 4. 10. that benefit, 1 Tim. 6. 2. that desire of all Nations, Hag. 2. 7. that good tidings of great joy to all people, Luk. 2. 10 who are by him received into the glory of God, Rom. 15. 7, 11. where the Apostle thus applyeth this Scripture; and the Jew-Doctors confesse that this short and sweet Psalm, is to bee understood de beneficio Messie, of Christ, and his benefits.

Praise him all ye people] *Laudas ionibus commendate eum*, so Tremel: rendreth it, praise him with a force, and as it were with a violence, with all your might, ye cannot possibly over-do.

Verf. 2. *For his merciful kindnesse is great*] *Invaluit*, hath prevailed over us, breaking through all obstacles and impediments, whether within us or without us; eating its way through all rocks and remoraes, and though wee would put it back, yet it will overcome us: his grace is irresistible, neither can it ever bee taken away.

And the truth of the Lord] As his mercy alone moved him to make promise, so his Truth bindeth him to perform the same: See 2 Sam. 7. 18, 21. The word of promise bindeth God, and therefore it may seem to bee stronger than God. If his merciful kindnesse prevail over us, as verf. 1. his truth prevaileth over him. The Jew-doctors observe that the word *Emeth*, here used for truth, consisteth of *Alpha*, the first letter of the Alphabet, *Mem* the middlemost letter thereof, and *Tau* the last: to shew that as God is *Alpha* and *Omega*, so the truth of God is the *all in all* of our comfort

comfort. Grace and Truth came by Jesus Christ: this is the sum of all the good news in the World.

PSAL. CXVIII.

Verf. 1. *O give thanks, &c.*] See Psal. 106. 1.
Verf. 2. *Let Israel now say*] All the Israel of God, for only such are fit to praise God: excellent words become not a fool, the Lepers lips are to bee covered.

Verf. 3. *Let the house of Aaron now say*] Ministers are Chieftains, Heb. 13. 7, 17. and should be as the chief Chambers in Gods praises.

Verf. 4. *Let them now that fear the Lord say*] See Psal. 115. 11. and observe, that the Psalmist beareth upon the *Tribu* (as doth also the Apostle, 1 Cor. 6. 9.) *Now, now, now*, saith he; because, for ought we know, tis now or never, to day or not at all; the dead praise thee not, Psal. 6. 6.

That his mercy, &c.] This is the fourth time in four verses, as Psal. 136. in every one of those twenty six verses, like as a Bird that having gotten a Note recordeth it over and over.

Verf. 5. *I called upon the Lord in distresse*] Heb. out of distresse; q. d. I celebrate not Gods mercy of course, but out of experience.

The Lord answered me] Heb. *Jah answered me with a large mouth.* See Psal. 4. 2.

Verf. 6. *I will not fear, &c.*] See Psal. 36. 4, 11.

Verf. 7. *The Lord taketh my part with them that help me*] Not only as one of my helpers, but instead of all, and more than all. How many reckon yee me at? said that General to his Souldiers, who were afraid of their enemies numbers; *Cui adhaereas praest,* He whom I take part with must needs prevail.

Verf. 8. *It is better to trust in the Lord, &c.*] *Insister* on this text calleth is, *Artem artem, & mirificam, ac suam artem, non fidere hominibus*, that is, the Art of Arts, and that which he had well studied, not to put confidence in man; as for trust in God, he calleth it, *Sacrificium omnium gratissimum & suavissimum, & cultum omnium pulcherrimum*, the most pleasant and sweetest of all Sacrifices, the best of all services we perform to God.

Thou hast put confidence in man] *Quia mortuus aut fortibus, aut voluntas, aut vita, fides Generard,* because either men may dye, or their affections may dye, or their wealth decay.

Verf. 9. *Thou hast put confidence in Princes*] *In ingenuis*. Great mens words, faith one, are like dead mens shoes; he may go bare-foot that waiteth for them. Surely men of high degree are a lye, Psal. 62. 9.

Verf. 10. *All Nations compassed me about*] This is still the condition of Christs Church in this evil world, to be hated of all, and set against with utmost might and malice. *Haec perinde crimine incendii quam odio humani generis combelli sum,* saith Tacitus of those Christians at Rome put to cruel deaths by Nero, who having for his pleasure fired the City fastened it upon them, as people hated of all men.

But in the name of the Lord] i. e. by faith in Gods power and promises. Wee might also do great exploits against our Spiritual enemies, did we but set upon them with Gods arms, and with his armour; did we but observe the Apostles rule, *Whosoever ye do in word, or deed, do all in the name of the Lord Jesus, &c.* Col. 3. 17.

Verf. 11. *They compassed me about, yea, &c.*] They thought to make sure work of me indeed, as Saul and his men, when they hemmed him in at *Melon*, 1 Sam. 23. 26. as the Churches enemies, when they had gotten her, as a Bird into the snare of the Fowler, Psal. 124. 7. as when the adversaries said, *They shall not see us here, till we come in the middle among them, and slay them*, Deut. 4. 10.

But in the name of the Lord I will destroy them] *Eurotales, insidens*. The word signifies, *Non a se nec dormiens; cum ingere villibus, sed circum et praesens*, that hee foiled not his foes without pains and peril. Towns were said to come down, *Quia: Pluv. in Syl.* shew his power while he slept: but that was but a fiction of those that envied him.

Verf. 12.

Verf. 11. *They compassed me about like Bees*] Like so many swarms of Bees, which being angred

--- Venenum

*Morbis inspirant, & spicula caca relinquunt
Affixa vena; animosq; in vulnere ponunt.*

Virgil.

Arifon.

Bees to be revenged lose their stings, and therewith their lives, or at least they become drones ever after. Wicked men are no less spiteful; they care not to undo themselves, so they may wrong the Saints; yea, they are not unlike the Scorpion, of which *Pliny* saith, that there is not one minute wherein it doth not put forth the sting.

They are quenched (or kindled) as the fire of thorns] Which is quickly kindled, and as quickly quenched, leaving no coals behind it. See *Eccles.* 7. 6. The enemies of the Church may make a blaze, but they are but a blast.

Verf. 13. *Thou hast thrust sore at me*] Thou, O *Satan*, or thou *Ishibubenob*, 2 Sam. 21. 16. or thou, O *Satan*, setting such a work.

But the Lord helped mee] Hee sent from heaven and saved mee: hee came in the nick of time, as it were out of an Engine.

Verf. 14. *The Lord is my strength and song*] i. e. The matter of my song, and mean of my joy. Trust in God shall once triumph.

Verf. 15. *The voices of rejoicing, &c.*] q. d. Though themselves are but travelers, and their habitations tabernacles or tents; yet are they not without the joy of their salvation, which is unspeakable, and full of glory: so that they go merrily on their way feeding on this hony-comb (as once *Sampson*) and Gods Statutes are their songs in the house of their Pilgrimage, *Psal.* 119. 54.

The right hand of the Lord, &c.] This and that which followeth is the righteous mans duty, which hee singeth incessantly. See on *vers.* 4.

Verf. 16. *The right hand of the Lord is exalted*] By right hand here some understand the humanity of Christ, Gods hand and our handle, whereby wee come to take hold of God.

The right hand of the Lord doth valiantly] Thrice hee celebrateth Gods right hand; to set forth his earnest desire to say the utmost; or in reference to the sacred Trinity, as some will have it.

Verf. 17. *I shall not dye, but live*] This hee was well assured of by Faith: as was also the Church in *Habbakuk*, chap. 1. 12. *Are not thou from everlasting, O Lord my God, mine holy One? we shall not dye.* Learned *Reckerman* lying on his death bed, and desirous (if it had so pleased God) to have lived a while longer for the finishing of those excellent peeces hee had in hand, made use of these words of the Psalmist, *I shall not dye, but live, and declare the works of the Lord* (hee was then upon his system of naturall Philosophy) but God had otherwise appointed it, and hee submitted.

Verf. 18. *The Lord hath chastened mee sore*] *Corripuit me serm & severa castigatio*; and yet *David* was his darling.

But hee hath not given mee over to death] It might have been worse may the afflicted Saint say, and it will yet be better: It is in mercy, and in measure that God chastiseth his Children. It is his care that the Spirit fail not before him, nor the senses which hee hath made, *Isa.* 57. 16. If his Child swoonds in the whipping, God lets fall the rod, and falls a kissing it, to fetch life into it again.

Verf. 19. *Open to mee the gates of Righteousnesse*] So the gates of the Sanctuary are called, because holinesse becometh Gods house for ever: to keep out the prophane, Porters were appointed. See *2 Chron.* 23. 19. and such were the *Offitii* in the primitive Church; their word was *Caues foras*, Dogs out of doores. See *Revs.* 22. 15.

Verf. 20. *This gate of the Lord*] Some make the former verse the request of the people, and this to be Gods answer thereunto. Others make that to be *David* speech to the *Levites*, and this their answer, q. d. This beautifull gate is fit to be opened to the Lord alone: if others enter, they must be righteous ones only, and that to praise him.

Draw him in, the Righteous shall enter] *scil.* With Gods good leave and liking. Others may heely thrust into the Church, but then God will say, Friend how comest thou

thou in hither? who required these things at your hands? who seist for you? O Generation of Vipers who hath forewarned you to flye from the wrath to come? The Sacrifice of the wicked is abomination: how much more when hee bringeth it with a wicked mind? *Prov.* 21. 27.

Verf. 21. *I will praise thee, for thou hast heard mee*] *Luther* rendereth it, *because thou hast humbled and afflicted mee*: but withall thou art become my salvation.

Verf. 22. *The stone which the builders refused*] *David*, and the son of *David* were by those, who seemed to be somewhat laid aside, and sleighted as abjects and refuse ones; but wildome was ever justified of her Children.

It became the head-stone of the corner] *Lapis decorus five frontatum*, whereby the Church is supported as the sides and weight of a building are by a Principall binding corner-stone, against all blasts.

Verf. 23. *This is the Lords doing*] That *David* should ever come to the Kingdom, that Christ should so be raised from the lowest ebbe of humiliation to the highest tide of exaltation, this is a wonder of wonders, a matchlesse miracle.

And it is marvelous in our eyes] As all Gods works are to those that have spiritual senses habitually exercised: but especially the great work of mans Redemption by Christ.

Verf. 24. *This is the day which the Lord hath made*] The *Queen of dayes*, as the *Jews* call the Sabbath. *Arnobius* interpreteth this text, of the Christian Sabbath: others, of the day of salvation by Christ exalted to be the head-corner-stone, in opposition to that dismall day of mans fall.

Wee will rejoice] Or, *Let us rejoice*. Dull wee are, and heavy to spiritual joy: and are therefore excited thereto.

Verf. 25. *Save now I beseech thee*] *Hosanna*, 25. *Mat.* 21. 9. an usuall acclamation of the people to their new Kings.

Send now prosperity] God will send it: but his people must pray for it; *I came for thy prayers*, *Dan.* 10.

Verf. 26. *Blessed bee hee that cometh*] Blessed bee Christ. *Vivat Christus* *ejusque insignia*, said *John* *Clerk* of *Melden*, when for declaring against the Popes indulgences hee was burnt in the forehead with a hot Iron.

Wee have blessed you out of the house of the Lord] Thus say the Priests to the people. Ministers must blesse those that blesse Christ, saying, Grace bee with all them that love our Lord Jesus Christ in sincerity, *Ephes.* 6. 24. as if any do not, let him bee *Anathema Maranatha*, 1 *Cor.* 16. 22.

Verf. 27. *God is the Lord who hath shewed us light*] By giving us the light of the knowledge of the glory of God in the face of Jesus Christ, 2 *Cor.* 4. 6. hee hath brought us out of darkness into his marvellous light, 1 *Pet.* 2. 9.

Bind the Sacrifice with cords] Make them fast there, till the Priests shall have time to offer them. Spare for no cost in shewing your thankfulness for Christ and his benefits. Some render it *Obligate solennitates in frondeis: Auspici* hath it, in *consecrationibus*.

Verf. 28. *Thou art my God, and I will praise thee*] The people are taught to say thus; and the Greek, Arabick, and Latine translations repeat here, *vers.* 21. I will praise thee, for thou hast heard mee; and art become my salvation. People can never be sufficiently thankfull for their salvation by Christ. It is their duty, and should be their desire.

Verf. 29. *O give thanks unto the Lord, &c.*] *Repetit prooemium pro Epilogo*. See *vers.* 2.

PSAL. CXIX.

Verf. 1. *Blessed are the undefiled*] *Pindarus* and other Poets had their *Odes* or *Ogonaics*. This Alphabetical Poem (as *Sextus Senensis* calleth it) is *David* doublets (though it hath no title to shew so much) written in the dayes of his banishment under *Babyl*; and far more worthy to be written in letters of gold than *Pindars* seventh Ode, which that prophane fellow *Polemon* preferred before any Psalm of *David*, the sweet singer of *Israel*. How much better his Countryman *Jacobus Patavinus*, who translated this Psalm into Greek and Latine verses, *fit in m*

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by Ordinaries; and beginning each verse thereof with the same letter, after the manner of the Hebrew compendium; which is very artificial, both for the excellency of the matter, and for the help of memory. The Jews are said to teach it, their little ones the first thing they learn, wherein they take a very right course, both in regard of the heavenly matter, and plain stile fitted for all capacities. David (in his troubles especially) was a man much in meditation of Gods word, and here hee giveth us in, his thoughts of it. When a book is set forth, verses of commendation are oft prefixed. David seemeth to set this divine Psalm as a Poem of commendation before the Book of God; mentioning it in every verse (unlesse it be one only, verse 122.) under the name of Testimonies, Laws, Statutes, Word, Judgements, Precepts, &c.

Who walk in the Law of the Lord] Who walk towards Heaven in Heavens way; avoiding the corruptions that are in the world through lust, 2 Pet. 1. 4.

Vers. 2. Blessed are they that keep his testimonies] Angels do so, and are blessed, Rev. 22. 9.

And that seek him] Sincere ac solliciti; That seek not his omnipresence (what need they?) but his gracious presence.

Vers. 3. They also do no iniquity] i. e. No wilfull wickednesse; as do those workers of iniquity, whose whole trade it is, and whose whole life is nothing else but one continued web of wickednesse, spun out and made up by the hands of the Devil and the flesh, an evil spinner, and a worse weaver.

They walk in his wayes] Without cessation or cessation.

Vers. 4. Thou hast commanded us, &c.] These are *verba vivenda, non legenda*, words to be lived, and not read only, as one well saith of this whole Psalm; neither is it enough that wee understand or ponder Gods Precepts, but wee must practise them, if wee would be happy.

To keep thy Precepts diligently] Nimis, valde, vehementer. Odi nimium diligentes, saith One; but where the businesse is weighty, and the failing dangerous, one can hardly be too diligent. Let a man here do his utmost, hee shall not overdo.

Vers. 5. O that my wayes were directed, &c.] David can with well to that perfection which hee cannot attain unto. The whole life of a good Christian is an holy desire, saith Augustin; and this is alwayes seconded with indeavour; without the which, Affection is like Rachel, beautiful but barren.

Vers. 6. Thy shall I not be ashamed] i. e. I shall be highly honoured both by thee, and all thy people; able to look thee and them in the face, free from an evill conscience.

When I have respect unto all thy Commandments] Mine obedience being universal both for subject and object; this is a sure sign of sincerity, such as entideth a man to true blessednesse, vers. 1. An Hypocrite is *summbulus virtutum*, as Tertullian phraseth it; hee hath a dispensatory conscience; his obedience is partiall, and such as goeth in a narrow trade; it extendeth not to the compasse of the whole Law, and is therefore lost labour.

Vers. 7. I will praise thee with uprightness] David was yet but a learner; and if God would teach him to profit in knowledge and holinesse; hee would lift up many as humble, joyfull and thankfull heart to him.

Vers. 8. I will keep thy Statutes] Yea and that very much, or with vehemency, as some read it, *usque valde*; this hee had said before was Gods command, vers. 4. and hee would do it, *usque sequi* can velle mihi quomodo possit necesse est.

O for sake mee not] Or if at all (as thou mayest without breach of promise) yet not very much; not usque valde; not utterly. Christ, saith Greenham, was forsaken for a few hours. David for a few months, and Job for a few years, seven years, saith Swindar, for the trial and exercise of his faith and patience. This might seem to them usque valde, but it was not usque valde sine simplici et perpetua. Leave them God did to their thinking, but forsake them hee did not; forsake them hee did in regard of vision, but not in regard of union: non deservit ut deservat. saith Augustin.

Vers. 9. Wherein shall I shall a young man] Sempiternus, a lad, is a stripling, who hath his game not before of casting in a net for: coram te pueri, i. e. and this same word signifies the pure heart, saye the 11. psalm rather, the child that shall not be afraid thee, when thou shalt be angry with him, and in a young man be beliquished, when once

once affections begin to boil within them. The Greek word for a *young*, comes from another that signifieth to be hot, and to boil up, or scald. Such a one therefore had need (if ever hee think to be blessed, as vers. 1.) to cleanse his wayes by cleaving to the word: such an impure heart, and an undisciplined inheritance, will not stand together.

Cleanse his way] Mandabit, id est emendabit. The Hebrew word signifieth the cleansing of glasse, which, though it be very clean, yet will it gather filth even in the Sun-beams, and of it self, which noteth the great corruption of this slippery age, and what care must be taken that it may shine as pickled glasse, or clearest Chry-stall.

By taking heed thereto according to thy word] Which is of a purifying property, Job. 15. 3. & 17. 17. and can cleanse the heart of a young man also, where lusts are strong, stains deep, and will not out without fullers sope. There is a sharpness in these wholesome (or healing) words, that maketh us found in the faith, and sincere in practice, as it did Mr. Paul Bains, whose conversation, when hee came first to Cambridge, was so irregular, that his Father being grieved at it before his death, left with a friend forty pounds by the year, desiring that his son might have it if hee amended his manners: else not. Hee did so, and had it, &c. When a Child is come to be thirteen years and a day old, the Jews account him a man, and call him Bar-mitsvah, a child of the Commandment: because bound to live by the law.

Vers. 10. With my whole heart have I sought thee] And that, of a child litle, being nourished up in the words of faith, and of good Doctrine, 1 Tim. 4. 6. I did all the wills of God, and so became a man after his own heart, Act. 13. 22.

Let mee not wander] As I shall surely, if thou but withdraw thy grace; for I subsist merely by thy maintenance.

Vers. 11. Thy word have I hid in my heart] *Ut speculum in Apotheca*, as treasure, or as an amulet in a case or Chest; as the pot of Manna in the Ark.

That I might not sin against thee] Set but the commination against the temptation, and it will be a speciall preservative. Eve held the Precept, but faltered in the threat. The Rabbines have a saying, *Incurtus corde est lex Dei, imaginatio mala non habet in eum dominium*, Hee who hath the law of God in his heart, is armed against evill lusts.

Vers. 12. Blessed art thou (or bee thou) O Lord] viz. For what thou hast already taught mee of thy will, and my duty.

Teach mee thy Statutes] Gratias agere. *Et ad plus laudem tuam*. David had never enough, but craveth more: Teach mee thy Statutes, saith he, that I may blees thee better.

Vers. 13. With my lips have I declared] Heb. Have I spyled up; these have been the matter of my discourse: and out of the good treasure of my heart (vers. 11.) have I brought forth those good things, for the good of others, Mat. 12. 35.

Vers. 14. I have rejoiced] Heb. I have inwardly rejoiced. Pleasures of the mind are unpeakably joyous. Eudæmus was content to have been burnt by the Sun presently, might hee but come to hear it as to learn the nature of it. Pliny perished by peeping into the fire of Etna, Archimedes lost his life by being too intent upon his Mathematical studies.

As much as in all riches] Heb. In all opulency and affluence.

Vers. 15. I will meditate] Or, Confabulare, talk freely of them, as worldlings do of their wealth, and wayes to get it.

And have respect unto thy wayes] As an Archer hath to his mark.

Vers. 16. I will delight myself] Deliciabor; the Arabick hath it, *lettinabo leges tuas*, I will oft read over thy laws.

I will not forget] Men do therefore forget the word, because they delight not in it; they seldom forget where they lay their money.

Vers. 17. Deal bountifully with thy servant] *Per debitam gratiam retribue*. Of thy free grace confer good upon mee: and that not scantily, origgardly, but liberally, and like thy self. The word sometimes signifieth to repay, to recompense; but thence to infer matter of merit, on mans part, is too sandy a foundation for such a lofty Babel.

Thou shalt my liver] Who am in depths of sin, and that I may comfortably subsist in

the feeling of thy favour, as 1 Sam. 25. 6.

Non peto vi-
tam prospera de-
lectis mundi.
Kimchi.

And keep thy word] For which end only I desire life: See the like, *Psal. 118. 17.* *Non aliter peto vitam, quam ut proficiat se fidelis Dei cultoribus*, faith *Arnobius*, David doth not otherwise desire life, than for this, that hee may faithfully serve God.

Vers. 18. Open thou mine eyes] Heb. *Unveil them, velamen unius, velamen roboris*, give sight and light; irradiate both *organ* and *object*. In spirituals wee are not only dim-lighted, but blind as Bees, 1 Cor. 2. 14. Oh pray for that precious eye-salve, Rev. 3. 17. for that supernal light, 1 Cor. 4. 6. and whensoever wee open the Bible to read, say as here, *open thou mine eyes*, &c. as when wee close it up again say, *I have seen an end of all perfection: but thy Commandment is exceeding broad*, *vers. 96.*

Wonderous things] *Mirabilia magnalia, mysteria*, such as none can understand and unriddle, but such as plow with Gods own beiter, 1 Cor. 2. 11.

Vers. 19. I am a stranger in the earth] And therefore apt to lose my way, without a guide: I shall surely else bee wildered, and lost.

Hide not thy Commandments from mee] viz. In the spirituall sense, and effectuall operation of them. Philosophers observe, that *lumen est vehiculum influentiae*, light is the convoy of influence; as it begets the flower in the field, the pearl in the earth, &c. so the foundation of all *Revelationis Illuminationis*; Hence David so earnestly begetteth there, and *vers. 17.*

Communitur,
debilius fit.

Vers. 20. My soul breaketh] The Seventy render it, *My soul hath desirous desire thy Judgements*. How many broken spirits do even spend and exhale themselves in continuall fallies, as it were, and egressions of affection to God and his judgements? The stone will fall down to come to its own place, though it break it self in many peeces: so the good soul.

Vers. 21. Thou hast rebuked the proud, &c.] Thou chidest them, threatenest them, plaguist them, and so settest it on, as no creature can take it off. And this is one reason why I love and observe thy laws, *ne paria patiar*, lest I should suffer in like sort: sith men must do it, or dye for it.

Vers. 22. Remove from mee reproach and contempt] Cast upon mee by those proud haughty corners, *vers. 21.* and that for nothing but because *I keep thy Statutes*: therefore it is that they despise and defame mee; but do thou, Lord, take an order with them: behold I put them into thine hands, and my self upon thy care to clear mee, and let mee right; for I am well resolved.

נחמתי
Denotat con-
tinuum clame-
rem. Kimchi.

Vers. 23. Princes also did sit, &c.] By public investives: such as were those of our Henry the eighth, and of Lewis King of Hungary and Bohemia (two very potent Princes) against Luther.

Vers. 24. Thy Testimonies are my delight] *In medio crucis*: to them I run as to my cordiall; they are my pleasure, and pastime.

And my Counsellors] My learned Counsel, by whose advice I do all, here I am sure to find *consolationem*; & *consolissimum directionem*, counsell and comfort in all my necessities.

Theod. Becl.
hist. l. 9. c. 18.

Vers. 25. My soul cleaveth unto the dust] Those Princes my Persecutors (*Sauis* counsellors) have brought mee to death's doore, as *Psal. 44. 25. & 42. 15.* I am in a forlorn condition; as far below hope, as they are above fear. *Theodorus* expoundeth it of humility: and *Theodorus* the Emperor used these words, when reproved by *Ambrose* for the slaughter at *Thessalonica*, hee lay on the ground and humbly begged pardon.

Vers. 26. I have declared my ways] My sins and troubles; those thou hast remedied, and these thou hast remedied.

Teach mee thy Statutes] Shew mee how I may walk worthy of such a love, and live up to my mercies.

Vers. 27. Make mee to understand, &c.] Give mee a mouth and wisdom, that I may not talk at random of thy word and works, but understandingly and fruitfully.

Vers. 28. My soul melteth] Heb. *Dropps away like water*: I weep out my life, together with my grief.

Strengthen mee according to thy word] Support mee by thy promise.

Vers.

Vers. 29. Remove from mee the way of lying] A sin that David, through diffidence, fell into frequently. See 1 Sam. 21. 2. & 2. where hee soundly rebuketh three or four lyes: and the like he did, 1 Sam. 27. 2. 16. this evil he saw by himself, and here prayeth against it.

And grant mee thy Law] For a preservative from this foul sin: hereto gratifie wee, good Lord.

Vers. 30. I have chosen the way of Truth] I am fully bent against lying, and am resolved to speak truth; though I have done otherwile sometimes, through frailty. *Thy Judgements have I laid before mee*] Thereby to fright my conscience; that I might not so much as equivocate. Some render it *judicia mea equiveravi*, I have kept pace with thy judgements, *scilicet*, in the bent and bias of my heart at least.

Vers. 31. I have stuck unto thy Testimonies] Hitherto I have done so: let mee not now shrink from them, or hang loole to them, lest I lose the things that I have wrought, and shame my self for ever by my recidivation.

Vers. 32. I will run the way] Do thy work with utmost diligence and delight, come off roundly and readily therein, take long strides towards heaven.

When thou shalt enlarge my heart] By thy free spirits, and by the joy of faith; when thou shalt have oyled my joynts, and nimbled my feet; then shall I run and not be weary, walk and not faint, *Isa. 40. 31.* our promises of obedience must be conditional, sith without Christ we can do nothing, *Joh. 15. 5.*

Vers. 33. Teach me, O Lord, the way of thy Statutes] Which is both hard to hit, and dangerous to miss: teach me: therefore.

And I shall keep it] *Lex jubet, gratia juvat*. O beg of God that we may persevere, sith the evening crowneth the day, &c.

Vers. 34. Give me understanding] Wee can neither know, nor do Gods will without Divine light and aid, as appears clearly by this fifth Orationary, which therefore Austin made to great use of against the Pelagians.

Vers. 35. Make me to go in the path] Which I shall soon forsake if thou guide me not.

To duce vera sequor, te duce falsa nego.

For therein I do delight] After the inward man, *Rom. 7. 22.* Thou hast given me to will, give me also to work what is well-pleasing in thy sight.

Vers. 36. Incline my heart] Through the exercises of thy Word, and the working of thy Spirit.

And not to be vexed] Which draweth away the heart from all Gods testimonies, and is the root of all evil, 1 Tim. 6. 10. Some think it is put here for all other vices. The Chaldees hath it, *And not to Mammon*, that *mammon* of iniquity, as Christ calleth it, the next odious name to the Devil. Now to good, God inclineth mans heart efficiently (say the Schools) but to evil, *deficiently*, *scilicet*, by withdrawing his grace; for he is a free Agent, and not bound to any. David prayeth God to supercede him from this wickedness, and Luther saith, hee was never tempted to it.

Vers. 37. Turn away mine eyes from beholding vanity] Lest looking cause liking, and lusting, *Joh. 2. 16.* In Hebrew the same word signifieth both an *eye*, and a *Fountain* to shew that from the eye, as from a fountain, floweth much mischief, and by that window Satan oft windes himself into the soul. This David bound by experience, and therefore prays here, *Turn away*, transfer, make to pass *mine eyes*, *scilicet*, *Joh. 8. 12.* yet from a vow to an imprecation, *vers. 7.* He knew the danger of irregular gazing, and inordinate gazing.

And quicken about me in thy way] Who shall else dye of the madding in the eye, *Alexander* called the Persian Maide, *Oculorum dolores*; *Ne vidi, ne perii*. The Irlin- lites were appointed to make them Fringes with blew Ribbands to look upon; that they might remember all Gods Commandments and do them, and not look after their own hearts, and their own eyes, after which they used to go a-whoring, *Numb. 15. 39.*

Vers. 38. Stablish thy word unto thy Servant] i. e. Make good thy promise, we- stand by our prayers, pursue the promise of God in fact, and God will perform them.

Vers.

Who is devoted to thy fear] And so am an heir of the Promises. Or, which (word) is (given) for the fear of thee, that thou maist be feared.

Verf. 39. *Turn away my reproach*] Cover it, cure it, suffer it not to break forth to my disgrace amongst men.

For thy Judgements are good] But their tender mercies are sweet cruelties, if therefore at any time I fall into opprobrious and reproachful practices, Lord, bee thou my Judge, and not they; for thy Judgements are like thy self, good, and righteous, &c.

Verf. 40. *Behold, I have longed after thy precepts*] This he could boldly and safely say to God, offering himself to his trial for the truth of his desires. See *Eccl.* 13. 18.

Quicken me in thy righteousness] His desires and affections were not so large and lively, but that he needed to be yet further quickened --- *Nemo est ex omni parte beatus.*

Verf. 41. *Let thy mercies come also unto me*] Let them come to me; or else I shall never come to them, 1 *Pet.* 1. 13. *Hope to the end, for the grace that is to be brought unto you.* Psal. 23. 6. Surely goodness and mercy shall follow me, as the setting Sun doth the wayfaring man, that goes from it. The *Arabick* rendreth it, *Let thy mercies come upon me, or cover me*, as a garment. So the Spirit of the Lord clothed *Amasa*, 1 *Chron.* 12. and, yee shall bee clothed with power from on high, *Luke* 24. 49.

Even thy Salvation] Safety here, and Salvation hereafter. *Austin* expoundeth it of Christ.

Verf. 42. *So shall I have wherewith to answer*] i. e. To stop an open mouth. Verbal Apologies are sometimes necessary, but real always; wee should by a pious conversation put to silence the ignorance of foolish men, who like black Moors despise beauty; like Dogges bark at the shining of the Moon. We are also to begge deliverance of God, for the confusion of such as say, wee shall never bee delivered.

Verf. 43. *And take not the word of truth utterly*] Give me free utterance, that in nothing I be ashamed; but that with all boldness, as always, so now also Christ may be magnified in my body, &c. *Philip.* 1. 20. *Despoyle me not of my courage in a good cause*, let not Satan rob me of that jewel. I have read of a Noble man, who when he came into jeering company of great ones, would begin and own himself one of those they called *Puritans*, and so prevented them.

Verf. 44. *So shall I keep thy Law continually*] If thou please to give me to believe with the heart, and to confess with the mouth, I shall surely persevere in the profession and practice of the truth.

Verf. 45. *And I will walk as liberty*] In the full latitude of thy Commandments, and not by wilful wickedness ensnare, and ensnare myself; as those do who in the fulness of their sufficiency are in straits, and in pursuit of their lusts do pierce themselves through with many sorrows. The *Italian* senseth it, *I will walk in peace of conscience.*

Verf. 46. *I will speak of thy testimonies, &c.*] *Nulla vel terrore vel splendore mundano impeditur.* Kings commonly abound with all things but only Truth, as *Alphonso* King of *Arragon* complained. *David* would deal plainly with them though never so high; especially when he should come to be of equal level with them, and so to have better opportunity.

Verf. 47. *And I will delight myself*] *sc.* In contemplation of thy Word. *Aristotle* telleth us, that the principal pleasure is to be found in contemplation.

Verf. 48. *My hands also will I lift up, &c.*] Removing all rubs, and pulling thy Word to me with both hands earnestly, with my whole man, with my whole might; straining the body, and stretching out the hands to do mine utmost at it, whilst others put it from them with a force; and so judge themselves unworthy of everlasting life. *Act.* 13. 46.

Verf. 49. *Remember thy Word*] God is not unrighteous to forget, *Heb.* 6. 10. yet we must as his remembrancers, *Isa.* 62. 6. put his Promises in store, *Ezek.* 37. 37.

How shall I have kept thy Law] God giveth us to do what he biddeth us to do, *Ezek.* 36. 27.

Verf. 50

Verf. 50. *This is my comfort*] The Promises yeeld strong consolation. Philosophical comforts are of little force, as *Plato* acknowledgeth, and *Cicero* bewaileth. In *Axioma*, in his Epistle to *Octavian*.

For thy Word hath quickened me] When I was at last cast, and drawing my last breath, as it were.

Verf. 51. *The proud have had me greatly in derision*] Scolding proceeded from pride, *Prov.* 3. 34. with 1 *Pet.* 5. 5.

Yet have I not, &c.] They cannot shake me out of my zeal.

Verf. 52. *I remembered thy judgements of old, O Lord*] This was to have an holy memory, well fraught with profitable matters, such as are examples of Gods dealing with his people, and their enemies in all ages.

And was comforted] Some degree of comfort followeth every good action, as heat accompanieth fire, as beams and influences issue from the Sun.

Verf. 53. *Horror hath taken hold upon me*] *Horripilatio, turbo, vortex*, an horrible tempest, *Psal.* 11. 6. such as surpriseth holy *Habbakuk*, chap. 3. 16.

Because of the wicked] To think of their hainous sins, and horrible punishments, which they dread not, dream not of. See *Dan.* 4. 12.

Verf. 54. *Thy statutes have been my songs*] Thy Promises which bind thee by Grace, as statutes do us by Duty, and are every whit as sure. By these I topped off my cares, fears, and griefs, as with a pruning or paring knife: I pared them round till none was left.

In the house of my pilgrimage] *In hoc exilio, in hac ergastulo, in hac peregrinatione, Bern.* in *hac valle lacrymarum.* Travellers sing to deceive the tediousness of the way; so did *David*: and hereby he solaced himself under that horrible, *verf.* 53. great is the comfort that cometh in by singing of *Psalms* with grace in our hearts.

Verf. 55. *I remembered thy name, &c.*] breaking my sleep for the purpose, to meditate on thine holy Attributes, Word, and Works.

And have kept thy Law] Which could not have been kept, if not kept in firm and fresh memory. See 1 *Cor.* 15. 2.

Verf. 56. *This I had*] This comfort, or this remembrance, or this ability to keep thy Law.

Because I kept thy precepts] A strange reason, I kept it because I kept it; but every new act of obedience turreth for a following act. *Rom.* 6. 19. As in Sin so in Grace, *Mark.* 4. 24. adds increase habits, and facilitate the work.

Verf. 57. *Thou art my portion, Lord*] Whiles other mens portion, *Sunt divitia vel delicia*, nothing short of God can satisfie me.

I have said, &c.] i. e. Purposed, and promised the obedience of faith.

Verf. 58. *I have increased thy favour*] *Heb.* Thy face, that is, thy Christ, faith *Ambrosi* and *Hilary*: this *David* did in the sense of his own utter inability, to do as he had promised.

Be merciful unto me, &c.] This was the sum of his Petition, and must bee the main of ours.

Verf. 59. *I thought on my ways*] At Self-examination begetteth sound conversion, *Law.* 3. 39. 40. *Hag.* 1. 5, 7. 2 *Cor.* 13. 5.

And turned my feet] Finding all to bee naught, and stark naught, (contrary to what God found in his works upon a review, all good, and very good) set upon a new course.

Verf. 60. *I made haste, and delayed not*] *Heb.* I distracted not my self about Had-I-wills, but minded the one thing necessary. *Nalite tempus in nugis, serare vel cras, ut ille scriba, bodie morituri proclari*, *saup*, one; Haste, haste, haste, delays are dangerous, opportunities are headlong, and once past irrecoverable.

Verf. 61. *The hands of the wicked have robbed me*] In these late skipping times, many a poor mans whole life gettings were lost in an instant.

But I have not forgotten thy Law] I have encouraged my self in it, *1 *Cor.* 9. 26.* as the lack of *Ziglag*, 1 *Sam.* 30.

Verf. 62. *At midnight will I say*] To speak with a friend. The Primitive Christians had their *Agony watches*, *saup* *Phry*, their *Agony watches*, *saup* *Phry*, and *Cyprian*. And thus the Monk *Alfred* for some time kept his *Agony watches* service.

In *Axioma*.

Metaphora a falcibus.

Ne aufertis, id est ut spoliis, ut *Exod.* 12. 3.

Ethic. 1. 10

Utique, manum expellam

Because of thy righteous judgements] Gods Word read; and Preached, is a main matter of thankfulness: so are his Works.

Verf. 63. *I am a companion of all them*] Though never so mean; if there be all quid Christi in them: Grace is of an uniting property, and purgeth out partiality, Jam. 2. 1, 2.

Thou keep thy precepts] The best proof of true fear of God, Psalm 103. 13; AB. 10. 35.

Verf. 64. *The earth, O Lord is full of thy mercy*] Thy mercy is over all thy works: This is thy general goodness. But

Teach me thy statutes] Non peto a te aliam misericordiam: this is that I beg above all, viz. the lively light of thy Law and Word: found and saving knowledge. A gracious spirit cannot be satisfied with low things.

Verf. 65. *Thou hast dealt well with thy servant*] Men must be no less praiseworthy than prayerful. Shall we come to the well of life thirsty, and then turn our backs upon the Rock that followeth us?

According to thy word] sc. Of promise: this sweeteth a blessing.

Verf. 66. *Teach me good Judgement*] Heb. good sense, for the soul also hath her senses: and as the mouth tasteth meat, so the ear trieth words; the mind relisheth Religion.

For I have believed thy Commandments] But would do yet more, Job. 5. 13. These things have I written unto you that believe on the name of the Son of God, that ye may believe on the name of the Son of God.

Verf. 67. *Before I was afflicted I went astray*] Especially through high mindedness, and earthly mindedness, which are purged out by affliction, and grace increased; as Fish thrive better in cold, and salt waters, as the Walnut-tree is most fruitful, when most beaten. Master Ascham was a good School-master to Queen Elizabeth: but Affliction was a better, &c. See my Treatise on Rev. 3. 19.

But now I have kept thy word] Now that I have been lashed to it, and have paid for my learning, *Vexatio dat intellectum*, Smart maketh wit. As the scourging and bearing of the garment with a stick beareth out the moths and dust; so do afflictions, corruptions from the heart. *Qua nocent, docent*. Corrections of instructions are the way of life, Prov. 6.

Verf. 68. *Thou art good, and dost good*] Good: in thy self (indeed there is none good but thy self) and good to thy Creatures, inexpressibly, bounteous, and beneficial.

Teach me thy statutes] And so impart unto mee of thy special goodness, that I may resemble thee in being and doing good: full of goodness, filled with all knowledge, Rom. 15. 14.

Verf. 69. *The proud have forged a lye against mee*] Heb. They have cunningly and finely aspersed me, *Mendacium mendacio assuescit*, peccing one lye to another, and drawing together iniquity with the cart-ropes of vanity.

But I will keep thy precepts] Notwithstanding their slanders; and the rather.

Verf. 70. *Their heart is as fat as grease*. *Grosse as grease*; cordled as Milk or Cheese, say the Septuagint, congealed and baked as it were in their sins: *Obesum & quasi armina obdormum*: fat things are less sensible, and fat-hearted people are noted by Aristotle for dull and stupid.

But I delight in thy Law] *Illa me pascit & sugino*, therewith I feed and fat my self.

Verf. 71. *It is good for mee that I have been afflicted*] And thereby humbled, for else the fruit of affliction is lost, and they are always impaired: that are not improved by their sufferings; as all Gods people are fure to be at length. The Lacedaemonians of old (and the same is said of the Philistines a late) grew rich by war, and were bettered when all other Kingdomes were undone by it. The Saints make benefit of their crosses, which to others are destructive.

Thou I might learn thy statutes] Luther saith of some of Saint Pauls Epistles, that they can never be understood, but by the cross. *Quia tribulatio, sicut iterum delectatio*, (saith he in another place) *secum & servum: cum tribulatio* *etiam delectatio*, the afflicted do best understand the Scriptures: which the wealthy and secure read them but as one of Ovids Poems.

Verf. 72

Verf. 72. *The law of thy mouth is better unto mee, &c.*] For what is all this trash to that true treasure, those lively, and life-giving oracles? *Dionysius* worthily preferred *Plato* before *Aristippus*, because the one was ever craving money of him: but the other silverlings or florens. Now what were all his books to the Bible? To blame then was that *Anabaptist*, who said in *delinquent* hearing, that hee would not give two pence for all the Bibles in the World.

Verf. 73. *Thy hands have made and fashioned mee*] *Platina* saith: which *Basil* interpreteth of the body curiously wrought by God, Psalm 139: as *Made* of the soul, &c. Thou art my Maker, I would thou shouldst be my Master. A body half thou fitted mee, Heb. 10. 5. a reasonable soul also half thou given mee: capable of salvation; I am an understanding creature still; neither have I lost my passive capacity of thy renewing grace.

Give mee understanding] And thereto adde sincere affection, v. 80. that these may run parallel in my heart, and mutually transfigure life, and vigour into one another.

Verf. 74. *They that fear thee will be glad, &c.*] As hoping that they shall also in like sort be delivered and advanced.

Because I have hoped in thy word] And have not been disappointed. The Vulgar rendereth it *superperavi*, I have over-hoped: and *Aben-Esra* glosseth, *I have hoped in althy decree*, even that of afflicting mee, as in the next verse.

Verf. 75. *I know, O Lord, that thy Judgements are right*] That is, that I suffer deservedly. To thee, O Lord belongeth Righteousness, &c. Dan. 9.

And thou in faithfulness hast afflicted mee] That thou mayest be true to my soul, and not suffer mee to run out to my utter ruine: Or, in faithfulness; that is, in measure, as 1 Cor. 10. 13.

Verf. 76. *Let, I pray thee, thy mercifull kindness*] That I faint not, neither sink under the heaviest burden of these light afflictions.

According to thy word to thy servant] To thy servants in generall, and therefore I trust to mee; who am bold to thrust in among the rest, and to put my name in the Writ.

Verf. 77. *Let thy tender mercies come unto mee, &c.*] Hee repeateth the same thing in other words, and re-enforceth his request; shewing that hee could not live without divine comforts.

For thy Law is my delight] Thou hast my heart and good will; which sheweth that I am thy workmanship in a spirituall sense also, Ephes. 2. 10. Oh look upon the wounds of thine hands; and forget not the work of thine hands, as Queen Elizabeth prayed.

Verf. 78. *Let the proud bee ashamed*] *Theodore* thinks that *David* here prayeth not against, but for his enemies; *quandoquidem confusio & ignominia salutem procreat*. But that's not likely.

For they dealt perversely with mee] Writhing my words and deeds to a wrong sense: Or, they would pervert mee.

But I will meditate in thy Precepts] Or, I will speak of them; and so stop their mouths, and save my self from them.

Verf. 79. *Let those that fear thee*] These are fitly opposed to those proud ones, as Mal. 3. 13. 16.

Turn unto mee] From whom they have shrunk in mine affliction.

And those that have known thy Testimonies] *Deum cognoscere & colere*, to know and serve God is the whole duty of a man, saith *Lactantius*.

Verf. 80. *Let my heart bee sound*] For the main, though I have many failings. Pray wee against Hypocrisie.

Thou I bee not ashamed] As all dissemblers once shall bee.

Verf. 81. *My soul fainteth for thy salvation*] Saying as those good souls, Jer. 8. 20. The Harvest is past, the Summer is ended, and wee are not saved. Physicians let their patients blood sometimes *etiam ad animae deliquium*, till they swoon again. Howbeit they have a care still to maintain nature; so doth God the fainting spirits of his people by cordials, Isa. 57. 16.

But I hope in thy Word] *Vivere spe vidi quoniam non moror*.

Verf. 82. *Adine eyes full*] God sometimes deferreth so help: till more have left looking,

REX

looking, *Luk. 12. 8. where the son of man cometh, shall hee find faith?* hardly. This hee doth to commend his favours to us, and to set a price on them.

Saying, Where will they comfort mee? This is a *Prolepsis*, as if *David* eyes said thus, whilst they earnestly expected comfort.

Verf. 43 For I am become like a bottle in the smoke. Shrivelled, wrinkled, withered, dried up. My body by long suffering is but a bag of bones, and thus black and looty; confer *Psal. 32. 3. & 102. 3.* My soul in danger of being bereft of all spirituall nourishment.

For do I not forget thy Statutes? Nay I do the rather remember them, and fetch relief from them.

Verf. 84 How many are the dayes of thy Servant? i. e. Mine evil dayes, *Prov. 15. 15.* All the dayes of the afflicted are evil. See *Psal. 37. 12.* and these soon seem many to us.

When wilt thou execute Judgement, &c. This is the voice of those Martyrs, *Rev. 6.* who are thereupon willed to have patience, till the number of their Brethren is fulfilled.

Verf. 85 The proud have digged pits for mee The pride, cruelty and craftines of wicked Persecutors, are fore-tokens of their utter destruction. The Greek rendereth it, *they have told mee tales*, *Prov. 16. 27.* An ungodly man diggeth up evil.

Which are not after thy Law Neither they, nor their pits. But what care they for thee or thy law? and shall they thus escape by iniquity, *Psal. 56. 7?*

Verf. 86 All thy Commandements are faithful Heb. *Faithfullness*, that is, they are true, sure, equally, infallible.

They have persecuted mee wrongfully For asserting thy truths, and adhering thereunto.

Help thou mee The more eagerly men molest us, the more earnestly should wee implore the divine help.

Verf. 87 They had almost consumed mee upon earth In Heaven I shall bee out of their reach. But this is their hour, and the power of darknesse, *Luk. 22. 53.*

But I forsook not thy Precepts No trouble must pull us from the love of the truth. You may pull my tongue out of my head, but not my faith out of my heart, said that Martyr. The same chose affliction rather than sin.

Verf. 88 Quicken mee after thy loving kindnesse David under long affliction had his damps, and dulnesse: as the best faith, if long tried, will flag, and bang the wing. Hee therefore roulet up himself, and wrestleth with God for quickening grace; which hee promiseth to improve, and not to receive the grace of God in vain, so shall I keep the Testimony of thy mouth.

Verf. 89 For ever O Lord thy word It is eternall and perpetual, neither can it bee vacated or abolished by the injurie of time or indeavours of tyrants. The Bible was imprinted at the new Jerusalem by the finger of *Jehovah*, and shall outlive the dayes of Heaven, run parallel with the life of God, with the line of eternitie. The Saints also and Angels in Heaven live by the same law as wee do here, and we pray to bee conformed unto them.

Verf. 90 Thy faithfullnesse is unto all generations Hee singlet out Gods word of promise, and sheweth it to bee immutable and unmoveable as the earth is in the middle of Heaven, by the word of Gods power. See *Jer. 33. 25.*

Thou hast established See *Job 26. 7.* with the Note.

Verf. 91 They continue in this day God never brake promise with them, *Jer. 33. 20. 25.* much lesse will hee with his people, for whose use hee made them.

For all creatures serve thee All creatures are at Gods beak and cheek; except evil Angels and men whose great *Heteroclines*, who yet do Gods will though against their own wills.

Verf. 92 Righteous thy ben hadst thou my delight Unless it had been lected in my heart (as well as it is in Heaven) for my singular comfort, I had been crulle.

I thought thou (or long since) have perished The *Lat. grave of Hossen*, told mee at *Drayton*, that it had been impossible for him to have borne up under the manifold miseries of so long an imprisonment, *nisi habuisset consolationem* com. 139.

Verf. 93 I will repeat frequently Thy words That is, thy promises which are as sure and

and firm as the commands of the most absolute Monarch upon earth. And here the Prophet proposeth his own example for a pattern to others: for as *David* writeth in his *Panegyrick* to *Theodosius* the Emperour, *blaudissime jubetur exemplo, examini* are sweet Precepts.

For with them thou hast quickened mee Thou hast fetcht mee again, when ready to faint, as *verf. 92.*

Verf. 94 I am thine, save mee Every man will see to his own, unless hee bee worse than an Infidel: and shall not God?

For I have sought thy Precepts And can thereby prove my self to bee *Thine*. Where it is implied, that all that wee are to seek in our obedience, are the Precepts themselves; the thing especially wee are to aim at, is obedience it self to the Precepts.

Verf. 95 The wicked have waited Nothing less than destruction will satisfie Persecutors: but the Lord knows how to deliver his *Petters* out of the hands of *Herod*, and from all the expectation of the people of the *Jews*, *Act. 12. 11. 2 Pet. 2. 9.*

But I will consider thy Testimonies And therewith hearten and harden my self against their injencies, and attempts for my hurt.

Verf. 96 I have seen an end of all Perfection viz. Here below.

Tempora talia ruunt praeiora --

Fairest buildings, strongest persons, goodliest Empires have their times and their turns; their rise and their ruine.

*Omnia sunt hominum tenui pendencia filo;
Et subito casu quae valuisse videntur;
Omnia fortuna variis stant obvia telis:
Aut cunctis longo tempore vixit cadunt.*

*Omnia sunt
nec vidi. Syt.
Interp.*

But thy Commandment is exceeding broad It is endlesse, infinite perpetual, and withall of largest extent; witness that of *Charity*, which is the complement of the Law, and the Supplement of the Gospel. *David*, though hee had proceeded further in the discovery of divine truths than those before him, *verf. 99.* yet hee was still to seek of that which might bee known: Like as those great discoverers of the new-found land, confessed still a *Pino-vetra*.

Verf. 97 O how love I thy Law Such a pang of love hee felt, as could not otherwise bee vented but by a pathetical Exclamation: and this was wrought in him by the thought of the largeness and lastingness of Gods law, *Plato* prized one book (called *Sophron*) above all the rest, whereof hee had many. *Richard de Bury Bish.* of *Durham*, as hee had more Books than all the Bishops of *England* besides, so in his Book called *Philobiblos*, hee saith of himself, *est asico quodam librorum amore potenter se esse abreptum*, that he was carried out of himself by love to good books; but not so much as *David* was to Gods blessed book; *Queen Elizabeth* at her Coronation received the Bible (presented unto her) with both her hands; and kissing it, laid it to her breast, saying, that the same had ever been her chiefe delight, &c.

It is my meditation all the day *Sive locutio, commentatio, occupatio*, my daily discourse, study, or imployment, as love is never idle.

Verf. 98 Thou through thy Commandments hast made mee wiser than mine enemies So that *Four* wiser them; and mine holy simplicity is too hard for their sinfull subtlety. Bee wise as Serpents.

For they are ever with mee Heb. *It is ever with mee*, that is, every one of thy Commandments; I am expert in them: Or, *It is mine*, I have made them mine own by meditation; I have turned them in *succum & sanguinem*, I have incorporated them, as it were into my soul.

Verf. 99 I have more understanding than all my teachers i. e. I have understood by much reading more than they ever taught mee; whilst I referred all to practice, and so came to know more of Gods mind than they did. A friend saith *Chrysostom*, that is acquainted with his friend, will get out the meaning of a letter or parable; which another could not that is a stranger: for it is in the Scripture. And here, *Indoliti rapimus calamus*: a pious swain is better learned than a proud Philosopher, such a devout Dominican. Our King *David* was held the best in all his Kingdom, both for understanding, and for his piety, the holy Scriptures.

*Florentius anno
1333.*

Speed.

Ad. & Mon.

For thy Testimonies are my meditation.] I do particularly apply the word heard to mine own necessities; and work it upon mine affections by an after-deliberate meditation.

Verf. 100 I understand more than the Ancients.] Whom yet Age, Use, and Experience have taught much; but by the practical study of the Word I out-go them all; with reference to these hoary heads, the seniors of the Synedrion bee is spoken. *Non prolixo facio sapientum verba.*

Verf. 101 I have refrained my feet, &c.] I have clapt up my unruly affections close prisoners, and harpured them: abandoning every error in Judgement, and enormity in practise.

That I may keep thy word.] Which I shall never do, but by self-deniall and mortification.

Verf. 102 I have not departed from thy judgements.] i. e. From thy Law, which is called Judgements, because God will thereby judge the World.

For thou hast taught mee.] scil. To cleave close unto thee with full purpose of heart; and not to bee drawn aside by any either Allurement, or Affrightment.

Verf. 103 How sweet are thy words unto my taste.] Heb. To my Palate. *Syr. calis gutturis mei*, the roof of the mouth resembleth Heaven. *Epicurus* was worthily blamed by *Ennius* for that *alum palato quid sit optimum iudicabat, cali palatium non suspexerit*, whilst hee looked so much to his palate, hee looked not at all to the heavenly palace. *David* was no Hog of his heard: hee had sweet meats to feed on, that the World was not aware of.

Thou sweeter than honey to my mouth.] *Mercurius* Priests were wont to say when they did eat their figs, *γλυκύτατα καὶ ἀληθινά, Truth is sweet*. The *Comedian* saith, after *Solomon*, *ὡδὺ τὸ φῶς, Light is sweet*. The pleasures of the mind are far beyond those of the body.

Verf. 104 Through thy Precepts I get understanding.] Those are the Statutes of Heaven, and as men by studying the Statute-book, get worldly wisdom; so they may hereby get heavenly.

Therefore I hate every false way.] Whether in point of opinion or practise, I shall look upon *Anaximander* as a Devil, so long as hee is an *Arian*. saith *Hilary*. And I would thin an Heretick, as I would do a Devil, for hee is sent on his errand, saith another.

Verf. 105 Thy word is a lamp unto my feet.] Without the direction whereof both for my whole course of life, and for every particular action thereof; I cannot but bee in dreadfull darkness, and desperate downfalls.

Verf. 106 I have sworn, and I will perform it.] A religious vow is nothing else but a solemn promise, or rather oath made to God to use this or that means, either to avoid some evill whereunto hee findeth himself inclined, or to bee set onwards in the performance of some duty, unto which hee finds himself very backward. Thus *Neh.* 10, they take a new oath, and seal to it. Thus *Job* chap. 31. 1. and *Jacob*, *Gen.* 28. 21, 22, called therefore the Father of vows.

That I will keep thy Righteous Judgements.] Keep them as I am able, and as thou by thy grace shalt enable mee, *Psal.* 119. 32. *Peter* was too peremptory, *Jephtha* too hasty.

Verf. 107 I am afflicted very much.] *Ulique valde*, extremely: If *David* bee so fully bent to obey God, hee shall have troubles great store, *1 Tim.* 3. 12. *All that will live godly, and are set upon it, shall suffer persecution*. Zeal for Christ draweth troubles to it self, as the wind *Cecius* doth clouds.

Quicken mee, O Lord, according to thy word.] Help mee to keep my promise, to perform mine oath, notwithstanding these troubles growing upon mee. A vow made without prayer is never kept.

Verf. 108 Accept, I beseech thee, the free-will-offering.] My prayers and praises, pray for thine assistance, and praifes for thine enablements, *Psal.* 50. 14. & 22. 25.

And much more by Judgements.] This is a request *David* hath never done.

Verf. 109 My soul is sorely vexed in my heart.] Constantly harassed, and made to be weary, by the Righteous Judgements. I am weary of life.

Maiores sepe legi, dec mae di-
vinitis, voca fan-
simoniz, silen-
tium sapientia.
Pike Aborth.

nor afraid of death in this case: I make no more of life than a child doth of his bird which hee carrieth in the palm of his hand held open. See *Judg.* 12. 3. *Job* 13. 14.

Thou do I not forget thy Law.] Notwithstanding all these dangers, may I love it; and like it so much the better, as those *Psalm.* 44. & *Rom.* 8. and that holy Martyr who caught up the Revolution cast into the same fire with himself, and cried, *O homo A-pocryphus, &c.*

Verf. 110 The wicked have laid a snare for mee.] Such, as rather than their lives, would have had mine: such as sought and fain would have sucked my blood.

Yet I erred not from thy Precepts.] I held the Kings high-way; and leaped not over the hedge to avoid a peccet of foul way.

Verf. 111 Thy Testimonies have I taken as an heritage.] *Perpetui nos nunquam alienandi patrimonii vice*, A Patrimony that I prize, and will never part with; such I hold it from thee as a child of thy grace.

For they are the rejoicing of mine heart.] Other heritages have their troubles. *Qui habet terras, habet guerras*, saith the Lawyer; but the just mans joy is unmixed.

Verf. 112 I have inclined mine heart to perform thy Statutes.] This is the fruit of my Christian contention, and spiritual joy. I have inclined my heart: Indeed thou Lord hast done it, for thou art the only heart-maker, and heart-mender; but thou countest and callest it my doing, for mine encouragement in thy service. *Certum est nos facere quod facimus, sed Deus facit ut faciamus*, saith *Austin*.

Alway even to the end.] For else I shall lose the things that I have wrought, and not receive a full reward, *2 Job.* 8.

Verf. 113 I hate vain thoughts.] Which though they may swarm in my head, shall never lodge in my heart, *Jer.* 4. 14. for there I have entertained a better guest.

Thy Law do I love.] All hatred proceedeth from love, and is *ἡγὺς τὸ μὲνός*, against the whole kind, as *Aristotle* speaketh; True love to Gods law enrageth the hearts of Gods people, with an holy hatred of heresies, and perverse devils.

Verf. 114 Thou art my hiding place and my shield.] To defend mee from deadly darts and dangers. See *Psal.* 18. 2 & 32. 7. God either preserveth his from common calamities; or from the hurt of them.

I hope in thy word.] And am content to stay thy time. Hee that beleeveeth, maketh his hope.

Verf. 115 Depart from mee, ye evil-doers.] For why? there is no doing my duty in your company; besides a double danger, 1. Infestation of sin. 2. Infusion of punishment; *Rev.* 18. 4.

For I will keep the Commandments.] Which it booteth mee not to set about, unless I do first abandon your society, having the garment spotted by the flesh, that is, avoiding evill company (saith *Mr. Perkins*) that *Ramora* or Pest of true piety. See *Levit.* 15. 4.

Verf. 116 Uphold mee according to thy word.] The promise is the souls support. Turn wee the palm, and not the backside of the hand to this staff, leaning upon it, praying hard for the accomplishment of it; and then bee content though wee can say but as that holy man *Mr. Paul* said; *I thank God in Christ, sustentation I have; but sweeter spiritual I taste not any*.

And let mee not bee ashamed of my hope.] Let mee not bee dejected, disappointed, frustrated. This, *David* knew hee should not bee (for *Spez* in *serenissimis imperii operibus*, *Spez* in *divinis* nomen est *certissimum*, *Heb.* 11. 1. *Rom.* 5. 5.) but yet thinks fit to seek it by prayer, as *Elisha* foretold abundance of rain: but yet went up to the top of *Carmel* and prayed for it, *1 King.* 18. 41, 42.

Verf. 117 Hold thou mee up, and I shall bee safe.] No longer are wee safe from sin and punishment, than God putteth under his hand: wee subsist sweetly by his maintenance: and if hee withdraw his grace never so little, wee are down on all four, as wee lay.

And I will have respect, &c.] Saints shall persevere, because they are kept by the power of God through faith unto salvation.

Verf. 118 I am not troubled when I say, &c.] Thou, as a stronger King, or Congregator, hast made use of some force, as *Superius* King of *Prussia* did *Per-* lemmen the *Roman* Emperour, and as *American* did *Beland*.

For

For their deceit is falsehood.] They think themselves to be out of the reach of thy rod: but they will find it somewhat otherwise.

Vers. 119. *They smelt away all the picked of the earth like dross*] Consuming them in the fire of thy wrath, and casting them out as refuse. See *Isa.* 1. 25; *ver. quæ rubiginosa existimasti*, thou hast reckoned them as rust; whereas the Saints are preciousely esteemed, as the least filings of gold are.

Therefore I love thy Testimonies] *Quia purgant a scorum hypocrisicos, & innoctant nos foris*: because they take out the precious from the vile, and make men the same within as without.

Verſ. 120 *My fleſh trembles*] *Horripilans*, Job 4, 15. In the Saints is a mixture of contrary paſſions, fear and great joy: as was in thoſe holy women, *Mat.* 28, 8. and the one makes way for the other.

Verſ. 121 *I have done Judgement and Juſtice*] I have lived in all good confidence before God untill this day, *Act. 23. 1.* my cauſe is right, and my carriage righteous. But Innocency is no target againſt detraction, and deadly practice; therefore

Leave me not to mine oppressors.] Or traducers; for they will soon exceed their commission, Zach. 1, 15.

Verf. 122 *See servay forthy [servant for good] Obi vadimurum;* appear for mee, and non-fuit all accusations against mee: Or, undertake for mee that I shall keep thy lawes, as I have said and I worne to do: *Sis fide jessor meus.* Some observe that this is the only verb throughout the whole Psalm wherein the word is not mentioned under the name of Law, Judgements, Statutes, or the like teams. And they make this Note upon it; where the Law faileth, there Christ is a surety of a better Testament. There are that render the words thus, *Dulcify or deligh thy servay in good*; that is, make him joyfull and comfortable in the pursuit and practice of that which is good.

Verf. 123 *Mine eyes fail for thy salvation*] Not my bodily eyes only, but the eyes of my faith. See *verf.* 81, 82.

And for the word of thy Righteousnesse.] That is, for thy faithfull promises, which many times bear a long date.

Verſ. 124. Deal with thy ſervants according to thy mercy] i. e. Shew mee ſo much mercy as to teach mee thy Statutes, *Cathedram in caſu habet qui corda docet.* Divine learning is of Gods free favour. It common ſkill, then this much more commeth forth from the Lord of Hoſts, who is wonderfull in counſel, and excellent in working. {a. 28. 10.

Ver. 135 *I am thy servant, give mee understanding*] I have voluntarily hired my self unto thee, choſen the things that pleaſe thee, and taken hold of the Covenant, loving to bee thy ſervant, *Iſa. 56. 4, 6.* Now this is all the wages I crave of thee, *Give mee understanding, &c.* This *David* ſpeaketh, faith one, in a real and heavenly complemeat with his *Maker*.

That I may know thy Testimonies.] Work done in the dark must be undone again. David therefore would fully know his Masters mind that he might acceptably do it.

Verf. 126 *Is it poor for thee Lord to work?* For else what will become of thy great name, and of thy poor people? This the Psalmist speaketh not, as prescribing God a time, but as in minding him of his own glory, and of his peoples necessity.

For they have made void thy Law] They would if they could; as our *Antinomians* dogmaticall and practically; our *awefull lawless Belialists*, untameable, untractable.

Verl. 127. Therefore I love thy Commandments: I like them the better, because they sleight them; and prize that way the more that they persecute. I kindle myself from their coldness; and whilst they greedily grasp after gold, and fine gold, I lay hold upon eternal life. 1 Tim. 6. 10, 11, 12.

Veril. 128 Therefore I esteem all thy Precepts concerning all things to be right.
Therefore from the same ground again as before by an holy Antisiphias.

I esteem, &c. *Religiously*, I have declared by them to be right in every part and point against those that wrangle and write contrary to a wrong *Religion*. I esteem every parcel of Truth precious: and am an utter enemy to every *Religious* Error. The *Word of God* is the vessel of (not unlike that in which I have said) 30. 7. of Truth: the Integrity and Uniformity of the *Religion* is as it is a little vessel, but of large capacity.

1. Introduction

I hate every false way.] Whether in point of opinion or practice, all finall deviations and prevarications. Hatred is ever against the whole kind of a thing, faith Rhe. 13. 2.

Verd. 129 Thy Testimonies are wonderfull As comprehending high and hidden mysteries, (such as are far above the reach of humane reason; such as the very Angels admire and adore. A man must have more than common faith to subject his reason to them. But all men are *Sociinians* by nature; they will believe Gods word no further than they can reason: which while men make the rule of their faith (as did the wild *Greeks*; the rational *Romans*) they tumble at the preaching of the Cross as footstools; and dis-believe the riches of Christ, which are unsearchable.

Therefore doth my soul keep them. Though I cannot comprehend them, yet I am comprehended by them: and though I cannot do them as I would, yet I am doing at them as I can. I admire what I cannot attain to.

Verf. 130. *The entrance of thy Words groweth light* So soon as men are over the threshold of thy house, *felix lux quadam inaccessibilis conspicienda offert*, a marvelous light shineth about them. So little care is there that any should accuse Gods word of darknesse and hardnesse, or give way to negligence, and carelessness of the Scriptures, because they are *wonderfull, Lex, Lux*, the Law is a Light, Prov. 6. 23 and the Gospel a great Light, Mat. 4. 16. See 2 Pet. 1. 19.

they bee but decible. The very first rudiments of religion make wise the rude, if they bee not refractory.

Verf. 131 *I opened my mouth and gaped* Heb. *And Scooped in the air*, as one that laboureth for life. Oh the sighs and the groans that I unceasingly breathed forth, out of me to thy law! Oh the strong affections kindled on the hark of my heart: for

Verf. 132 *Look thou upon mee, &c.* Face about towards mee, and give mee
thy hand, O Lord, my Redeemer, and deliver me from mine enemies.

glimpse at least of thy grace; for full fruition I expect not in this present life. *vis hora, parva mora.*

As thou useth to do unto those, &c.] Common mercies last not a saint; we have peculiar favours, spiritual blessings in heavenly things, even the sure mercies of David. Hee pleads for a child's part.

Verb. 133 Order my steps in thy word] Let mee walk as in a name, walk
rule exactly, accurately, Ephes. 5. 15. Here hee prayeth that hee may keep the
Commandmentes loith *then* Ezra: as in the next words, the negative.

And let not any iniquity have dominion over me! Let it not reign, though it do
rebell: let it bee like those beasts in Daniel, whose dominion was taken away, yet the
lines were prolonged for a season and a time, chap. 7. 12.

Verf. 134 Deliver mee from the oppression of man.] *Homo hominis lupus*, David being his corruptions within, met with oppressions and persecutions without: so shall that will live godly in Christ Jesus: let them never dream of a ditcany in religion.

So will I keep thy Precepts } Not say as those Multitudes, Jer. 7. 10. we are deli-
vered to do all these abominations: but as good old **Zachary**, Luk. 1. 74, 75. *servi-*
ti sumus ut serviamus, we are delivered that we might serve God without fear, &

Verf. 135 *Make thy face to shine upon thy servants* David could not live out
Gods favour, nor without his direction; hee therefore here and elsewhere prays
heartily for both.

Ver. 136 Rivers of waters run down mine eyes. My countenance is clouded, and every furrowed with continuall tears for thy dishonour: therefore lift up upon me thy hand, O Lord, to bring countenance. It grieueth mee greatly to see thy law violated.

the light of thy loving countenance. It grieves me greatly to see thy saints
and the transgressours thereof to careless of their own eternall good. This was I
calle at *Sodom*, 2. Pet. 2. and is many a good man still; every pharisee wretch be-
lieves that he is *Uphol* to his heart. The Sepmagint and Vulg.

read, *Mine eyes have drawn down waters* (i.e. they have wept abundantly because of my [that is, these] eyes of mine) *have not kept thy Law*. So *Abn-Extra*: I

and the lust of his heart; this is now his grief. Thus they, but not so well.
Vers. 377 Righteous art thou O Lord, Essentially, and efficiently.

As one that
runneth himself
out of breath.
Sitis propter le-
gem sicut dra-
cones propter
pluviam. Job.
29.



And upright are thy Judgements] Which are sometimes secret, but alwayes just, as the Emperour *Mauricini* also acknowledged, when his wife and children were slain before his eyes by the traitour *Phocas*.

Verf. 138 Thy Testimonies which thou hast commanded] i.e. the Gospel, as *Isa.* 2. 30. And the Commandment thereof to hear Christ, *Mat.* 17. 5. and to believe in his name, *1 Joh.* 3. 23. this is a faithfull and true saying, *1 Tim.* 1. 15. not *Avangelion*, as the Jew blasphemously call it, or *fabula de Christo*, as that black mouthed Pope.

Verf. 139 My zeal hath consumed mee] Hath mised and impaired mee much. In the Hebrew, the last letter is doubled, to increate the signification. Zeal is the extreme heat of all the affections.

Verf. 140 Thy Word is very pure] And calleth for purity. Hence wicked men sleight it: but Saints the rather embrace it, desirous to bee conformed to the heavenly pattern.

Verf. 141 I am small and despised] *Minutus*, a worm and no man, an abject and outcast, *nullificamen hominis*, &c.

Verf. 142 I do not forget thy Precepts] My mean condition impairerh not my constancy.

Verf. 143 Thy Righteousness is an everlasting righteousness] When aliother laws and sentences, though engraven in brasse or marble, shall decay and determine, thy Law lasteth for ever; and so shall they that observe it.

And thy Law is the Truth] And therefore lasting. *Μόνιμον ἡ ἀλήθεια*, faith *Plato*. The Eternity of Israel cannot lye, *1 Sam.* 15. 29.

Verf. 143 Trouble and anguish have taken hold of mee] Heb. *Have found mee*. Those (as wee say of foul weather) come before they are sent for; yet are they not without the Lord. It is hee that putteth his under the black-rood.

Verf. 144 Thy Commandments, &c.] God and his Word are never so sweet to the Saints, as in adversity.

Verf. 144 The Righteousness of thy Testimonies, &c.] This is the same with verf. 142.

Give mee understanding, &c.] An ignorant life is a lifeless life. *Enit non vivit*. The life of God is the only life. But from this, men are alienated by the ignorance that is in them, *Ephes.* 4. 18.

Verf. 145 I cryed with my whole heart] This sheweth that hee had not only a gift of prayer, but a spirit of prayer.

Verf. 146 I cryed unto thee, save mee] Salvation properly denoteth the privative part of mans felicity, but includeth the positive part also; this must bee got by prayer.

Verf. 147 I prevented the dawning of the morning] I was up and at it before day-break. This is duek to our sluggishness.

I hoped in thy Word] The Word furnished his hope, and his hope his prayer.

Verf. 148 Mine eyes prevent the night-watches] By this verse and the former it appeareth that hee spent whole nights in prayer and meditation of Gods Word. *Hieronymus* counselled some godly women thus, *Tenenti codicem somnum obrepas, & cadentem faciem pagina sacra suscipias*.

Verf. 149 Hear my voice according to thy loving kindness] Shewed heretofore to others of thy servants, and to mee frequently.

Quicken mee according to thy Judgements] i.e. According to thy promise.

Verf. 150 They draw nigh that follow after mischief] Those *scelerum assidui sectatores prompti sunt ac parati*.

They are far from thy law] And so have nothing to restrain their rage; sith they have cast thy cordes from them.

Verf. 151 Thou art near, O Lord] To counterwork and controule the enemy; as also to safeguard and support thy people.

Verf. 152 Concerning thy Testimonies, &c.] The sempiternity of Gods Word, is an excellent propo faith, and help in prayer; to those especially who are of long experience, and have well laid up their experiments. *David* had learned this truth of a child little. See *1 Tim.* 3. ult.

Verf. 153 Consider mine affliction and deliver mee] *Pide commiserationes cordis*, look

look upon it, and let thine eye affect thy heart: say as once, *I have seen, I have seen the affliction of my people*.

Verf. 154 Plead my cause and deliver mee] *Litiga litigsum meum*. Bee both mine Advocate, and my Redeemer.

Verf. 155 Salvation is far from the wicked] How can it bee otherwise? when as God is neither in their heads, *Psal.* 10. 4., nor hearts, *Psal.* 14. 1., nor words, *Psal.* 12. 4. nor wayes, *Tit.* 1. 16. can these have part or portion in his salvation?

For they seek not] This contempt of Gods Word is a plain proof, that no part or peece of Gods favour belongeth to them.

Verf. 156 Great are thy tender mercies, &c.] Or, many and Mother-like. This is great comfort to great sinners.

Verf. 157 Many are my Persecutions] Truth never wanted an adversary; and goes (eldome without a scratch) face.

Yet do I not decline] But still adhere to thy word; when others fall off as fast, as leaves fall from trees in *Autumnus*.

Verf. 158 I beheld the Transgressours and was grieved] Or, I abhorred them, or I contended with them; not so much because they were mine, as thine enemies.

Because they kept not thy Word] Which all men are bound not only to observe, but to preserve as much as may bee.

Verf. 159 Consider how I love thy Precepts] And love facilitateth duty, helping us over all the hardship of holiness. It yeeldeth also much boldness to a man to offer it to God as here, for a proof of his sincerity.

Verf. 160 Thy Word is true from the beginning] Heb. *The beginning of thy Word is true*: *Primum illud est in verbo tuo quod est firmissimum*, this is a speciall praise of thy Word, that it is very sure. These words are faithfull and true, *Rev.* 22. 6. from the one end of the Bible to the other. Some render it thus, *Thy most excellent Word is Truth*. This most excellent word *Kimchi* interpreteth to bee particularly that in the head or preface to the Decalogue. Hear O Israel, *Jehova thy God, Jehova is One*. *Theodore* will have it to be that promise made to *Abraham* that in his seed all Nations of the earth should bee blessed. Some read it, every chapter of thy Word is Truth.

Verf. 161 Princes have persecuted mee without a cause] And

Quæ venit indignè pœna, dolenda venit.

But better without a cause, than for evill doing, *1 Pet.* 4. *David* suffered by these Potentates, because hee was small and despised, verf. 141. as a little dog is worried by the bigger, as the lesser fishes are devoured by the greater.

But my heart standeth in awe of thy Word] The fear of God driveth out the fear of the creature, *Isa.* 8. 12, 13.

Verf. 162 I rejoyce at thy Word] *Libenter omnibus omnes opes concessim*, &c. *1 Epist. lib.* 9. would gladly leave all the wealth in the World to others, said *Tully*, so that I might without disturbance live and dye in the study of learning. What marvell then that *David* was so taken with heavenly learning?

As one that findeth great spoil] Which as it cometh oft unexpectedly (and is therefore the better welcome) so the profit is usually very great (as was at the sack of *Constantinople*) and the pleasure (besides the honour) is no lesse than the profit, because gotten from an enemy. *George Frangepan* (a Generall in the Imperiall Army, under the conduct of *Charles Bourbon*, that lacked *Rome* in the time of Pope Clement the seventh) caused an halter to be carried near his colours, saying that with that hee would hang the Pope, the better to encourage his souldiers who were almost all *Lutherans*, whom hee promised to lead to *Rome*; shewing them the great opportunity they had to enrich themselves with the spoils of that City.

Verf. 163 I hate and abhor lying] *Uitior atroci verbo, abominatus sum*, I hate it as I hate hell it self; and yet lying was *David*'s sin after a speciall manner. See verf. 29. with the Note.

But thy Law do I love] All hatred comes from love of the contrary. Yee that love the Lord hate evill, *Psal.* 97. 10.

Verf. 164 Seven times a day do I praise thee] *Sepius, id est, sepius*, very oft in the

H. ft. of the
Counc. of
Trent, p. 431

Now when I speak, they are for Warré.] They cry the alarm, being told of the *billikins*, *Salamanders*—that they live in the fire of contention, *Saorjien*—they, they are always *peering* forth the thing. Their *Spinks* lie like *mathayes*, *skt. 27-32*, *between* the South-west, and North-west, two opposite points, neither will they be either wise, but the more they are fought to, the worse they are. This is the *guile* of *Shacallin* nations.

A Song of degrees.] Or, of ascriptions, in singing whereof there should be ascriptions in our hearts. See *Psal.* 130, 1.

Ver. 1. *I will lift up mine eyes unto the hills*] Not to your mountain tops, P^{sal}. 11. 1. human helps, and carnal combinations, Jer. 3. 23. reach lift to those mountains, *In quibus gentes idola sua colunt* & colunt, wherein the Heathens sit and leave their Idols, Dan. 1. 2. but to *Sion* and *Aderiab*, where God's Sanctuary is, P^{sal}. 87. 1. or rather to heaven, P^{sal}. 18. 6. with 1 Sam. 3. 8. where God himself is: and so it followeth.

Verſ. 8. *My help cometh from the Lord*. To whom therefore alone I muſt look for help. *Sermon verſes ſummae erant capita*. Naturaliſts tell us, that of thoſe twenty eight Muſcles whereby the head is moved, twelve lift up the head behind, and two only before let it downward, to reach us to contemplate Heaven more, and Earth leſs. Others advertiſe us, that it is one main end why God hath ſet in mans eye a fifth Muſcle; whereas other Creatures have but four: one to turn downward, another to hold forwards, a third to turn the eye to the right hand, a fourth to the left hand; but no unreaſonable Creature can turn the eye upward, as Man can; that he may look up to God.

which made heaven and earth] And will rather *unmake* both again, than his people shall want *seasonable help*.¹⁶

Verf. 3. He will not suffer thy foot to be moved.] Not greatly moved, Psal. 62. 2. an utter prelation.

sleep securely because his friend, *Amipater*, watched by him : may not we be much more confident, who have God to keep us ?

Verf. 4. Behold, he that ~~happeth~~ &c.] He repeath that (sweetest promise (that we may roll it as sugar under our tongues, that we may suck, and be satisfied, Lu. 66. 11.) and fetch it forth with a Behold, &c. mark it; and know thou it for thy good, Job 3. 37.

shall neither slumber nor sleep. Shall not fetch one wink of sleep. *Dormitans praequam dormiamus, we slumber before we sleep; but God shall do might.* His servants (Zech. 3, 9) answer open, ye that now *te*, and sit through the whole earth. Zech. 4, 10. *(cil. spiritus universi, et orbis ingenui, et gentes, et omnes homines, hic loquuntur speciali voce et complacencia on the earths. Is. 66, 2:*

Verf. 5 *The Lord is thy helper*, his *power* within thee, and his *power* without thee shall safeguard thee to his heavenly Kingdom.

The Lord in sky shade upon sky with bow; He strikes and shields thee from all assaults, as the pillar of cloud led the *Israelites* in the wilderness: as the Parting-net that *Park* overmatch by *Minnow* in a duel, using *Flow* wage in a cloud and carried off.

[illegible][illegible]

Bodin, theat.
Naturæ, 413.

Columb. de re
anatom. l. 5. c. 9.

Φραζήσεται.
Phil. 4. 7.

ment; from the hurt, if not from the smart thereof.

Her fall preferably fall. Which is of ungodly, when the body is in durance.
A sick servant of Christ being asked how hee did? answered, *my body is sick, my soul*
is well.

Verd. & The Clerk shall prefer my going out of. Thou may have his satisfaction
his publick search for my defence, in all my lawfull capacities at home and abroad
together with good success in all thine affairs and actions, Prov. 3. 6.

PSAL. CXXII.

VEd. 1: *Treasured where they fall down!* The flower of Religion is the chief joy of the good Christian. Hence the Evangelical *Ten* among the Protestant party. *Gregory Nazianzen* writeth that his Father being an Heretic, and often brought by his wife to become a Christian, had this verse forgotten unto him in a dream, and was much wrought upon thereby: *Wolfgangus Steubus* Dutch Martyr in *Lebanon*, hearing the sentence of his condemnation to the fire, began to sing this Psalm, &c.

Let us go into the house of the Lord, I will go also, (as Zach. 4: 10.) And holy David, who was much cheered at his people's forwardness in God's service, and became their Captain.

Verf. a *Our feet shall stand upon the gates*] Where the Ark (whilom transpor-
tative) was now fixed: this was their great joy, so should it be ours, that the true
religion is now settled amongst us, and that we are at a certainty. Time was when
good *Melancthon* groaned out, *Quasi fugiamus, habemus; quasi sequamur non intelli-*
gimus. We know whom we should fly, (*i. e.* the Papists) but whom to follow
we yet know not.

Verf. 3. Jerusalem is *builted as a City, &c.*] None such for *uniformity* of buildings, or *uniformity* of Citizens. There is no such *uniformity* in all the World, as among true Christians; and this the very Heathens observed, and commended. As the curtains of the Tabernacle were joyned by loops; so were they by love. And as the stones of the Temple were so close cemented together that they loosed to be as but one stone; so was it among the primitive Saints.

Verf. 4 *Whistery the Trikes go on!* There's a year all the Males appeared before the Lord in *Sion*, the females also as many as would *2nd* *Tribe* the Virgin Mary & c. but they were not bound. At which times there was such a general meeting, as *Circ* could draw the like, a town of that great *Reverend*, Heb. 12. As. 23.

unto the Testimony of Israel. The Ark was so called in regard of the Tables of the Covenant kept therein, as two tables of covenant bearing; God and men, faith *1st. Exod. 25. 16* those two tables are called the *Testimony*.

Verf. 5 For there are (at present of 1840) 1. Those who are the true God-practitioners
any place. 2 The exercise of Gods sincere service. 3 The administration, and ex-

Vers. 6 Prayer for the peace of Jerusalem. Peace is a voluminous mystery, and must therefore be prayed for, peace both of conscience and of Country. It is well worth Rec. when they make a strife in the House, but with men, when they are at quiet.

for himself, but for all his Countrymen, and especially for the King.

Ver. 7 Peace be with thy walls, O Lord, had no more unsmoothed stones
their duty, but himself to smooth to the Lord with gifts.

Ver. 8 For my Brethren and countrymen, the manner is in haste, I shall not have time to say all out of a goodly gift, but

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presented at the 1970 International Conference on
Mathematical Physics, Prague, 1970.

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PSAL. CXXIII.

Verf. 1. *Upright life I up, mine eyes*] Praying by them rather than by words, mine afflictions having swollen my heart too bigge for my mouth. See the Psalm on Psal. 121. 1.

Verf. 2. *Behold us the eyes of Jerusalem*] For direction, defence, maintenance, mercy in time of correction, help when the service is over-hard, &c. to do our eyes wait upon the Lord our God, viz. for direction, and benediction.

Verf. 3. *Have mercy upon us, O Lord, have mercy*] This is *precis fenders, calum inuaders, misericordiam exequere*, as Terentius hath it: to wring mercy out of Gods holy hands, by our utmost importunity.

For we are exceedingly filled with scorn] We are made the very *semm* and *corn* of our proud imperious enemies. This the nature of man is very impatient of, and can hardly brook: for there is none to mean but holdeth himself worthy of some regard; and a reproachful scorn sheweth an utter dis-respect, which issueth from the very superfluity of malice.

Verf. 4. *Our soul is exceedingly filled with the scorn of those that are at ease*] And there-hence insolent, and unfalterable, for *uicos uicem tritu, fulcis brederis for, getfulness*, yea it maketh men scornful, and wrongful to others.

PSAL. CXXIV.

Verf. 1. *If it had not been the Lord, &c.*] God may farre better say than our *Hin. 8. Cui adhaere, praest.* He whole part I take is sure to prevail, But Christ hath ever been the Churches Champion, and hence she is intrepitable. *The Captain of the Lords Hosts* is Captain of our salvation, *Ioh. 5. 14. Heb. 2. 10.*

Verf. 2. *Whom men rise*] Ministers rather, but such as think themselves the only men alive; and us, the only *flaves* and *zambis*.

Verf. 3. *Then had they fastened us up quick*] As the great Fish do the little ones, as hungry Lions, or Wolves, raven up their prey. *Prohemus Lathum* King of *Egypt* slew thirty thousand Jews, and compelled the living to feed upon the dead. *Adrian* the Emperour made a Decree, that hee who had not slain a Jew, should himself be slain.

When their wrath was kindled against us] Heb. in the flagrant, or inflammation of their anger.

Verf. 4. *Then the waters overflowed upon us*] As once the red Sea did the *Egyptians*, or as the general deluge did the old world.

The streams have run over our heads] Neither could we have withstood it, by any Art or industry.

Verf. 5. *Then the proud waters, &c.* The same again, to note the greatness both of the danger, and of the deliverance. And it may teach us, not lightly to pass over Gods great blessings, but to make the most use of them.

Verf. 6. *Blessed be the Lord, &c.*] *Dauid* thanks God, that hee was much in *Ausim* mouth, and bloudy testimony, for especially upon some great deliverance. How was God his Father's mercies, and how was hee his Father's mercies.

As a prey in their hands] Who mean to have made the Jews their prey, and had already devoted us in their hopes, but God defeated them.

Verf. 7. *Our soul is exceedingly filled with the scorn of those that are at ease*] See the Psalm on Psal. 125. 1.

Our feet were set upon a rock] *Dauid* thanks God, that hee was much in *Ausim* mouth, and bloudy testimony, for especially upon some great deliverance.

Our feet were set upon a rock] *Dauid* thanks God, that hee was much in *Ausim* mouth, and bloudy testimony, for especially upon some great deliverance.

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Our feet were set upon a rock] *Dauid* thanks God, that hee was much in *Ausim* mouth, and bloudy testimony, for especially upon some great deliverance.

of infinite might and mercy: and say as those good souls at *Ephen-oxra*, *Hiserto* God hath helped us: he hath, and therefore he will, &c.

PSAL. CXXV.

Verf. 1. *They that trust in the Lord (shall bee as Mount Zion)*] Great is the stability of a beleever's felicity. Winds and storms move not a Mountain; an Earthquake may, but not easily, remove it. That mysticall *Mount Sion* the Church, *immota manet*, is unmoveable; so is every member thereof, for the main of his happiness.

Verf. 2. *As the Mountains are round about Jerusalem*] That is, say some, as the Angels; but wee take it literally, *Jerusalem* was surrounded with many high Mountains, which were a great safeguard to it, yet did not always defend it, as the Lord doth his, by being a wall of fire round about them, *Zech. 2. 5.*

Verf. 3. *For the rod of the wicked (shall not rest)*] Fall upon the lot of the Righteous it may, notwithstanding that former promise of Gods protection; but hee will take care they bee not tempted above that they are able, *1 Cor. 10.* hee sets the time, and appoints the measure. *Psal. 30. 5. Rev. 2. 10.*

Left the Righteous, &c.] Overcome by impatience, or drawn aside by the Worlds either Allurements or Affrightments should yeeld and comply, or seek to help themselves out of trouble by sinister practice. God (saith *Chrysostom*) doth like a Lutanist, who will not let the strings of his Lute bee too slack, lest it marre the musicke, nor suffer them to bee too hard stretcht or scrue'd up, lest they break.

Verf. 4. *Do good, O Lord, unto those that be good*] But assisted by thole men of thy hand, *Psal. 17. 14.* who are the rod in thine hand, *Isa. 10. 5.* Do good in thy good pleasure (for nothing can bee claimed by the very best) to such, according to thy promise, *vers. 3.* which here I put in sure for them; Let the Lord bee with the good, *1 Chron. 19. 11.*

And to them that are upright in their hearts] For such only are good indeed, and approved in Christ, as was *Appelles*, *Rom. 16.* and *Nathaniel*, *Ioh. 1.* notwithstanding their infirmities. Hypocrits imbatheth the purest metal, turneth gold into rusty Iron; sincerity doth the contrary by a divine kind of Alchemy.

Verf. 5. *As for such as turn aside by their crooked ways*] *In lubricitate vel tortuositate*, such as pretend piety to their worldly and wicked deluges and dealings; defilement, warpers, *versuti & vnfri*, who would couzen God of Heaven if they could tell how.

The Lord shall lead them forth] *Quantumvis reluctantes*, as cattel led to the slaughter; or malefactors to execution. *Transug in arboribus suspendunt*, they hang up fugitives, saith *Tacitus*, concerning the Germans; there is martiall law for such, *Heb. 10. 38, 39.* as there is for *skellums* amongst us.

With the workers of iniquity] They shall to Hell with the rest of the wicked crew, notwithstanding their professions and pretences of piety, whereunto they are perfect strangers; Hypocrites are the free-holders of Hell; and other evill persons are, as it were, Tenants to them; shall have their part with them, *Mat. 24. 51.*

But peace shall bee upon Israel] Peace shall bee upon them and mercy, *Gal. 6. 16.* The remnant of Israel shall not do iniquity, nor speak lyes, neither shall a deceitfull Tongue bee found in their mouth; for they shall feed and lye down, and none shall make them afraid, *Zeph. 3. 12.*

PSAL. CXXVI.

Verf. 1. *When the Lord turned again*] viz. From *Babylon*, and therefore that which some translations have in the title, *A Psalm of David* (which is not in the Hebrew) would bee left out; for it seemeth to have been penned by *Ezra*, or some Prophet of his time.

Was we like them that dream] *Tam in suis liberationibus admirabilis*, so admirable was the deliverance, that wee could hardly believe it; as fearing the certainty, and yet hoping the truth. Such a passion was upon *Peters*, when enlarged by the Angel, *Act. 12.* upon the *Greeks*, when set free by *Flamininus*, the Roman General; *Majoris gaudium*

gaudium fuit, faith the Historian; *quod quod universum hominum desiderant*. &c. their joy was too big for their hearts; they scarce beleev'd their own ears, when the Cryer proclaimed their liberty, but bad him lay over that sweet word *Liberty* again; they also looked upon one another with wonderment, *velut somni vanam speciem*, faith *Levy*. And such an ecstacy is the new convert in; asw as *Cyprian*, *Anselm*, *Bernard*; witche their own writings.

Verf. 2 *Then was our mouth filled with laughter* Wee laughed again, and *shriiled or showed aloud*, when wee found that it was *non vanum* as *Plato* speaketh, not a dreame, but a done thing, which, (before) wee held *opabile potius quam opinabile*, incredible altogether.

Then said they among the Heathen They who were wont to jeer us, *Psal. 137. 3.* God can soon alter the case of his afflicted people. See *Esth. 8. 17.* with the Note. The Lord hath done great things for them Magnifica. So, *Vere magnus est Deus Christianorum*, the God of the Christians is a great God indeed, said *Cato* *Ciceron* an Heathen, observing his works done for his people.

Verf. 3 The Lord hath done great things q. d. This a shame then for us not to say so much more; and, by an holy avayce, to take the praises out of their mouths, who are no sharers in it, but spectators only. Let the Redeemed of the Lord say so, speaking good of his name.

Verf. 4 Turn again our captivity, O Lord Perfect what thou hast so happily begun for us.

As the streams in the South i. e. Miraculously say some; as if thou shouldst cause rivers to run in dry and desert places: Or comfortably, as if thou shouldst refresh such hot parts with plenty of water. Or suddenly. The South is a dry Country where are few springs, but off land-floods, caused by the showers of Heaven. The Jews at this day pray for a speedy rebuilding of their Temple. They cry altogether, *Templum nostrum brevi, valde cito, valde cito, in diebus nostris citissime nunc edificet, Templum nostrum brevi*; that is, build thy Temple quickly, very quickly, in our dayes, &c. should not wee bee as earnest for the mytticall Temple, &c?

Verf. 5 They that sow in tears Whether Ministers (as some restrain the sense) who serve the Lord with many tears and temptations, *Act. 20. 19.* but see little fruit: Or others, who sow in the tears of affliction, and compunction for sin the cause thereof; *in facunda sine umbrâ messis inamigena oritur*, faith *Arnobius*, these shall certainly reap in joy, pardon of sin, *Isa. 1. 16.* power against it (these troubled waters cure the foul, as the tears of Vine-branches cure the leprosie) increafe of grace; the Lilly is sown in her own tears, faith *Pliny*, so is grace; the Olive is most fruitfull when it most distilleth; so here: These April-showres bring on May-flowers; and make the heart to bee like a watered Garden: Besides an accels of glory; for they that weep with men shall laugh with Angels; their tears shall bee turned into triumphs, their sadness into gladness, their sighing into singing, their musing into musick, &c. See *Mat. 5. 4.* This, the Protomartyr foretold, and therefore

Ibat ovans animis, & spe sua damna levabat.

Verf. 6 Hee that goeth forth and weepeth, &c. Heb. Hee that going goeth, &c. which *Luther* interpreteth of temptations continued, and mutually succeeding one another; taking their turns upon a poor soul.

And weepeth] Going and weeping, and asking the way to Zion, with their faces thitherward, *Jer. 50. 4, 5.* Some faces appear most orientally beautifull, when most instant with sorrow.

Bearing precious seed] Such as are hope and faith in the truth of Gods promises. Some render it seed of acquisition, such as the poor seeds-man hath got, *proce & precie*, by praying and paying dear for it. Some, bearing a Seed-basket, or seedbag.

Shall doubtlesse come again with rejoicing] Only hee must have patience, *Jam. 5. 7.* Bringing his sheaves with him] Or, alter some, their handfulls, even, *gripes of gladness*, as *Philus* the Martyr rendreth it. Then shall *Abraham* the good Mower, faith *Another*, bind us up into sheaves as pure corn; and fill his bosom full with us, carrying us into the Lords barn, to make a joyfull Harvest in Heaven.

PSAL

PSAL. CXXVII.

A Song of degrees for Solomon] As *Psal. 72. 1.* Penned by *David* not long before his death; and left his Son *Solomon* to teach him, that nothing can be gotten (or kept, no not Children begotten) but by Gods blessing. This last was a fit lesson for *Solomon*, who by so many wives and Concubines, left but one only son that wee read of, and him none of the wisest. Some render it. A Song of degrees of *Solomon*, making him the penman of it; yea *Origen* from this inscription, entitleth *Solomon* to all the Songs of degrees; but that's not likely.

Verf. 1 Except the Lord build the house] Not the Fabrick only, but the family and the Government thereof; there is no good to bee done, if God set not to his Face, and say, Let it bee done; if hee blast, or not bleis mens indeavours and policies, they are all but *arena sine calce*, sand without lime, they will not hang together, but like untemper'd Morter, fall asunder. There is a curse upon such as Idolize themselves, and kisse their own hands, though they bee industrious, *Jeboachim* for instance, *Jer. 22.*

Except the Lord keep the City, the watchman] Whether civill, or military: *frustra nititur, qui Deo non innititur*: Politicians stand on their own heads (like Children) and shake their heeles against Heaven; but all in vain. Souldiers, some of them are ready to say with *Ajax*, I acknowledge no God but my sword, &c. Such shall bee surely befooled and confuted; and Gods blessing declared to bee all in all.

Verf. 2 It is vain for you to rise up early] Diligences surgere, tardantes sedere, to toil and moil in the World. It were to bee withed, that this *Nisi, nisi, frustra, frustra*, were ever founding in the ears of worldlings, who will needs act upon their own principles: God is not in all their thoughts.

To eat the bread of sorrows] i. e. Hardly gotten, or that men can scarce bee content themselves, they are so miserable and parsimonious; or broad eaten with carefullnesse, as *Ezek. 12. 13.* certainly men may sooner by their care adde a furlong to their sorrow, than a cubit to their comfort.

For hee giveth his beloved sleep] Dilecto suo, to each of his beloved ones; not without an allusion to *Solomon*s other name, *Jedidiah*, Gods darling. To these hee giveth sleep, extraordinary quiet, refreshing sleep (asw with an Aleph quietus,

which is not usuall) that is, hee giveth wealth without labour, as to others labouring without wealth, faith *Kimchi*, the world comes tumbling in upon them, as wee say, they have it *quasi per somnium* (as Towns were laid to come into *Timoth. 3.* his toiles while he slept) without anxiety, they break not their sleep for the matter, but live by faith, and make a good living of it too.

Verf. 3 Like children are an heritage of the Lord] This *Solomon* could not but be sensible of. See the title of this Psalm; especially, if by children are meant good children, as *Prov. 18. 22.* by a Wife is meant a good wife. And here the poor man that hath no inheritance otherwise, hath one from the Lord; for such are oft full of children; neither may hee wish, as one gracelesse man did, that God would keep such his blessings to himself, for hee had too many of them.

As his regard] That is, his free gift; and God will be their exceeding great reward, if by their Parents prayer and good education, they prove towardly, as the Lords heritage, and as arrows in the hand, &c.

Verf. 4 As Arrows are in the hand of a mighty man] Heb. Of a *Gyan*, who teacheth them with a courage, and is cunning at it. As clean and well-kept arrows. I similitude importeth, that Children must have more in them than nature; for arrows are no arrows by growth, but by art: so they must bee such Children, the kindnes of whose nature is refined and reformed, and made smooth by grace: and then they are cared for. As, if they prove otherwise, they are a singular heart-break to their poor Parents, who are seen to sit under *Elias* his Juniper, wishing for death, and saying with *Moses*, *Numb. 11. 14* I am not able to bear all this fore affliction, because it is too heavy for mee. And if thou deal thus with mee, kill mee I pray thee, out of hand, if I have found favour in thy sight. And let mee not see my wicked doings.

So are children of the youth] Or, young sons or kids, springlings, priplings, vegetious

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tous and vigorous, able to be a guard to their aged Parents against the children of violence, who seek to press in upon them at the door, as the *Sodomites* dealt by righteous *Lois*, (see *verse 5*.) besides the service they may do to the Commonwealth (as did the *Horatii*, and *Curatii*) by their *impetus herouicus* valour and vertue.

Verf. § Happy is the man that hath his quiver full. That is, his house full of them, for they be good children: for *elle* to bee childeles is a mercy, it is *ωτυχία ἀντυχία*, a blessed misery, saith *Enripides*; and *Aristotle* concludeth that *πολυγονία* is no blessing, unless it be *εὐτυχία*, that is, to have a numerous issue, unless they bee vertuous.

They shall not be ashamed Neither Father nor Children: *(se enim illi mutuo munimur ac firmamur, they help each other.*

But they shall speak with their enemies] Perimont, faith Tremellius, they shall foil them, and confute them.

PSAL. CXXVIII.

VERF. 1 *Blessed is everyone that feareth the Lord*. This Psalm is fully subjoynd to the former, and it is, *ἡγός ἐμβραχμῶς*, a kind of wedding-fermon, written for the instruction and comfort of married couples, and shewing that *Conjugium humanæ est divina Academia vitæ*. And it is to be observed, that here all men are spoken to as wedded; because this is the ordinary estate of most people. See *1 Cor. 7. 1, 2*. At this day, every Jew is bound to marry about eighteen years of age, or before twenty; else he is accounted as one that liveth in sin; and how the Popish clergy, profleeting continency, have turned all places into so many *Sodom*s, who knoweth not?

And walketh in his wayes. The true reverential fear of God will easily form the heart to a right obedience. They that fear the Lord will keep his Covenant, *Psal.* 103. 13. with 18. and therefore was the Law delivered at first in that terrible manner.

Ver. 2 *For thou shalt eat the labour of thy hands.*] That is, thou shalt reap and receive the *sweet* of thy *sweat*; whether it bee of the *brow*, or of the *brain*, according to the kind of thy calling. And although thou bee forced to live by the *labour of thine hands* (whence mans life is called *the life of his hands*) yet that shall bee no hindrance to thy happines, but a furtherance of thine account.

Happy thou in this World; and good shall it bee unto thee in the World to come.

Ver. 3 *Thy Wife shall bee as a fruitfull vine*] Full of bunches and clusters of rich ripe Grapes; to ſhee, of Children, and thoſe vertuous; the little ones hanging on her breasts, as Grapes on the Vine: the Elder as Olive-plants, ſtraight, green, freſh and flouriſhing, *Pſal.* 52. 9. legitimate alſo; as the Olive admitteth no other graft. Indeed the Olive ſet into the Vine yeeldeth both Grapes and Olives; whereby is repreſented the natural affection that is betwixt the Mother and her Children. The Vine and the Olive are two of the beſt fruits; the one for cheating the heart, the other for clearing the face, *Pſal.* 104. 15. the one for ſweetneſs, the other for ſtate, *Jude.* 9. both together implying that a great part of a mans temporal happineſs conſiſteth in having a good Wife and Children. It is ſaid of *Sylla*, that hee had been happy had hee never been married: And *Auguſtus* his wiſh was (but all too late) *Neque enim aut calidius, aut orbis perſiſſem*, Oh that I had either lived ſingle, or dyed childleſſe.

By the sides of thy house] Where Vines are usually planted, that they may have the benefit of the Sun. The modest wife is *domiposita*, found at home, as Sarah in the Tent; not so the Harlot, *Proo.* 7. 12.

Thy Children like Olive-plants] See the Note before on this verse.
Round about thy Table] Making a most desirable inclosure.

4. Know it for a truth, and rest assured of the blessedness of married couples.

whatsoever the Devil and his Agents (speaking boldly of marriage) suggest to the contrary, so be it they fear the Lord, for that's it that sweeteneth, and sanctifieth all estates of life whatsoever.

Verl. 3 The Lord shall bless thee out of Zion, etc. With spiritual benedictions.
Ephes.

Epheſ. 1. 3. and theſe are far better than all other that Heaven and Earth afford,
Pſal. 134. 3. The proſperity of Jeruſalem] i.e. The proſperity of the Church:

And thou shalt see the good of [Jerusalem] i. e. The prosperity of the Church; without which all other comforts are to a good soul, but as to many *Ishbods*: A good Christian enjoyeth them not, but is even sick at heart of the afflictions of Joseph. Amos 6. 6.

Ver. 6 Yeasth [halt see thy Childrens Children] A faithfull man shall abound with blessings. Prov. 28. 10. hee shall have all that heart can wish, or need require.

quire.
and peace upon [Israel] Procured in part by thy piety and prayers.

PSAL. CXXIX.

Vers. 1 *Many a time* Or, *Much, and long.*
Have they *i. e.* The Persecutors that deserve not a name. The rich man
is not named (as *Lazarus* is) because not worthy. They shall be written in the Earth, Luk. 10,
Jer. 17. 13.

Afflicted meet] i.e. The whole community of Saints; spoken of here in the singular for their ¹ Unity, ² Paucity.

From my youth] The first that ever dyed, dyed for religion; so early came Mar-
rye into the World.

May Israel now say] Who yet are promised peace, *Psal.* 128. 6. but to be *Jealous*,
and yet he dyed in battle, *2 Chron.* 34. 28. But the very God of peace had sanctified him
throughout, and so altered the property of his affliction, that it was subservient to his
salvation.

salvation.
 it and done it again, but could never achieve their design, viz. to supplant and
 eradicate mee, which might not bee. *Oppugnans* (non expugnans; however the
 Vulgar: understand here.) The Church is invincible. *Athen* took upon her etoile
 to bee so; and *Venice* alate boasteth the like: but time hath confuted the one, and
 may soon do the other; when the Church shall stand firm, because founded on
 Rock. More truly may it bee said of it, than twas once of *Troy*,

*Vidē tamen vinces, ever jag, Trojan refister:
Obtruet hoſtiles illa ruina domos.*

Verf. 3 The plowers plough upon my back] Which was never without some *Croſs* upon it, yea ſome plough paſſing over it. The Church is Gods *Husbandry*; and hee will bee ſure to plow his feverally, what ever becomeeth of the world waſte. She is like his threshing-floor, *Iſa.* 21. 10. and hath but little reſt or reſpite. Enemies are ſlaits to thresh off our trunks, files to brighten our graces; ploughs and harrows, without which we ſhould bear but a very thin crop. Gods people do yearely reſurrections ſow the feed of prayer in the long furrows which thoſe plowers made on their backs; like as the Jews in their feaſts break their glaſſes, as *Jerusalem* was broken,

They made long their furrows [Heb. Furrow; as if there were *sarim* pro *sarim*]
corps. Here haply the Plalmist alludeth to those exquisite torments wherewith
many of the Martyrs were pur. *sulcati fiducialis*.

Verl. 4 *The Lord is righteous*] That's a ruled case, and must bee held for
anywhere we are, or our Persecutors.

Hee hath cut asunder the cords of the wicked.] That is, their harness, their plough-
traces (*nam continetur tropus rusticus*) so that the plough is loose, and the horses are
liberated from all their forces and designs are broken.

Verf. 5 Let them all be confounded, &c.] And if those that hate Zion, how much more those that hurt her with their virulent tongues, or violent hands?

Verf. 6 Let them bee as the grass, &c.] They are cursed with a witness whom the Holy Ghost thus curseth in such emphaticall manner, in such exquisite

tearful. *... with the Master, fill not his hand. As holding it not worth*

Verf. 7 *Wherewith the Mower jetheth not the sunne, his burning*
thering in. Wicked men are useles creatures: as Stratonice in Athens and
for eight months in the year very cold, and for the other

that the Mill House was for eight months in the year very cold, and four it was Winter.

Title 2

Verf. 8. *Neither do they which go by say, &c.* As they use to do to harvest men, *Ruth* 2. Christianity is no enemy to cureties; yet in some cases, faith not, *God speed.*

PSAL. CXXX.

Verf. 1. *Out of the depths have I cryed unto thee* i.e. *Ex portis ipsi desperationis*, from the very bosom and bottom of despair, caused through deepest sense of sin, and fear of wrath. *One deep calleth to another*, the depth of misery to the depth of mercy. *Basil* and *Beza* interpret it, *Ex intima cordis penetralibus*, from the bottom of my heart, with all earnestness and humility. Hee that is in the low pits and caves of the earth, seeth the stars in the firmament; so hee who is most low and lowly, seeth most of God, and is in best case to call upon him. As spices smell best, when beaten: and as frankincense *maximè fragrat cum flagrat*, is most odoriferous, when cast into the fire: so do Gods afflicted pray best, when at the greatest under; *Isa.* 19. 22. & 26. 16. & 27. 6. *Luther* when hee was buffeted by the Devil at *Coburg*, and in great affliction, said to those about him, *Venite, in contemptum diaboli Psalmum de profundis, quatuor vocibus canemus*; come let us sing that Psalm, *Out of the depths, &c.* in derision of the Devill. And surely this Psalm is a treasury of great comfort to all in distress (reckoned therefore of old amongst the seven *Penitentie psalmi*) and is therefore sacrilegiously by the Papists taken away from the living, and applied only to the dead; for no other reason, I think, saith *Beza*, but because it becometh with *Out of the Depths have I cryed*; a poor ground for *Purgatory*, or for praying for the souls that are there, as *Bellarmino* makes it.

Verf. 2. *Lord hear my voice*]. *Precum exauditis eandem est precanda*. Audience must be begged again and again; and if hee once prepare our heart, tis sure that hee will cause his ear to hear, *Psal.* 10. 17. as when wee bid our Children ask this or that of us, it is because wee mean to give it them.

Verf. 3. *If thou, Lord, shouldst mark iniquities*]. This and the next verse contains, faith one, the summe of all the Scriptures. Twice hee here nameth the Lord, as desirous to take hold of him with both his hands. Extremity of Justice hee deprecates, hee would not bee dealt with in rigour and rage. *Extrema, fateri, commiserationem sum, Deus, Quid enim aliud dixerit?* It is confessed I have deserved the extremity of thy fury; but yet let mee talk with thee (as *Jer.* 22. 1.) or reason the case.

O Lord, who shall stand? Stand in Judgement, as *Psal.* 1. 5. and not fall under the weight of thy just wrath, which burneth as low as Hell it self? How can any one escape the damnation of Hell, which is the just hire of the least sin, *Rom.* 6. 23. and the best mans life is fuller of sins than the firmament is of stars, or the furnace of sparks? Hence that of an Ancient, *Peccatorum vita, quantumvis laudabilis, est, remedium misericordie, iudicium*. Woe to the best man alive, should hee bee strictly dealt withall: Surely if his faults were but written in his forehead, it would make him pull his face over his eyes.

Verf. 4. *But there is forgiveness with thee*]. This holds head above water, that we have to do with a forgiving God, *Deb.* 9. 31. none like him for that, *Mic.* 7. 18. For hee doth it naturally, *Exod.* 34. 6. abundantly, *Isa.* 55. 7. constantly, as here; there is (still is) forgiveness and propitiation with God; so *Job.* 1. 27. the Lamb of God doth take away the sins of the World; tis a perpetuall act, and should be as a perpetuall picture in our hearts.

That thou mayest bee feared] i.e. Sought unto, and served. It is a speech like that, *Psal.* 67. 2. O thou that hearest prayer, unto thee shall all flesh come. If there were not forgiveness with God, no man would worship him from his heart, but flye from him as from a Tyrant. But a promise of pardon from a faithfull God maketh men put themselves into the hands of Justice, in hope of mercy. Mr. Perkins expoundeth the words thus, In mercy thou pardonest the sins of some, that thou mightest have some on earth to worship thee.

Verf. 5. *I wait for the Lord*]. I wait, and wait, viz. for deliverance out of misery, *verf.* 1. being assured of pardoning mercy. *Feri, Domine, feri; à peccatis enim absolutionem sum;* saith *Luther*, strike, Lord, while thou wilt, so long as my sins are forgiven: I can bee of good comfort; I can wait, or wait for a need.

Of promise, that ground of hope unfaillible. *Ann.* 5. 5. of which unfaillible, 1 *Tim.* 1. 5.

Verf.

Verf. 6. *My soul waiteth for the Lord*]. Or, *Watcheth for the Lord*, Heb *My soul to the Lord*, an ecliphtical concise speech, importing strong affection, as doth also the following reduplication, *Prae custodibus ad mane; praecustodibus ad mane.*

I say more than they] Or, *More than they that watch for the morning, wait for the morning*; wherein they may sleep, which by night they might not do.

Verf. 7. *Let Israel hope in the Lord*]. Hope and yet fear, as *verf.* 4. (with a filiall fear) fear, and yet hope.

Plenteous Redemption] Are our sins great? with God there is mercy, matchless mercy. Are our sins many? with God is plenteous redemption, *multa redemptio*; hee will multiply pardons, as wee multiply sins, *Isa.* 55. 7.

Verf. 8. *And hee shall redeem Israel*]. By the value and vertue of Christs death, by his merit and spirit, 1 *Cor.* 6. 11.

PSAL. CXXXI.

Verf. 1. *Lord, my heart is not haughty*]. Though anointed and appointed by thee to the Kingdome; yet I have not ambitiously aspired unto it; by seeking *Sauls* death, as his pickthinks perswaded him; nor do I now being possessed of it, proudly domineer (as is the manner of most Potentates) and tyrannize over my poor subjects; but with all modesty and humility (not minding high things) I do condescend to them of low estate, *Rom.* 12. 16. Now, in alto possum non altum sapere, *Buchle*, *re, difficile est; & omnino inusitatum; sed quanto inusitatum, tanto gloriosius*. It is both hard and happy not to bee puffed up with prosperity and prelerment, *Vespasianus* said to have been the only one that was made better by being made Emperour.

Nor mine eyes lofty] Pride sitteth and sheweth it self in the eyes as (soon as in any part. *Ut speculum oculus est artis; ita oculus est naturae speculum.*

Neither do I exercise my self in great matters] Heb. *I walk not; maneo intra metas*, I keep within my circle, within the compass of my calling; not troubling my self and others by my ambitious projects and practices, as *Eleon* did, *Alcibiades*, *Cesar*, *Borgia*, and others Ambitionists.

Or in things too high for me] Heb. *Wonderfull; high and hidden things, that pass my apprehension and which it becometh mee, mirari potius quam rimari*, to admire rather than to pry into, *Arcana Dei sunt Arca Dei*. The Bethshemites payed dear for peeping into the Ark. *Phaeton* is teigned by the Poets to have perished by taking upon him to ridle the chariot of the Sun: and *Bellerophon*, by seeking to flye up to Heaven upon his *Pegasus*, to see what *Jupiter* did there.

*Terror ambustus Phaeton avarae
Spei: & exemplum gratia praeber ales
Pegasus, terrenum equitum gravatous
Bellerophontem.*

*Horat. lib. 2.
Od. 11.*

Verf. 2. *Surely I have behaved*]. Heb. *If I have not, &c.* a deep asseveration, such as hath the force of an oath.

And quieted my self] Heb. *Stilled or made silent my soul*, chiding it when distressed or noisefull, as the Mother doth her weeping.

As a child that is weaned of his Mother] Who neither thinketh great things of himself, nor seeketh great things for himself; but is lowly and fellowly, *Mat.* 18. 1. innocent, and ignorant, taking what his Mother giveth him, and resting in her love.

My soul is even as a weaned child] Who will not bee drawn to suck again; though never so fair and full-strutting a breast: So nor *David*, the worlds duple.

Verf. 3. *Let Israel hope*]. See *Psal.* 130. 7.

PSAL. CXXXII.

Verf. 1. *Lord, Remember David*]. *Origen* holdeth *Solomon* to have been penitent of all these *Songs of degrees*, as hath been before noted. But as that is not likely (see the titles of *Psal.* 132. & 134. & 131.) so diverse interpreters conceive that hee be his, because much of it is the same with that prayer hee made at the dedication

*11 non compo
sui & sedavi.*

of the Temple, 2 Chron. 6. 16, 41, 42. Here then hee prayeth God to remember David, that is (not his merits and *suffrages*, as the Monks would have it, but) the promises made unto him (for the which Solomon praised God as well as for the performance to himself, 2 Chron. 6. 10.) and his singular sollicitude about the house, and worship of God, which was so great, as that it affected, yea afflicted his spirit; whence it followeth here, *and all his afflictions*; for which it is, 2 Chron. 6. 42. the mercies or kindness of David.

Verf. 2. *How he swore unto the Lord* Out of the abundance of his affection, 1 Chron. 29. 3. See Psal. 119. 106. he solemnly took God to witness: and this he did, say the Rabbines, at that time when he saw the punishing Angel, and was terrified.

And vowed to the mighty God of Jacob Jacob is mentioned, say the Hebrews, *Quia primo vocat*, because he first vowed to God, Gen. 28. 20. whence he is called, *Pater votorum*, the Father of vows.

Verf. 3. *Surely I will not come into the tabernacle of my house* i. e. Of my New-built house, 1 Chron. 25. 1. 2 Sam. 1. 3. Those in Malachi were not so well-minded, chap. 1. 4.

Verf. 4. *I will not give sleep to mine eyes* viz. With any good content; or, more than needs must.

Verf. 5. *Until I finde out a place for the Lord* The Jew-Doctors tell us, that as the earth is in the middle of the world, so is Judea in the middle of the earth, Jerusalem in the middle of Judea, the Temple in the middle of Jerusalem, and the Ark in the middle of the Temple.

An habitation Heb. *Habitations*: haply because the Temple consisted of three parts, or partitions.

Verf. 6. *Lo we heard of it at Ephrata* At Bethlehem Ephrata, Davids Birth-place, there we heard of it long since by our Progenitors. Of it, that is, of the Ark, saith Chrysostom; of Gods resting-place, saith *Augstn*; of the place where Christ should be born, saith *Hierom*; where the Temple should be set, saith *Aben-Ezra*: where the *Specinab*, or divine presence should reside, say other Rabbines.

We found it in the fields of the wood At Jerusalem, say some; or at Kiriath-jearim, as others will have it. The Chaldee interpreteth it of the wood of Libanus, the place, saith he, where the Patriarchs worshipped.

Verf. 7. *We will go into his Tabernacles* We will cheerfully and unanimously frequent his publick worships, in the place he hath pitched upon (called, *his gates*, and *his Courts*, Psal. 100. 4.) saying, as verf. 8, 9, 10. *Ερωτω Θεω, follow God*, was the old rule among the very Heathens.

We will worship at his footstool i. e. At his Ark, where hee uttered Oracles, and wrought miracles, &c. which yet was but his *footstool*, to lift his people heaven-ward, Christ-ward, who was the truth of that type, the Ark, the Mercy-seat.

Verf. 8. *Arise O Lord into thy rest* The place of thy rest: for the Ark was transportative, till settled in Solomons Temple: so, till we come to Heaven, wee are in continual motion.

Then and the Ark of thy strength The Ark in the Temple was the chiefest evidence of Gods presence, and the most principal type of Christ, in whom the fulness of the Godhead dwelleth bodily. The word is *Aron*, which is put for a *Coffin*, *Coffer*, or *Chest*; Gen. 50. 20. 2 King. 12. 9. This sheweth, that all the Countels of God, all the love and favour of God, all that God accounteth precious, are treasured up in Christ, Col. 2. 3. &c. 1. 13. *Isa*. 42. 1. Heb. 10. 12.

Verf. 9. *Let thy Priests be clothed with righteousness* i. e. With Salvation, as verf. 10. No surer sign of Gods gracious presence with a people, than a powerful Ministry, clothed with inward purity and holiness; represented by the holy Garments.

And let thy Saints shout for joy i. e. Those that are converted by such a Ministry: let those that are justified by faith have peace with God, and joy unspeakable, full of glory.

Verf. 10. *For thy servants Davids sake* For thy Covenants sake made with him, and for thy Christs sake, who is oft called David, as *Hef*. 3. vsr. 16 for the Lords sake, Dan. 9. 17.

Turn

Turn not away the face of thine anointed Of thy Christ: defer not his coming, or deny not my request, as 1 King. 2. 16, 17, 20.

Verf. 11. *The Lord hath sworn in truth* The Externity of Israel cannot lye, 1 Sam. 15. 29. yet tending our infirmity, he sweareth and sealeth to us.

Of the fruit of thy hand David was excellent at making the utmost of a Promise, at pressing, and oppressing it, till he had exprest the sweetness out of it, *Isa*. 66. 11. See how hee improveth Gods Promise, and worketh upon it, 1 Chron. 17. 23, 24, 25, 26. Solomon had learned to do the like.

Verf. 12. *If thy Children will keep my Covenant* Although Gods Covenant is free, yet is it delivered under certain conditions on our part to be observed; which are as an Oar in a Boat, or Stern in a Ship, turning it this way or that, &c.

For ever more For a long season; and Christ, for all eternity.

Verf. 13. *For the Lord hath chosen Zion* Hee chose it for his love; and loved it for his choice.

Verf. 14. *This is my rest for ever* It was so because God was pleased to make it so; hee rested in his love; hee would seek no further, *Zeph*. 3. 17.

For I have desired it This alone maketh the difference; as it also did betwixt Aarons rod, and the rest that were laid with it.

Verf. 15. *I will abundantly bless her provision* Her stock and her store; so that she shall not want necessities, which yet shee shall hunt for (that is, labour for) as the Hebrew word importeth; and know how shee comes by; therefore it is added

I will satisfy her poor with bread Dainties I will not promise them; a sufficiency, but not a superfluity: poor they may be, but not destitute: bread they shall have, and of that, Gods plenty, as they say; enough to bring them to their Fathers house, where is bread enough. Let not therefore the poor Israelite fear to bring his offerings, or to disfigure himself for Gods worship, &c.

Verf. 16. *I will also cloath her Priests*, &c.] So that they shall save themselves and those that hear them, 1 Tim. 4. 16. Thus God answereth his peoples prayers both for temporals and spirituels: See verf. 9. and that with an *overflow* of comfort; they shall *thrive* alone.

Verf. 17. *There will I make the horn of David to bud* A metaphor from those living creatures, *quorum ramosa sunt cornua*, which have frags in their heads (as Deer have) which are unto them in stead of boughs. For *horn*, some read *beam* of David, counter *Luk*. 1. 78.

I have ordained a Lamp i. e. A succesor (— *cui lampada tradas*) and that a glorious one at length, Christ, who is *ὁ ὀρθρινος* Light essentiall, *Joh*. 1. 2. 46. Of *Asaph* the son of *Esau*, and likewise of *Tullus Hostilius*; it is storied, that light flames were seen about their heads; when they lay in their cradles; and that thereby was forefigured, that they should be Kings.

Verf. 18. *His enemies will be clothed with shame* Shame shall be the promotion of all such foals: as set against Christ and his people: yea they shall be clothed with it, so that it shall be conspicuous to all men.

But upon himself shall his Crown flourish His royall Diadem, whereby hee is separated and distinguished from other men. Alexander dropt his Diadem once into the water; and because hee who set it out, put it on his own head whiles hee swam out with it, hee cut off his head. Our Edward the fourth hanged one for saying hee would make his Son owner of the Crown; though hee only meant his own house (having a Crown for the sign) in *Cheapside*.

PSAL. CXXXIII.

Verf. 1. *Behold how good and how pleasant it is* This, David is thought to have said to the people, when after eight years unnatural war, they came together to Hebron, to anoint him King over all Israel, 2 Sam. 5. Behold, hee affected with that happiness of yours which no tongue can utter. *Accipe quod sentitur antequam desistat*, as *Cyprian* saith in another case.

How good and how pleasant Precious and profitable, (sweet and delectable, *Αἰνέου καὶ ὠφελέου*, dainty and goodly, as *Rev*. 18. 14. Communion of Saints is the next happiness upon earth, to communion with God.

Ere

For Brethren] Whether by Place, Rate, or Grace, which last is the strongest tie; and should cause such an harmony of hearts as might resemble that concord and concert that shall be in Heaven. The *Thibans* in their armies had a band of men they called *The holy Band*; consisting of such only as were joynted together in the bonds of love, as would live and dye together: these they made great account of; and esteemed the strength of their armies.

To dwell together] Heb. *Even together*, that is, even as God dwelleth with them, Psal. 132. to be kindly affectioned one to another with brotherly love, Rom. 12. 10. to be as those Primitive Christians were, *Act. 2.* of one heart; and of one soul. The number of two hath by the Heathens been accounted accursed; because it was the first that departed from Unity.

Verf. 2 *Is it like the precious ointment*] This similitude setteth forth the pleasure and amenity of it; as the other (from the dew) the profit and commodity. -- *Sic misceat utile dulci.* This ointment was most rich (as made up of the chiefest spices, *Exod. 30.*) and very fragrant, refreshing the senses, not of *Aaron* only, but of all about him; so doth Christian unity and amity (that fruit of the Spirit) far beyond that common friendship so highly extolled by *Cicero*, and other Heathens; and is therefore here fitly compared to that *Non-such* odoriferous ointment.

Upon the head, that ran down upon the beard] So the Spirit of grace, that oil of gladness, Psal. 45. 7. poured out abundantly, even to a redundancy, upon Christ the head, runneth down upon all the members of his body mysticall, even to the meanest, so that they have grace for grace.

Verf. 3 *As the dew of Hermon*] Moistens and maketh fertile the Country of *Basan*. Hermon is a very high hill ever covered with snow; whence ariseth a perpetuall vapour, the original and fountain of dew, to all *Jury*.

And as the dew that descended] The spirituall dew dispensed from God in *Sion*, where hee is sincerely served.

For there the Lord commanded the blessing] A powerfull expression, highly commending brotherly love as a complexive blessing, and such as accompanieth salvation.

PSAL. CXXXIV.

Verf. 1 *Behold, blest ye the Lord*] This short Psalm (the last of the fifteen Graduals) is *breve Sacerdotum speculum*, saith an Expositour; a mirror for Ministers, who are first excited by a *Behold*, as by the sounding of a trumpet, or the ringing of a Sermon-bell: And secondly, exhorted to praise God, and to pray unto him; whereunto if wee add their reaching of Jacob Gods Judgements, whereof *Moses* mindeth them, *Deut. 33. 10.* what more can be required of *Archippus*, to the fulfilling of his ministry? and it hee bee slack, hee must bee told of it, *Col. 4. 17.* yet with all due respect and reverence to his office, *1 Tim. 5. 1.* And it were far better, if they would rouse up themselves with the wakefull Cock, and not keep sleepey centry in the Sanctuary.

All ye Servants of the Lord] Yee Priests and Levites, who are Gods Servants; but of a more than ordinary alloy; servants of noblest imployment about him. Such are all faithfull Ministers; each of them may say with *Paul*, *Act. 27. 23.* whole I am, and whom I serve.

Which by night stand in the house of the Lord] Keeping watch and ward there in your turns, *Numb. 58. 1, 2.* &c. *1 Chron. 9. 33.* The Rabbins say, that the High-Priest only sat in the Sanctuary (as did *Eli*; *1 Sam. 1.*) the rest stood; as ready prest to do their office.

Verf. 2 *Lift up your hands in the Sanctuary*] Or, *Lift up holy hands*, as *1 Tim. 2. 8.* One readeth it, out of the Hebrew; *Lift up your hands*, *Sanctuary*, that is, ye Sanctuary-men, continue pro consensu Hearts and hands must both up to Heaven, *Law. 3. 41.* and God bee glorified both with spirits and bodies, which are the Lords; *1 Cor. 6. 10.*

And blest be the Lord] Like so many earthy Angels; and as if yee were in Heaven already, say

Verf. 3 *The Lord that made Heaven and Earth*] And therefore hath the blessing of

of both lives in his hand, to bestow. See *Numb. 6. 24.*

Blest be thou out of Zion] They are blessings indeed that come out of *Zion*; choise, peculiar blessings, even above any that come out of Heaven and Earth. Compare *Psal. 128. 5.* and the promise, *Exod. 20. 24.* In all places where I put the memory of my name, I will come unto thee and blest thee.

PSAL. CXXXV.

Verf. 1 *Praise ye the Lord, praise ye the Lord*] *Praise, praise, praise.* When duties are thus inculcated, it noteth the necessity and excellency thereof; together with our dullness and backwardness thereunto.

O ye Servants of the Lord] See *Psal. 134. 1.*

Verf. 2 *Tee that stand in the house*] See *Psal. 134. 1.*

In the Courts] Where the people also had a place; *1 Chron. 4. 9.* and are required to bear a part in this heavenly *Halleluiah*.

Verf. 3 *Praise the Lord, for the Lord is good*] *scil.* Originally, transcendently, effectively, hee is good, and doth good; *Psal. 119. 68.* and is therefore to bee praised with mind, mouth, and practice.

For it is pleasant] An angelicall exercise, and to the spirituall-minded man, very delicious. To others indeed, who have no true notion of God but as of an enemy, it is but as musick at funerals, or as the trumpet before a Judge; no comfort to the mourning wife, or guilty prisoner.

Verf. 4 *For the Lord hath chosen*] Gods distinguishing grace should make his elect lit up many an humble, joyfull, and thankfull heart to him.

And Israel for his peculiar treasure] Such as hee maketh more reckoning of, than of all the World besides. The Hebrew word here rendered *peculiar treasure*, seemeth to signifie a Jewell made up of three precious stones, in form of a triangle. The Saints are Gods Jewels, *Mal. 3. 17.* his ornament, yea the beauty of his ornament, and that set in Majesty, *Exod. 7. 20.* his royall Diadem, *1 Sa. 6. 3.*

Verf. 5 *For I know that the Lord is great*] As well as good, *vers. 3.* This I beleeve and know, (*Job. 6. 69.*) saith the Psalmist; and do therefore make it my practice to praise him.

And that our Lord is above all Gods] Whether they bee so deputed (as Magistrates) or reputed, as Idols.

Verf. 6 *Whatsoever the Lord pleased*] This the Heathens did never seriously affirm of any their dunghill deities: sure it is, that none of them could say, *I know it to bee so.* *Dei in utrum sint, non animi affirmare*, said one of their wise men.

Verf. 7 *Hee can still the Vapours*] Not *Jupiter*, but *Jehovah* (See *Jer. 10. 13.*) Hee is the right *Nubecula*; Maker of the Meteors; whether fiery, airy, or watery, *Job 26. 8, 9* & *28. 26, 27*, & *37. 11, 12, 16*, & *38. 9.* See the Notes there.

Hee maketh lightnings for the Rain] Or, *With the Rain*, which is very strange, viz. that fire and water should mingle; and hard stones come out of the midst of thin vapours.

Hee bringeth the winds out of his treasures] Or *Coffers*, *ware houses*, where hee holdeth them close prisoners, during his pleasure. This the Philosopher knew not; and thence it is that they are of so diverse opinions about the winds. See *Job 36. 27, 28*, &c. & *Job 37.* throughout.

Verf. 8 *Who smote the first-born of Egypt*] And thereby roused up that stumpey rebell *Pharaoh*, who began now to open his eyes, as they say the blind mole doth, when the pangs of death are upon him; and to stretch out himself, as the crooked Serpent doth, when deadly wounded.

Verf. 9 *Who sent tokens and wonders*] Vocabl wonders, *Exod. 4. 8.* to bee as by many warning peeces.

Verf. 10 *Who smote great Nations*] Who, by their great sins, had greatly polluted their land; and filled it with fieth from one end to another, *Ezra 9. 11.* And slew mighty Kings] Heb. *Many, big, mastiff fellows, quasi osses, sine ratione*; as the world signifieth.

Verf. 11 *Sihon King of Amorites*] A Giant like *Cyclops*. And *Org King of Bashan*] Of whom the Jews saie, that, being one of the amirallivian Giants, hee cleaved the flood, by riding astride upon the Ark.

V V V V V

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Verf. 3 For there -- they required of us a song] scil. In disdain and derision of our Religion. q. d. Will yee sing no more holy songs in honour of your God? hath hee utterly cast away all care of your wel-lare, and you the like of his service? Have you never a black Sautie to sing us? or cannot you sing care away, &c. where are your wonted ditties, the words of a song? Ebdum, bellos nobis illos vestra Sionis modulos cantillate.

And they that wasted us] Cumulatoris nostri, vel Conculcatores nostri, vel homines ejulatuum nostrorum, they that made us howl singings, as Isa. 52. 5. Or In suspensio nibus nostris, after that wee had hanged up our harps, as verf. 2. τὸ ἀκροῖον παυ- τὰς ὀδοὺς.

Sing us one of the songs of Zion] Wherewith yee were wont to praise God. So Balaſar abused the bowls of the Sanctuary. So the bloody-Persecutors at Orleans, as they murdered the Protestants, required them to sing. Judge and revenge my cause, O Lord: and have mercy on us Lord, &c.

Verf. 4 Shall we sing the Lords song, &c.] No, for that were to prophane holy things; and as Nazianzen ſpeaketh, ἡ ἀσέβεια τὰ ἁγία. And besides, they had as much mind to be merry then, and thus, as Sampſon had to play before the Philistines. Musick in mourning is not more unseasonable, than unfavoury. When our Edward the third had the King of Scots and the French King both prisoners together here in England, hee held royall iuſts, and feasted them sumptuously. After supper, perceiving the French King to be sad and pensive, hee desired him to be merry as others were. To whom the French King answered, as here, How shall we sing in a strange Land? Quid nobis cum sabulo, cum risu, saith Bernard, in hoc exilio, in hoc ergastulo, in hac valle lachrymarum? Let us cast away carnall mirth, and groan earnestly to be clothed upon with our house which is from Heaven, 2 Cor. 5. 2.

Verf. 5 If I forget thee, O Jerusalem] As I might seem to do, should I herein gratifie these Idolaters; or otherwise obey them, rather than God. The Jews at this day, when they build an house, they are, say the Rabbines, to leave one part of it unfinished, and lying rude, in remembrance that Jerusalem and the Temple are at present desolate. At least they use to leave about a yard square of the house unplaiſtered, on which they write, in great letters, this of the Psalmist, If I forget Jerusalem, &c. or else these words Zechar. Ichorban, that is, The memory of the desolation.

Let my right hand forget] Fiat alienata atque emortua, Let it be paralytical and useles, unfit to touch the harp.

Verf. 6 If I do not remember thee] Hi gemitu Sanctorum sunt gemitu Spiritu san-cti, these are the very sighs unutterable, that precede joys unspeakable, and full of glory. Either our beds are soft, or our hearts hard, that can rest when the Church is at unrest, that feel not our Brethrens hard cords through our soft beds.

If I prefer not Jerusalem above my chiefest joy] Heb. If I cause it not to ascend above the head of my joy. Christ in his Ordinances must be our chiefest comfort, overtopping all other; and devouring all discontents whatsoever.

Verf. 7 Remember, O Lord the Children of Edom] Those unbrotherly bitter enemies. The Jews call Romists, Edomites.

Raise it, raise it] Disceperite, disceperite.

Dirnite, ex imis subvertite fundamentis.

Darius hearing that Sardis was sacked and burnt by the Athenians, commanded one of his servants to say to him thrice alwayes at supper, Sir, remember the Athenians to punish them.

Verf. 8 That art to be destroyed] Spoliatrix, saith the Syriack, Isa. 43. 1.

Happy shall be hee] i. e. Well rewarded with wealth and good wilhes.

Verf. 9 That taketh and dasheth thy little ones] So at the destruction of Troy.

Sed palam raptis (heu nefas, heu)

Nescios fari pueros, Achivis

Ureres flammis, etiam latentes

Moris in alio.

PSAL.

PSAL. CXXXVIII.

Verf. 1 I will praise thee with my whole heart] Which no Hypocrite can do, though hee may pray in distress from the bottom of his heart. A gracfull man is a gracious man, viz. if hee come with a true heart, as the Apostle hath it, Heb. 10. 22.

Before the Gods will I sing praise unto thee] That is, before Angels, who are present in holy assemblies, 1 Cor. 11. 10. (as was represented by those Cherubines pictured in the Temple) as also before Princes and Potentates, (see verf. 4.

Verf. 2 I will worship toward thy holy Temple] Wheresoever I am, the face of my soul shall turn, like the needle of a Diall, by sacred instinct, towards thee in the Ark of thy presence, in the son of thy love.

For thy loving kindness, and for thy truth] For thy grace and truth which come by Jesus Christ: the Ark and Mercy-seat were never sundred. Gods loving kindness in Christ moved him to promise, his truth binds him to perform, and hence our happinels.

For thou hast magnified thy Word above all thy Name] Or, Thou hast magnified thy name in all thy Words. Or, Thou hast magnified above all things thy Name by thy Word; that is, Thou hast got thee a very great name, by fulfilling thy promises; and by setting on thy Word with power.

Verf. 3 In the day when I cryed, &c.] This hee worthily celebrateth as a singular favour, a badge of grace, Psal. 66. 18. and pledge of glory, Ait. 2. 21.

And strengthened mee with strength in my soul] With strength in the inward man, Ephes. 3. 16. 20. with spirituall mettal, with supporting grace; keeping head above water: My body is weak, my soul is well, said that dying Saint. I am as full of comfort as heart can hold, said a certain Martyr. The Apostle speaketh of the new supplies of the Spirit of Jesus Christ, Phil. 2. 19. the joy of the Lord is strengthening, Neh. 8. 10.

Verf. 4 All the Kings of the earth shall praise thee] Such of them as shall read these Psalms of my composing: or otherwise shall hear of thy gracious dealing with mee, according to thy promise. Such also as shall hereafter be converted to the faith; for though Not many mighty, nor many noble are called, 1 Cor. 1. 26. yet some are, and these shine in the Church, like stars of the first magnitude.

Verf. 5 Tea they shall sing in the wayes of the Lord] As having tasted the excellencie of the comforts of godlines (far surpassing those of the Crown and Scepter) and felt the power of Gods Word (subduing them to the obedience of faith, where by they cometo rule with God, to be faithful with his Saints, and to sing their songs).

Verf. 6 Though the Lord be high, &c.] Even the high and lofty one that inhabiteth eternitie, Isa. 57. 15. See on Psal. 113. 6, 7.

Yet hath hee respect unto the lowly] This maketh that Ancient cry out, Vide magnam miraculum, See here a great miracle; God is on high: thou liftst thy self up, and hee flieh from thee; thou bowest thy self down, and hee descendeth unto thee. Low things hee looketh close upon, that he may raise them higher; lofty things he knoweth a far off, that he may crush them down lower. The proud Pharisee preſsed as near God as he could; the poor Publican not daring to do so; stood a loof off; yet was God far from the Pharisee, near to the Publican. The Lord Christ is a door to Heaven, but a low door: hee who will enter in thereby, humiliet se oportet, ne sano capite intrare contingat, saith Austin hee must needs stoop to save his head-peece.

But the proud hee knoweth a far off] As not vouchsafing to come anear such loathsome lepers. For pride is like a great swelling in the body, apt to putrifie, break, and run with loathsome and foul matter. Hence God stands off from such, as odious and abominable, hee cannot abide the sight of them; Superbus a calo longe propellit, as the Chaldee here paraphraseth, he driveth the proud far enough off from Heaven, yea hee thrusteth them into Hell, to their Father Lucifer, that King of all the children of pride, as Leviathan is called, Job 41. 34.

Verf. 7 Though I walk in the midst of trouble] Even in the vale of the shadow of death, so that I seem little different from a dead man.

Thou wilt revive mee] That is, restore mee from so great a death, as 2 Cor. 2. 10. Thou

Aben-Exra.

Kimchi.

Abbot.

Emrogyrie.

Aug. de Temp.

Aug. in Johan.

Thou shalt stretch forth thine hand] Thou shalt interpose thy help betwixt mee and them, and save mee harmless; as the *Poets* feign their Gods did those whom they favoured. *Thou shalt strike them with thy left hand, and save mee with thy right*: so *Timothies* censeth it.

Verf. 8 The Lord will perfect that which concerneth mee] Hee will not do his business to the halves, leave it in the midst, but carry it on to a consummation, and lay the top-stone of grace: this I am well assured of. See *Phil. 1. 6*. Only I must pray; and do my part; having an eye still to Gods everlasting mercy in Christ.

For sake not the work of thine own hands] Look upon the wounds of thine hands, and forsake not the works of thine hands, prayed *Queen Elizabeth*. And *Luthers* usuall prayer was, *Confirm, O God, in us that thou hast wrought, and perfect the work that thou hast begun in us, to thy glory*: So be it. Though the good work of grace bee begun in us, yet wee can neither persevere in that grace, nor bring it forth to act, without new grace: Even as trees, though they bee fitted to bear fruit, yet without the influence of the heavens, they cannot put forth that finesse in fruit, &c.

PSAL. CXXXIX.

Psalms of David] There is not in all the five books of Psalms, so notable a one as this (saith *Aben-Ezra*) concerning the wayes of God, and the workings of conscience. It was penned, saith the *Syrack* Interpreter, upon occasion of *Shimeis* railing upon him for a bloody man, and a Belialist, *2 Sam. 16*. Here therefore hee purgeth himself by an appeal to God; and delivereth up his false-accusers to Gods just judgement, *vers. 19*.

Verf. 1 O Lord thou hast searched mee and known mee] Even mine heart and reins (*Jer. 17. 10.*) hast thou searched as with light, (*Zeph. 1. 12.*) by an exact scrutiny, by a soul-searching inquisition; whereby thou art come to know mee thorough and thorough: Not only *Mee* natural, as *vers. 15, 16*. but also *Mee* civil and morall, as *vers. 2, 3, &c.* neither stayeth thy knowledge in the porch or lobbies (*my words and wayes*) but passeth into the presence, yea privy-Chamber: for

Verf. 2 Thou knowest my down-sitting, and mine up-rising] All my postures, gestures, practices, *ipse sedens, ipse surgens*, whether I sit stand, walk, lye, thou searchest and knowest all. Some search, but know not; thou dost both: thine eyes behold, thine eye-lids try the Children of men, *Psal. 11. 4*. See the Note there.

Thou understandest my thoughts] Heb. *My familiar thoughts*, such as I am delighted in, *vulgaribus meam, summi videri*, my willy others, *propinquissimas meam*, my nearness; and that *as far off*, even from Heaven, being *intima mea mihi intima*, not so far from mee as the bark is from the tree, the skin from the flesh, or the flesh from the bones.

As far off] *Eminus, à longe praeexisti, antequam moveantur*, saith *Christostom*; thou knowest my thoughts before I have conceived them; my thoughts in *Passe*, (from all eternity): so great is thy sagacity and perspicacity. As a man that knoweth what roots hee hath in his Garden, though there bee not a flower appearing, yet hee can say, when the Spring comes, this and this will come up: so here; God knows our whole frame, our Principles, &c.

Verf. 3 Thou compassest my path] Or, *Thou knowest*, if there bee any chaff or trash, thou wilt make it flye; thou art at both ends of all my works, and enterprizes, both by day and by night, *Per diem et per noctem*. Neither art thou only at my fingers ends, but at my tongues end too.

Verf. 4 For there is not a word in my tongue] Though not yet uttered, or but whispred only.

Thou knowest it altogether] Every tittle of it; thou understandest the language of mens hearts.

Verf. 5 Thou hast beset me behind and before] As a beast that is pursued, as an enemy that is begirt and invironed. And lest I should think by some means to make escape, (as *David* did from *Saul* and his Host, by a providence, *2 Sam. 23. 27*. as *Hannibal* did from the *Romans*: by a *stragem*.)

Thou hast hid thine hand upon me] As by a miracle, so that I am defenceless, and cannot stir a foot from thee.

Verf.

Verf. 6 Such knowledge is too wonderful for mee] I can hardly conceive of this thine omniscience, and omnipresence, but am ready to measure thee by my self, and according to mine own module. And indeed, for a creature to believe the infinite Attributes of God, hee is never able to do it thoroughly, without supernatural grace.

It is high, I cannot attain unto it] Sith it far exceedeth the reach of reason, and is much above my capacity and understanding. I stand at gaze, and am agast, and that is the nearest that I a poor finite foolish creature can come to, so infinite a wonder. It was therefore a good speech of them who being asked what God was? answered, *Si scirem, Deus essem*, If I knew that, I should be a God.

Verf. 7 Whither shall I go from thy Spirit?] Here he argueth Gods omniscience from his omnipresence; and this the Heathens also had heard of, as appeareth by their *Foris omnia plena*; and -- *quascunque accesseris oras*.

Sub Jove semper eris, &c.

Empedocles could say, that God is a circle, whose center is every where, whose circumference is no where. They could tell us that God is the soul of the World: and that as the soul is *totum in toto, & totum in qualibet parte*, so is hee; that his eye is in every corner, &c. to which purpose they so poured their goddess *Minerva*, that which way soever one cast his eye, shee alwayes beheld him. But these divine notions they might have by tradition from the Patriarches: and whether they believed themselves in these and the like sayings, is much to be doubted.

Or whither shall I flee from thy presence?] Surely no whither: they that attempt it, do but as the fish which swimmeth to the length of the line, with an hook in the mouth.

Verf. 8 If I ascend up into Heaven thou art there] That's thy proper place; and there *Aristotle* in his book of the World as *Alexandrom* affirmeth that God is only essentiall, & *actu*. This was to proclaim himself an arrogant Atheist: for God filleth all places, and is comprehended of no place, being totally present, where so ever wee must not conceive that God is comprehensible by the place, as if hee were partly hies and partly elsewhere; but every where, all-present.

Verf. 9 If I take the wings of the morning] The morning light is diffused in an instant all the whole waking over. If I could flye never so swiftly from one end of the Heaven to the other, saith *David*, I should bee never the near. This is a possible call expression.

And dwell in the uttermost parts of the Sea] Or of the West, whither the Sun setting is said to hasten, and hide himself. The *Syrack* and *Arabick* have it, *If I take the wings of the Eagle and dwell, &c.* And of the Eagle they write, that when shee would change her feathers, shee falleth down into the Sea.

Verf. 10 Even there shall thy hand lead mee] *i. e.* Thy Power and Providence shall dispose of mee, I shall flee but from thy hand; to thy hand: as guilty *Tey* did.

Verf. 11 The darkness shall cover mee] The Hebrew phrase is taken from *Raais* that lye a squat, saith *Diodati*, *Nocte latent mendes, sed non Deos*. The guilty conscience shaketh up and down for comfort, but getteth none.

Verf. 12 The darkness bideth not] Heb. *Darkness not from thee*, because thine eyes are fiery, *Rev. 1. 14*. such as need no outward light: they are more light and radiant than the Sun in his strength.

The darkness and the light, &c.] *Deo obscura clarent, non a se ipsa, sed a lumine emanant*, saith an Ancient: Night will convert it self into noon before God: and silence prove a speaking evidence.

Verf. 13 For thou hast possessed my reins] The seat of mine affections. Thoughts kinde affections, and these cause thoughts to boile: they are causes one of another, and both well known to God. For who possesseth lands or houses, but hee knoweth the right title and rooms thereof, saith an *Expositour*.

Thou hast covered mee in my Mothers womb] But not from thine all-perceiving presence, though in so dark a place, and wrapped up in so narrow a womb.

Verf. 14 I will praise thee for I am fearfully and wonderfully made] *Attingit* *per seipsum, mirabilis opus operis in eo*, saith *Anacanis*; neither can I wonder enough at my work.

T. W.

juvency, as an unweaned Heifer: and speaking of the disorders of the times, *These things are so, said hee, and you so still, and do nothing, &c.*

[*It shall bee an excellent oil*] Heb. A head-oil, such as they poured on their friends heads, and that was of the best.

[*Which shall not break my head*] My heart it may. Or, *Let him not make it* Yail my head, let him not cease to do mee this good office daily; I shall count it a courtesy, and requite it with my best prayers for him, in his greatest necessity.

[*For yet my prayer also shall bee in their calamity*] I will not curse them for their good counsell, raille at them for reproving mee, or insult over them in misery as justly met withall; but pray for them, and prize them as my best friends.

Verf. 6 [*When their Judges are overthrown*] As I like just reprehensions, so I suffer unjust Persecutions from the Grandees of the Nation, who shall shortly bee dejected from their dignity, and dashed as it were against the rocks. And then

[*They shall hear my words*] The common people that have been seduced by their evil Rulers to think the worst of mee, shall bee brought to a right understanding of things, and undeceived: so that they shall see by those words of mine that they have vilipended and sleighted.

Verf. 7 [*Our bones are scattered as the graves mouth*] i. e. I and my company are in a dying condition, free among the dead; yea, if taken wee should be put to most cruel deaths, hewn in peeces, or pulled limbeck, and left unburied; and our dead bodies mangled by a barbarous inhumanity, as wood-cleavers make the shivers flye higher and thither. This is the perillous case of mee, and my partisans.

Verf. 8 [*But mine eyes are unto thee*] Afflictions to the Saints are tanquam scala & ale, to mount them to God.

[*Leave not my soul desolate*] No exanimas, make not bare my soul viz. of thy protection.

Verf. 9 [*Keep mee from the snare, &c.*] See Psal. 140. 5.

Verf. 10 [*Let the wicked fall*] Metaphora a piscibus, saith Tremellius, as fishes in casting-nets, Isa. 19. 8.

[*Whilest thou I withall escape*] The Righteous is delivered out of trouble, and the wicked commeth in his stead; Prov. 11. 8. It appeareth at length that simple honesty is the best policie, and wicked policy the greatest simplicity, and most self-defunctive.

PSAL. CXLII.

[*When hee was in the cave*] scil. Of Engedi, 1 Sam. 24. Loquens in spelunca, sed prophetas in Christo, saith Hilary.

Verf. 1 [*I cryed unto the Lord with my voice*] scil. Of my heart, and more with my mind than mouth: for if hee had been heard, hee had been taken by the enemy. Thus Moses cryed, but uttered nothing; Exod. 14. 15. Egredieris silentio, ut corde clamaret. Thus Christ cryed, Heb. 5. 7.

Verf. 2 [*I poured out my complaint*] Heb. My manifestation.

[*I shewed before him*] Plainly and plentifully, how my danger increased to a very Crisis, as one expecteth it.

Verf. 3 [*When my spirit was over-whelmed within mee*] Or, *reverted over*, with grief, as the Greek expoundeth it.

[*Thou shouldest knowest my path*] scil. That I neither stred nor fained: Or, thou knowest how to make a way to escape, 1 Cor. 10. 13. The Lord knoweth how to deliver his, 1 Pet. 2. 9.

Verf. 4 [*I looked on my right hand*] Not a man would appear for mee, sed non tibi sed tibi, rursus est fructus for most part. See 1 Tim. 4. 16. Nolle scire magnam utilitatem tibi.

Verf. 5 [*I cryed unto thee, O Lord*] Traiectione as my last refuge, in the fail of all outward comforts, Zeph. 3. 12. they are an afflicted poor people; and being so, they trust in the Name of the Lord.

Verf. 6 [*For I am brought very low*] Exhausted and dejected, cruelly waited, and distressed to find any way out.

Verf. 7 [*Bring my judgment upon me*] Our all this distressment would have been lessened than if in prison.

[*The Righteous shall compass mee about*] Heb. Shall compass mee: that is, shall circle mee, as wondring at thy goodends in my deliverance; or they shall (as the Crown on mine head, as the Saints do likewise upon Christs head (Cant. 3. 11.) to whom this Psalm may be fitly applied all along, as above said,

PSAL. CXLIII.

Verf. 1 [*Hear my prayer, O Lord*] Hee prayeth once and again for audience: and would have God to hear him with both ears. Thus hee prayed (saith the Greek title of this Psalm) when his son Absalom was up in arms against him; and it may seem so, by the next words.

Verf. 2 [*And enter not into Judgement with thy Servant*] This is, *in teipso judicatus, sicut usquam in sacris literis extat* (saith Beza) an excellent sentence as any is in all the Bible, saying the same that St. Paul doth, Rom. 3. 24. that Justification is by faith alone, and not by works. David would not bee dealt with in strictness of justice. Lord go not to law with mee, (so some render it: *Go not into the Judgement-hall, so the Chaldee.* All St. Pauls care was, that when hee was fought for by Gods Justice, hee might bee found in Christ, not having his own righteousness which is of the law, &c. Phil. 3. 9. The best Lamb should bee slaughtered, except the Ram had been sacrificed, that Isaac might bee saved: Woe to the life of man, saith an Ancient, though never so commendable, if it should have Judgement without mercy; if there bee not an intercessor to moderate that angry Godhead, the severity of utmost right. We read of a certain Dutch Divine, who being to dye was full of fears and doubts. And when some said to him, you have been so active and faithful, why should you fear? Oh said he, the Judgement of man and the Judgement of God are different. *Sordet in conspectu Judicis, &c.*

Verf. 3 [*For the enemy hath persecuted my soul*] Quasi rabiferam parvum, hee hath ragged unreasonably. The utmost of a danger is to bee related before the Lord in prayer, and to bee acknowledged after wee are delivered out of it, by way of thankfulness.

Verf. 4 [*Therefore is my spirit over-whelmed*] Gods dearest Children have their passions against that stoical apathie. A sheep bitten by a Dog is so lesse sensible of the pain thereof than a Swine is; though hee make not such an outcry.

Verf. 5 [*I remember the dayes of old*] Whereto I was delivered from the Lion and the bear; yea from the hand of all mine enemies, and from the hand of Saul, Psal. 18. title. More than this, *Sacula antiquitus praterita recolo*, I run over, and ruminate all the ancient monuments of thy mercy to the Patriarches and others: sith all that is written was written for our instruction, that wee through patience and comfort of the Scriptures might have hope, Rom. 15. 4. See Psal. 77. 4. 6.

Verf. 6 [*I stretch forth my hands unto thee*] As a poor beggar for an alms. Beggery here is not the easiest and poorest trade, but the hardest and richest of all other.

[*My soul thirsteth after thee*] And is therefore a fit subject for thy Spirit of Grace and comfort to bee poured upon, Isa. 44. 3. & 55. 1.

Verf. 7 [*Hear mee speedily*] A very pathetically prayer uttered in many words to like purpose, as the manner is, in extreme danger.

[*My spirit faileth*] I am ready to sink and to swoon. This David knew, God hath a great care that the Spirit fail not before him, and the souls which he hath made, Isa. 57. 16. When Beards-stone is beaten, wee see that none of it bee lost: not to when ordinary spices: so here, for ordinary spirits God cares not much what becometh of them, as hee doth of the choice spirits of his people.

Verf. 8 [*Cause mee to hear — in the morning*] Mane, id est matutina, alioquin as may be, or (at least) as is meet, make mee to hear of joy and gladness, I speak comfort to my conscience, and help to my afflicted condition.

Verf. 9 [*Deliver mee, O Lord, from mine enemies*] Deliverance from enemies is a fruit of our friendship with God.

Verf. 10 [*Teach mee to do thy will*] Ovis unus pro saluta animae, ut ait Augustinus, saith Kimchi. Now hee prayeth for his soules health, and would bee as well delivered from his corruptions within, as from his enemies without. Let God have mee.

that naughty man my self, said an Ancient. *Thy Spirit is good* The fruit of it is in all good acts, and righteous acts, and truth. *Ephes. 5.* and it is the Spirit only that quickeneth, *Joh. 6. 63.* by purging out the dross that is in us, *1 Pet. 1. 22.* setting us to work, *Ezek. 36. 27.* helping our infirmities, *Rom. 8. 26.* stirring us up to holy duties, partly by immediate motions, and partly by the ministry of the word made effectually, *1 Pet. 1. 2. & 2 The. 2. 13.* And lastly sanctifying the offering up both of our selves and of our services to God, as the Altar sanctifieth the gifts, *Rom. 15. 16.* Cyrill gathereth from this Text, that the good Spirit is God, because none is good but God.

Into the hand of uprightness Or, *On even ground*, *Isa. 26. 7. 10.* *Psal. 26. 12.* *Go to the right hand, i. e. Heaven.*

Ver. 11. Quicken me O Lord Who am no better than a living carcass, a walking sepulchre of my self.

Bring my soul out of trouble I can bring it in, but thou only canst bring it out.

Ver. 12. Cut off mine enemies Because not so much mine as thine; and thine also implacable and irrecoverable. Elsewhere he saith, *Slay them not, lest my people forget.* See the Note there.

For I am thy Servant See *Psal. 116. 16.* with the Note.

PSAL. CXLIV.

Psalms of David The Greek addeth, *Against Goliath*: And the Chaldee for the hurtfull sword, *ver. 10.* hath *Goliath's sword*.

Blessed be the Lord my strength See *Psal. 18. 1.* and observe how this Psalm suiteth with that.

Which teacheth my hands Used to the hook and harp, and not to the sword and spear: but God hath apted and abled them to feats of armes, and war-like exploits. It is God that giveth skill and success, saith *Solomon*, *Prov. 8.* wisdom and ability, saith *Daniel*, *chap. 2.* And as in the spirituall warfare, so here, our weapons are mighty through God, *2 Cor. 10. 4.* who promisseth that no weapon formed against his people shall prosper, *Isa. 54. 17.*

Ver. 2. My hands and my fingers See *Psal. 18. 2.* with the Notes. *His episthetos & elogium* vlanditur Deum, saith an Interpreter.

Who subdueth my people under mee This is the work of God and not of Kingcraft, to make men good subjects, who are naturally discontented at the present government, bee it never so good, and apt to rebell.

Ver. 3. Lord, what is man? What am I that thou shouldest do all this for mee? or, what is the strongest man alive, when such a Giant as *Goliath* so suddenly and easily is slain by mee?

That thou makest account of him? *Tamvis tantillus, & sales* saith a Father.

Ver. 4. Man is like to vanity See *Psal. 39. 6. & 62. 9.* *Adam* *Abelo* compar est, *Adam* is *Abels* mate.

His dayes are as a shadow Which is a meer privation, and hath no subsistence at all.

Ver. 5. Bow thy heavens, O Lord Cometo my help suddainly and seasonably, as it were out of an Engine.

Touch the Mountains These high and haughty enemies of mine, do thou but lightly touch them, and it shall suffice; they shall soon burn, and bee turned into smoke as the mountains that are thunder-struck.

Ver. 6. Cast forth lightning and scatter them All this was done according to *David's* desire, *Psal. 18. 14. 14.* God sometimes answereth his suitors, *ad cardinem desiderii*: and saith unto them, *Be it unto you even as ye will.* This is a wonderfull consideration.

Ver. 7. Send thine hand from above Heb. *Hana*, both hands; all thy whole power; for direct it.

Ver. 8. Whose mouth speaketh vanity They keep touch no further than will.

And their hearts are as vanity It is enough they give their hands upon it that they will keep silence.

Admisi

Multis dominus est adversarius
Nulla fides est in populo.

Ver. 9. I will sing a new song Upon the receipt of any new victory, like as in a lottery, at every new prize drawn, the trumpet soundeth.

Ver. 10. It is hee that crusheth the enemy (or, withers) *in his strength*. King of *Azeran*, sending his son against the *Elateenites*, thus bespake him: *Pateris mihi crede, non hominum disciplinam aut industria comparabo. Sed Dei O. M. benignitatem, & arbitrio. Deum igitur inprimis cole, & cum confide, & quantum videris amplexu amplexuque; propitius duxis inquit est, &c.* Believe mee, son, victory shall nonegotten by art or industry, but given of God.

Who delivereth David, his servant All Kings are Gods servants for the common good of mankind; saith *Psalter*; but *David* by a speciality.

From the hurtfull sword Of *Goliath*, saith the Chaldee; and of all his other enemies: for (as it was said of *Queen Ethioberb*) hee swam to the Gowne thorough a Sea of sorrows, and might rather marvel that hee was, than mule that hee should not bee, were it not that Gods holy hand had protected him beyond expectation.

Ver. 11. Rid mee and deliver mee Hee repeateth his former petition, *ver. 7. 8.* for an utter riddance of those ill members that stood in the way of *Israels* welfare; and broke off *David's* new song or Psalmody, *ver. 9.*

Ver. 12. That our sons may bee as plants, &c. As young plants, fair and flourishing.

That our Daughters may bee as corner stones, &c. Tall and trim, comely of person, and costly arrayed; resembling the polished pillars at Palace gates. *Tremellius* us readeth the last words of this verse, *ut firmetur Templi*; may bee the building of the Temple, that is, may bee such living stones as may be used to the building and polishing of Gods Church, that wee may altogether grow up to an holy Temple in the Lord, *Ephes. 2. 21. & 4. 12. 13.* For indeed what can better preserve *Jacob* from confusion, or his face from waxing pale, than to see his Children, the work of Gods hands, framed and fitted for Gods building. This maketh religious parents to sanctifie Gods name (as here) even to sanctifie the holy one, and with singular encouragement, from the God of *Israel*, *Isa. 29. 22. 23.*

Ver. 13. I hat our garners *Heb. Our corners*, i. e. that every corner of our house may bee filled with precious and pleasant riches.

That our sheep *Fasta multipara, mille cuplantur, myriadicantes.*

Ver. 14. Nor going out viz. To encounter the enemy, or to bee led into captivity.

No complaining No our cries but *Harvest-homes*.

Ver. 15. Happy is the people That hath such a confluence of outward comforts. In *Hezekiah's* dayes only it was so, say the Rabbines, peace, plenty, and posterity. The *Syriack* readeth it question-wile, Is not the people happy that is in such a case?

No: not except they have God to boot: as if they have, they are happy howsoever, *Deut. 33. 29.* *ut vixit carnis anima est, ita beatitudo hominis Deum*, saith *Augustine*.

PSAL. CXLVI.

DAVID'S Psalm of praise Heb. *David's praise or hymn*, well worthy, saith *learned Baza*, to bee made use of by all men for a rule and pattern of praising God. It is one of those Psalms that are artificially made up after the order of the *Zephora*; and so highly prized by the Rabbines, that they doubt not to promise Heaven to him who shall thrice every day pray over this Psalm, *ecce, ore, & oculo*.

Ver. 1. I will extoll thee, O God, my King i. e. O Christ the King of Kings, whose *Vasall* I profess my self, as did afterwards also those three *Roman Emperours*, *Constantinus*, *Valentinianus*, and *Theodosius*.

Ver. 2. Every day will I extoll thee No day shall pass mine without a morning and evening sacrifice; besides what is more upon all emergent occasions. The Jews have above an hundred Benedictions when they are used to say over every day, and one among the rest, for the benefit of Evocation; if I were a Nightingale, saith *piterus* a Hearthen I would do as a Nightingale, but since I am a man, what shall I do?

Balth. Erasm.
Val. Max.
Christina. p.
516.

Plin. 10. 6.
γὰρ οὐκ ἀνὰ
δυστοῦ.

Perfection illi
culms exem-
pium. Baza.
Kimchi.
R. Arama.

In Encher.
607

do? I will praise my Maker, and never cease to do it. I exhort also all men to do the like.

Verf. 3. *Great is the Lord* See his greatness set forth by *Moses*, *Deut. 10. 17.* *And greatly to be praised* According to his excellent greatness *Psal. 150.*

2. which yet cannot bee. *Tantum vocat quantum capitis*, saith *Nazianzen*. Hee is above all name; all notion; all parallel in nature: we can see but his back-parts and live; wee need see no more that wee may live.

Verf. 4. *One Generation shall praise thy work to another* Gods praises are many, and mans life short, and one Generation succeedeth another: let them relate Gods wonderful works one to another; and so perpetuate his praises to all posterity.

Verf. 5. *I will speak of the glorious honour* Or, *I will meditate of the glory of the honour of thy magnificence*. I will discourse of those high and honourable conceptions that I have of thee, which yet words (how wide soever) are too weak to utter, such is thy transcendent excellencie, and surpassing glory.

And of thy wondrous work. Wherein thou art in some sort to be seen, as the beams of the Sun are made visible by reflection; and letters, being refracted and broken, in a pair of spectacles, are made legible to a dim eye.

Verf. 6. *And men shall speak of the might of thy terrible acts* Those that will not talk of thy bounty, shall be made to say, *O the sovereignty of God!*

Verf. 7. *They shall abundantly utter* *Erunt abunde*, as a fountain casteth out waters plentifully and constantly: so shall those that are like-minded to mee abundantly and artificially (even with songs) set forth thy goodness and faithfulness; saying, and singing,

Verf. 8. *The Lord is gracious, &c.* See *Psal. 86. 5, 15. & 103. 8.*

Slow to anger, and of great mercy *De quo pene possit ambigi si ne ad irascendum tardior, an ad parcendum promptior.*

Verf. 9. *The Lord is good to all* And of this hee hath not left himself without witness, *Act. 14. 17.*

And his tender mercies are over all his works. Holding the whole Creation together, which else (by reason of the curse for mans sin, hurling confusion over the World) would long since have been shattered, and dissipated.

Verf. 10. *All thy works shall praise thee* i. e. Minister matter of thy praise.

And thy Saints shall bless thee viz. Upon that account. If it were not for a few Saints on earth, God should lose his glory here, in great part.

Verf. 11. *They shall speak of the glory* That Kingdom of the Saints of the most high, which is far beyond the Grandeur, and splendour of all the four great Monarchies, as is to be seen, *Dan. 7. 27.*

Verf. 12. *To make known to the sons of men* This is the end why the Church is collected, and the Gospel preached. God aimeth at his own glory in all: as well hee may, sith hee hath none higher than himself, to whom to have respect.

Verf. 13. *Thy Kingdom is an everlasting Kingdom* It cannot be over-turned (that's comfortable to all Christs subjects) as other flourishing Kingdoms are; which have their times and their turns, their rise and their ruine. *Alexander's* Kingdom continued but twelve years only; and fell with him: so did *Tamberlains* greatness.

Verf. 14. *The Lord upholdeth all that fall* None of his subjects can fall below his helping hand, his sweet supportance.

And rescueth all those that are bowed down. Either with the burden of sin, or misery in any kind. *Alphonse* King of *Aragon* is famous for helping with his own hand one of his subjects out of a ditch. Of *Queen Elizabeth* it is recorded to her eternal praise that shee bared (no less than did *Mithridates*) such as sought to drown vertue for taken of fortune. Christ bruiseth not the broken reed, but upholdeth it, hee quencheth not the smoking wick, but cherisheth it.

Verf. 15. *The eyes of all wait upon thee* *Heb. Look up with hope to this great King-keeper of the World*. The Elephant is said to turn up the tail (orig. to ward Heaven) when hee cometh to feed. The young Ravens cry to God for food, *I have seen many* Submit to their several appetites.

Verf.

Verf. 16. *Thou openest thy hand* With Kingly munificence.

And satisfiest the desire. Or, *Of thy good pleasure thou satisfiest.*

Verf. 17. *The Lord is righteous in all his ways* This wee must hold for an undoubted truth; though wee see not always the reason of his proceedings. Sinfull men dare to reprehend oft-times what they do not comprehend.

Verf. 18. *The Lord is high unto all these, &c.* Hee is ever at hand to hear and help his faithfull suters and suppliants: these have the royalty of his ear, free access, free success.

To all that call upon him in truth. That draw neer with a true heart, in full assurance of faith, having their hearts sprinkled from an evill conscience, and their bodies washed with pure water, *Heb. 10. 22.*

Verf. 19. *Hee will fulfill the desire, &c.* Or, *The will, the pleasure*. Hence that bold request of *Luther*, *Fiat voluntas mea*, Let my will be done. But then hee addeth, *Mea, Domine, quia tua*, my will because thine, and no otherwise. They that do the will of God, shall have their own will of God. See *1 Joh. 3. 22*. The King can deny you nothing.

Verf. 20. *The Lord preserveth all them that love him* See *Psal. 91. 14, 15, 16.* with the Notes.

But all the wicked. That love not God, but their base lusts.

Verf. 21. *My mouth shall speak, &c.* This hee had oft before promised, but ingeth again; that hee may not start back.

And let all flesh. But especially men, good men: for high words becom not a fool. But it will becometh the Saints, to be thankful, *nec servire Deo solum sed & Terribili*, as an Ancient speaketh.

EPHAL. CXLVI.

Verf. 1. *Praise the Lord, O my soul* See *Psal. 103. 1.*

Verf. 2. *While I live, I will praise the Lord* *George Carpenter*, the *Bavarian* Martyr, being desired by some godly brethren, that when hee was burning in the fire hee would give them some sign of his constancy; answered, Let this be a sure sign unto you of my faith and perseverance in the truth, *quod usque dum es aperire*, and certe *hic cere licet*, that so long as I am able to hold open my mouth, or to whisper, I will never cease to praise God, and to profess his truth. *Id quod & fecit*, saith mine Author, that which also hee did; and so did many other Martyrs besides.

While I have my being. Either in this world, or in the next: for then also, and much more, I shall praise God.

Verf. 3. *Put not your trust in Princes* But in God alone; this being a principall peece of his praise: it is a kind of setting the Crown on his head. See *Judg. 9. 15*. The word rendred *Princes*, signifieth liberrall, bountifull ones, *weyeyra*, so Princes would be accounted; but there's no trusting to them without God, or against him.

Nor in the son of man. The arm of flesh. See *Psa. 118. 8, 9*.

In whom there is no help. For themselves, saith *Aven-Exra*; much less for others.

Verf. 4. *His breath goeth forth* It is but in his nostrills at best, every moment ready to puff out: cease from him therefore, *Isa. 2*. Man, say the Rabbines, is but a bladder full of air, which can stand on no ground: but prickt with a pin, it shriveth to nothing. Man, saith a Father, is nothing else but *Soul* and *Seil*, breath and body; a puff of wind the one, a pile of dust the other; no solidity in either.

Herein cometh to his earth. Of which hee was made, and to which hee is condemned, *Gen. 3*. and upon which hee hath too much set his affections, being *totus terrenus*, and to the sooner forseth all. It was therefore good counsell that *One* once gave to a great man, who had shewed him his stately house and pleasant Gardens. You had need make sure of Heaven, my Lord, or else, when you dye, you will be a very great loser. But this, few Princes think of, which made the *Spanish* Prier say, there were but few Princes in Hell; for why? there were but few in all.

In his very day his thoughts perish. His golden thoughts, his white shining thoughts.

Yyyy

irritate diffundunt, come to just nothing. Princes may haply have in their heads whole Common-wealths, and the affairs of many Kingdoms; as *Alexander* had, and *Tambrlan*, who dyed of an ague in the midst of his great preparations for the conquest of the Greek Empire. Or, his thoughts (ad alios benefaciendos, as *Aben-Era* expoundeth it) of doing thee and others good; these fall to the ground with him. Great words are like dead mens shoes, fith one; hee may go barefoot that walketh for them. Wherefore

Verf. 5. *Happy is hee that hath the God of Jacob for his help* Sith hee is the King immortall, all-powerfull, as *vers. 6.* and no less willing, sith hee is a God in Covenant.

Whose hope is in the Lord his God] This is a well-grounded hope indeed, and such as will not drag after a man. The Leper beleeveth Christs power, *Lord if thou wilt, thou canst make mee cleane.* *Martha* beleeveth his will to raise her dead Brother, but doubted of his power; sith hee had now been four dayes in the grave. Hee that is confident of both, is upon sure-ground, and happy indeed.

Verf. 6. *Which made Heaven and Earth, &c.* And therefore can help doublets, *Which keepeth truth for ever* And therefore will: sith hee will not suffer his faithfulls to fail, nor alter the thing that is gone out of his mouth, *Psal. 89.* And this forever is opposed to that mortality and mutability of earthly Princes, *Verf. 4.*

Verf. 7. *Which executeth Judgement* *Vindicta violator.* This should draw custome and company about him; as all that were in distress fled to *David*, and hee became their Captain.

Which giveth food to the hungry] As hee did to *Elijah* by the Ravens; to *Hinnidae* by his Shepherd, with whom hee supped on countrie fare, and found it sweet; to the Town of *Rochel* by a shoale of fish extraordinarily cast up into it by the tide, when they were straitly besiedged and distressed.

The Lord loatheth the prisoners] As hee did *Peter*, *Act. 12.* and still hee knoweth how to deliver him, saith the same *Peter*, who could speak it by good experience, *2 Pet. 2. 9.*

Verf. 8. *The Lord openeth the eyes* Both of body and mind, as in the Gospell. As for those miracles which *Tacitus* and *Suetonius* attribute to *Vespasian* (as that he made a blind man see with spittle, healed another that was lame, and another that had a drye hand, by treading upon it) they are the miracles of *Christ*, which those prophane Authors would cast upon their Emperour. *Tacitus* writeth that the blind man said to *Vespasian*, that the god *Serapis* sent him to him. Now the *Pagans* did think that the Christians did worship *Serapis*, as appeareth by the Epistle of *Adrian* the Emperour to *Severianus* the Consul, that in the Town of *Alexandria*, they that worshipped *Serapis* were Christians, &c.

The Lord raiseth, &c.] As hee did that Daughter of *Abraham* in the Gospell, whom Satan had bound and bowed down twelve years, *Luk. 13. 16.* and as hee doth still, *1sa. 61. 1.*

The Lord loveth the Righteous] And this is more than all the rest. God dispenseth outward blessings, but not alwayes in love.

Verf. 9. *The Lord preserveth* These all are his clients, because neglected by the World, as yeelding no profit.

Hee turneth upside down] As one doth a dish that is washed; and wiped, *2 King. 21. 13.*

Verf. 10. *The Lord shall reign for ever* *Non sibi, sed in salutem nostram*, for our sakes hee reigneth, that hee may execute Judgement, give food, loose prisoners, open eyes, &c.

Supplex idem, timidoq; terrâ

Erigit vultus, & honoris donat.

Therefore trust in him, and him alone, and that way praise him.

PSAL. CXLVII.

Verf. 1. *The Lord is our praise* For 1. Hereby wee glorifie God. *Psal. 100. 1.* and so doth right; for hee is the proper object of praises, worthy only to be

bee praised, *Psal. 13. 3. 2.* Hereby we do good to our selves, secure former favours, which else wee forfeit; and procure further blessings, which else wee forfeit. Hereby also wee make things good in themselves, to become good to us.

For it is pleasant] A very foretaste of eternall life; hence to many of *David*, *Psalms* are *eucharisticall*.

And praise is comely] No fairer sight than to see Gods Altar covered with the calves of our lips, and our selves in our Priestly robes, giving thanks to his name, *Heb. 13. 15.* professing our no-defects, and whole-dependence upon him. As on the contrary, an unthankfull man is an ugly ill-favoured Spectacle.

Verf. 2. *The Lord doth build up Jerusalem* Hee is the only Architect of his Church. Hee layeth the foundation of it in election (saith a good Expositour) and buildeth it progressively by faith and sanctification; and finisheth his work of grace, and his peoples happinets, in glorification.

Hee gathereth together the out-casts of Israel] Hee will surely bring home his banished, yea, because they called thee an out-cast, saying, *This is Zion, whom no man seeketh after, therefore I will restore health unto thee, &c.* *Jer. 30. 17.* *Qui nil sperare possit, desperet nihil.*

Verf. 3. *Hee healeth the broken in heart* Pouring the oil of his grace into none but those broken vessels.

And bindeth up their wounds] As a good Shepherd, *Zech. 10. 4.* that good Samaritan, *Luk. 10. 34.* and as a good Surgeon dealeth by his patient. But let no man ever think that God will lap up his sores before they bee searcht, or scart his bones before they bee set.

Verf. 4. *Hee telleth the number of the stars* Which to man is impossible, as *Arimaritan*, *Luk. 10. 34.* and as a good Surgeon dealeth by his patient. But let no man ever think that God will lap up his sores before they bee searcht, or scart his bones before they bee set.

Hee calleth them all by their names] As knowing exactly their nature; and authoritatively commanding every of them to do his pleasure. How much more can God call together his out-casts, and cause them to return; especially since hee calleth these things, that are not as if they were, *Rom. 4.*

Verf. 5. *His understanding is infinite* *Heb. Of his understanding, there is no number*; for hee knows not only the kinds and sorts of things, but even the particulars, though they exceed all number. *See spektat universas quasi singulos, sic singulos quasi solos.* That Philosopher did not say nothing, who being in danger of Shipwrack in a light starry night, said, *Surely I shall not perish; there are so many eyes of providence over me.*

Verf. 6. *The Lord lifteth up the meek* This woth was well known to the very Heathens, who have said the same thing; as *Herodotus* in *Polymnia*, *Euripides* in *Hera*, and *Eso* being asked by *Chilo* (one of the seven wise men of Greece) what God was doing? answered, Hee is humbling the haughty; and exalting the lowly.

Verf. 7. *Sing unto the Lord* *Heb. Answer, that is, sing by turns*, as *Hos. 2. 15.* *Deni. 31. 21.* Or, answer Gods goodness by thankfulness and obedience.

Verf. 8. *Who covereth the Heaven with clouds* as 1 *King. 18. 45.* and still, as there is need. It is not by nature, or hap-hazard, as men are apt to dream, and are therefore so often told this truth, and admonished, that the second causes do but sever the divine providence, in these common occurrences.

Who prepareth rain for the earth] Rain (which is nothing else but the flux of a moist cloud, out of the middle Region of the air) as it cometh by a decree of God, *Job 28. 26.* so it is wholly at his dispose when and where it shall fall even to a drop.

Amos 4. 7.

Verf. 8. *Hee giveth to the beast his food* See *Job 39. 3.* *Psal. 104. 27. 28.* with the Notes.

And to the young Ravens which cry] By sending flies into their mouths as they cry, say the *Rabbies*; or by a certain moist air, as *Enchymus*; or by small worms put into their mouths, *magna providentia symbola*, though they bee such contemptible creatures; and very carnivorous; by reason of the vehemency of naturall heat in them, so that a little will not suffice them, yet God feedeth them. See more on

122. Alfed. Encyclop.

Magis. Phys. lib. 2. cap. 1.

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this is celebrated by that heavenly quire, Rev. 4. 11.

Verf. 6. *Hee hath also established them for ever* viz. The course and appointed motions of the Heavens which hee hath sealed by a Covenant; and hath not falsified with them, Jer. 33. 25. much less will hee with his faithfull people.

Verf. 7. *Praise the Lord from the earth* The Psalmist proceedeth to *saenger* for God among the inferior creatures; beginning with the lowest in the waters beneath, as the *Dragons* or *great whales*; and then comming to *Rain* and *Snow*, &c. which are made out of the waters above.

Sea Dragons and all deeps Of Sea-*Dragons*. See *Elian. lib. 4. Animal. cap. 12.* they live partly in the Sea, and partly on the land, as do *Crocodiles*. These also yeeld matter of Gods praise.

Verf. 8. *Fire and Hail, Snow and Vapour* This latter is the matter of those former meteors, which hee purposely minglet with those forementioned miracles of hand and waters, the more to set forth the power of God, because these seem to have no feedings of subsistence, and yet in them hee is made visible.

Stormy winds fulfilling his word The winds blow not at random, but by a divine decree: and God hath ordered that whether North or South blow, they shall blow good to his people; Cant. 4. 16. Hee saith to all his Creatures, as David did to his Captains concerning *Abdolo*, *Handle them gently for my sake*.

Verf. 9. *Mountains and all hills* These praise God by their form, hugeness, fruits, prospects, &c.

Fruitful trees These, by the variety of their natures and fruits, do notably set forth the wisdom, power, and goodness of the Almighty; whilst they spend themselves, and the principall part of their sap and moisture, in bringing forth some pleasant berry, or the like, for the use of man; who is thereby engaged to bless God.

Verf. 10. *Beasts* i. e. *Wild-beasts*, that are fullest of life, and therefore have their name in the Hebrew tongue.

And all Cattle Domestick and tame beasts, even to the Elephant; which is said to turn up the first spring towards Heaven, in token of thankfulness, by a naturall instinct, when hee comes to feed.

Creeping things Whether in earth, or Sea; all these are summoned in by the Psalmist, to pay their tribute of praise, and to do their homage to the most high.

Verf. 11. *Kings of the earth* These are doubly-bound to God (as Queen Elizabeth writ to the French King) first, as they are men; and next as they are so great men: But this is little considered. *Tamerlan* having overcome *Bajazet*, asked him whether ever hee had given God thanks for making him so great an Emperour? who confessed ingenuously hee never thought of it.

Princes and all Judges of the earth These are thrice called upon, because hardly persuaded to pay God his rent; as holding themselves too high to do him homage.

Verf. 12. *Be ye young men and maids* Souls have no sexes: let the choice youths, and the comeliest *quærens utrumque in sese ornanda*, saith *Kimobis*, who are much taken up in tricking and trimming themselves, leave that folly, and give glory to God.

Verf. 13. *Let them praise the Name of the Lord* Joyn in this harmony of *Heaven*.

His glory is above Being deeper than Earth, higher than Heaven.

Verf. 14. *Hee also scattereth the horn* i. e. Hee graceth them singularly.

A people near unto him And in that respect happy above all people on the earth, Deut. 4. 7. & 33. 29. because in Covenant with him, and near-allied to him, as the word here importeth.

PSAL. CXLIX.

Verf. 1. *Praise ye the Lord* See *Psal. 148. 1.*

Sing unto the Lord a new song A new Testament-song, of a new argument, and for new benefits by the coming of Christ, whereof this Psalm is propheticall. Old things are past, all things are become new, 2 Cor. 5. 16. new Commandments, new promises, new sacraments, new grace, new praises, new privileges.

His Congregation of the Saints His *Beneficiaries*, whose joyne praises must come

come before him as the found of many waters: this is Heaven upon Earth.

Verf. 2. *Let Israel be joyful in him that made him* And hee made him *Exalt. 1. 10.* and thereby highly advanced him; as 1 Sam. 12. 8. The Hebrew hath it, *Whirled up*; to shew the Trinity of persons concurring in the work both of creation and regeneration. So Gen. 1. 26. Job 35. 16. Ps. 54. 5. Eccl. 12. 1. See *Ps. 130.*

Be ye joyful in their King i. e. In Christ, whose Kingdome is such as should swallow up all discontents, and make us everlastingly merry. *Ps. 4. 9.* If saints could fly to his friends, *Polyhim*, *Fathan* est *alvo* *Cesare*, *de formis* *non* *quærit*. *Ps. incantatio* *Ps. sibi sunt tui*, &c. It is not fit for thee to complaine of thine hard fortune, so long as *Cæsar* is alive; and well: how much more may it be said so to Christians, so long as Christ is alive, and reigneth?

Verf. 3. *Let them praise his name in the dance* Or, *with the pipe, tibia & tympanis & omni musices organæ*, by all lawfull means possible.

Verf. 4. *For the Lord taketh pleasure in his people* *Ps. 35. 27.* when they are under the Crose especially, and thereby meekened. This, the very Heathen saw; and could say, *Speilans Dei magnos viros, cum calamitate aliquos cœlestium*. *Ecclesiasticus. 1. 10.* *quod respiciat operi suo intentum Deus*, saith *Seneca* of *Cato*, and other gallant *Romani* *Spitritus*. How much more may wee say the like of Gods-looking with singular delight on *Abraham* (*Jehova* *libet*), the Lord teach, Gen. 22. 14. *Job*, *Stephen*, *Lawrence*, and other faithfull Martyrs, suffering courageously for his truth, and sealing it with their blood?

He will beautifie (or glorifie) the meek with salvation i. e. Not only deliver them, but dignifie them in the eyes of all, *Ps. 91. 15.* I will deliver him, and glorifie him. *Bradford* and such, wee shall look upon, likely (saith a grave Author) with thoughts of extraordinary love and sweetness in the next World through all eternity: as *Banner* and such, with execrable and everlasting detestation.

Verf. 5. *Let the Saints be joyful in glory* i. e. In their glorious estate by Christ, notwithstanding their present poverty. *Let the Brother of low degree rejoice (or glo 37) in that he is exalted*, Jam. 1. 9.

Let them sing aloud upon their beds How hard soever? as *Philips* and his fellow-sufferers did, when they roused in the straw. *Job* had never more sweet intercourse with God, than when his head lay upon the hard stone, at *Bethel*; *Some by beds* here understand the Temples and Schools: Confer *Isa. 57.* Others render it, *Quædam de cubilibus suis*, They shall sing aloud for their beds; that is, for their sweet and solid tranquillity.

Verf. 6. *Let the high praises (or the exaltations) of God be in their mouth* Heb. *In their throat*. So *Isa. 58. 1.* cry aloud; Heb. *cry in the throat*, let up thy note.

— *Sic clamet, ut Stensora vincat.*

And a two-edged sword in their hand Such an invincible power shall the Saints have, as whereby they shall subdue all their enemies corporall and spirituall. See *Heb. 11. 2.* *Rev. 1. 16.* & 19. 15. there was more than metall and form in *Goliath* sword, delivered by the Priest to *David*, whose arm was not so much strengthened by it as his faith: so is every good Christian by that two-edged word of the Spirit: he may well write upon it as that renowned *Talbot* in the reign of *Henry* the sixth did upon his sword, in blunt and boisterous language, *Sum Talboti* (this was engraven upon the one side of *Speed*, the blade, and upon the other) *pro vincere inimicos meos*. See 2 Cor. 10. 4. 5.

Verf. 7. *To execute vengeance upon the Heavens* viz. Upon a just calling, and not for private revenge, yea that souldier can never answer to God, that strikes not more as a Justicer than as an enemy; bee his cause never so good: But that's the most noble vengeance that is executed upon mens luits; whilst they thrust the sword of the Spirit into the throats of them, and let out their life-blood. That's a good sense that some give of these words, viz. that the Saints when they go forth to battell, should go with holy songs in their mouths; as well as with swords in their hands. See *Jud. 7. 19. 20. &c.* & 2 Chron. 20. 21. &c. the *Victoria* *Psalmist*, was got on this manner here in *Britannia*, under the conduct of *Germanus*, against a mighty Army of *Paganis* *Pisces* and *Saxons*. This was the course and custom of the *Anglicani* *imperialium* against their *Populi* *persecutores*, and that the we're part of the other *Anglicani* *Propheta* *at* the siege of *Melanton*; thus I mention not those gallant *Spiritus* *et* *virtutes* *Barth* with their reboared, *Now for the fight of prayer*, together with the word *Psalmist* *sing* by that religious army in their severall stations, whereof I have been an ear-witness.

Lib. de provid.

Mr. Bolton.

AS & Mo

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Verf. 2. *In hind their Kings with chains.* Restraining their vices, and bringing them to the obedience of faith; See *Isa.* 45. 24. This is doubtless a desirable remedy, or rather freedom, this is not as chains and fetters, but as girdles and garters, to gird up their loins, and to expedite their course the better.

Ver. 9 *They wrote upon the parchment written* The Jew thought they might kill any Idolaters and now to kill a Christian is counted by them a meritorious work. The wicked are apt to exceed their commission, *Zech. 1. 15*, So may the Saints. *Prov. 16* was too cruel to the *Ammonites*, *2 Sam. 11*. Theodotus to the *Therfalmons*, Here therefore they are limited to the word written.

This honour have all his Saints:] As having obtained like precious faith, 2 Pet. i. 1.

PSAL CL

V Erf. : *Praise ye the Lord*] See Psal. 148. 1.

Praise God in his Sanctuary. It is probable, saith *Bezai*, that *his Psalm* *mirifici ardoris pleno*, by this Psalm which is so full of wonderfull ardour, the holy fingers of the Sanctuary did mutually stir up one another to praise the Lord. It hath been noted before, that here wee have in six verses twelve *Hallelujahs*. Some by *Sanctuary* understand *Heaven*; Others, in the hearts of believers.

Praise him in the firmament of his power] Or, for the firmament wherein appeareth his power, *Psal.* 19. 1. Or for the Church, and the firmament of faith.

Verf. 2 Praise him for his mighty acts] Those wonderfull effects of his creative, and providenciall omnipotencie.

Praise him according to his excellent greatness.] Or, Greatness of greatness; which yet can never be done, but must be endeavoured. Propound the highest pitch and best terms.

Verf. 3 *Praise him with the sound of the trumpet*] With all your might and members, with utmost joy and jollity in the Lord. Lord I am a muscical instrument, saith *Nazianzen*, for thee to touch, that I may found forth thy glory and praise.

Ver. 4 *Praise him with the Timbrel and dance*) Or, Pipe, But these are antient things (as it is said in another place, 1 Chron. 4. 23.) and now out of date. When the use of these musical instruments crept into the Christian Churches (which was not, till after neither) great abuses crept in with it: the preaching of the word was changed into songs & Anthems, little understood by those that sang them, and that grave and simple Psalmody or singing of Psalms (so much used of old and by this blessed Reformation restored to the Church) was justified out, or rather tainted in *sursummus locum* (as one justly complaineth) such as *Neuchadum* made before his golden image, Dan. 3. When *Arifto* was asked what he thought of musick, he answered, *Quoniam nec carere, nec cito trahi possit* (thinking it an unprofitable Art to men, that was no more eligible to God. *Plato* told the Musicians who pressed into his company, that Philosophers could do well enough without them. There is (no doubt) a lawful use of musick; and great power to move mens minds one way or another, 2 King. 3. 15. 1 Sam. 16. 23. But in Gods publick worship it is dangerous to do any thing without his speciall warrant, though we intend never so well in so doing as we see in *Uzza*. Temple-musick was part of the Jewish pedagogy of the Levitical worship, and therefore cannot be retained without injury to Christ.

Verily, I beseech him upon the *loud Cymbale*: These were, saith *Cicero*, *instrumentum artem, compositum, simplex, inductum* *Dionysius* *factus ut supra*: bells, some render it. The Apostle speaketh of a *trinking Cymbale*: And a grave Divine complaineth that God cannot please some hearers, *because hee speaketh rising and falling words.*

[Vers. 6—Let every thing that hath breath praise the Lord.] O ye, Let every breath praise the Lord. True! Do we miss it? *non est quod respiciamus*: a Father: We have all as much reason to praise God, as we have need to draw breath; our breath should see him, the fragrant of the Tabernacle, or those pillars of incense thereunto ascending. Tremble!

Remember this: I am a **living** temple, and you are my whole world. Be around the Lord. **Prayer** is the heart of the Father and mother God, and you are both of them. When you pray, you are standing in God's grace and glory, and you are in the love of the Father and the Son.